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# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

AMERICA'S SAVING FAITH

JESUIT PLOT IN THE PHILIPPINES

THE CASE OF BISHOP HURLEY

DANGER AT OUR DOORSTEP

THE MAD PRIEST OF KENT

TEACHING THE GOSPEL IN BRAZIL

CAN MIXED MARRIAGE  
CONTRACTS BE ENFORCED?

September, 1941

220 WEST 48TH ST.  
NEW YORK CITY

# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editors:* JAMES J. MURPHY  
GEORGE M. STRITTER

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.  
REV. A. MALINVERNI, D.D., T. C. MARSHALL

Vol. II (*New Series*)

September, 1941

No. 7

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SUBSCRIPTION PRICE: \$1.00 A YEAR — SINGLE COPY 15c  
CANADA AND FOREIGN \$1.25

*All Communications to:* The Editors,  
The Converted Catholic,  
229 West 48th St., New York, N. Y.

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... THE ...



# Converted Catholic



"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. II (New Series)

September, 1941

No. 7

## America's Saving Faith

*And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish.*

*And he said to them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.*

Matt. 8:24-26.

**B**Y FAR the most remarkable and beneficial result of the outpouring of Nazi-fascist fiendishness is the restoring of the consciousness of sin and evil inherent in human nature. For a while the world seemed to have imagined that sin had ceased to exist, that evil was a mere maladjustment which vitamins and gland extracts would remedy in time. Conditioning of reflexes and relativity had largely taken the place of the prophetic realities of the Old and New Testaments. But today the silhouette of modern cities in flames, the hunger-cries from millions of mouths, the groans of mangled multitudes, make sin and its dire effects a stark reality even in America.

The waves from that tempest of evil now beat against our shores and may at any moment overflow them. But it is encouraging to note that even the rumblings of the storm have restored faith to many. We feel that America, true to the faith of its founding fathers will, when its hour comes, awaken to still deeper spiritual realities and be born anew to bring salvation to the world.

## EDITORIAL NOTES AND COMMENTS

### ENCIRCLEMENT

**S**PEARHEADS of pro-Axis Catholic activity menacing the United States can be seen from items in this issue of *THE CONVERTED CATHOLIC* about Canada, the Philippines and South America. This fact is alarming, for it presents a picture of a strategic 'pincer movement' by the forces of ecclesiasticism, as directed from Rome, which have much in common with the whole Nazi-fascist thrust against the democratic way of life.

Geographically, the United States is surrounded, North, West and South, by countries where masses of backward-minded Catholic people are at the mercy of pro-fascist clerical agents—in Quebec, with its pro-Pétain French-Canadians; in the Philippines, where the Jesuits advocate a regime fashioned after the Portuguese corporative state of dictator Salazar; and in South America, where there is ample evidence of anti-American, pro-fascist Catholic activity in high places. All this is closely connected with pro-Axis pressure of Catholic forces in the United States.



### WE ANGER THE JESUITS

**P**RO - FASCIST, Coughlin - Jesuit leaders of Catholic Action have become plainly worried about *THE CONVERTED CATHOLIC* and other periodicals which have so clearly shown up their subversive aims and activities. What disturbs them most, it seems, is our startling diagnosis of the serious rift between their pro-fascist leadership and the protesting liberal groups within the Catholic church.

Mentioning by name *The Converted Catholic*, *The New Republic* (for quoting us), *Protestant Digest*, and New York's newspaper *PM*, the Jesuit magazine *America* of June 14 bitterly complains that we are making a mere difference of opinion among Catholics into a major schism on the question of democracy and fascism. Its editor-in-chief, Francis X. Talbot, was particularly incensed at *PM* for having produced photostatic evidence in its June 12th issue exposing his connections with the pro-fascist 'Christian' Front at the time when a group of its members were tried on charges of conspiracy against the U. S. Government.

As to Nazi favoritism of Jesuits and persecution of Benedictines and other more democratic religious orders, this Jesuit editor admits that "a slight color is given to this notion by the fact that the land properties of old monastic orders in Germany and Austria offer richer prizes to Nazi cupidity than is the case with the Jesuits." Entirely ignored is the fact that *opposing political influence* is the primary object of Nazi-fascist persecution. Obviously, therefore, the Jesuits, the world's shrewdest politicians, have not used their influence against Nazism and Fascism. On all occasions in the past, when liberalizing regimes came to power in European countries, the Jesuits were immediately expelled. But in Nazi-fascist countries it is not the Jesuits but the more liberal religious orders that have been persecuted on the slightest pretext.

And why not? It was the Jesuit Tacchi-Venturi who maneuvered the Lateran Treaty between Mussolini and Pope Pius XI; it was the Jesuit Hermann Muckermann in Germany who gave the Nazis their principles of anti-Semitic, racial, and hierarchical-State theories. The first act of Franco Spain and Vichy France was to restore the Jesuits to favor.



### DEIFICATION OF COUGHLIN

THE Catholic Brooklyn *Tablet* of July 5, devoted pages to descriptions of the celebrations throughout the country honoring Father Coughlin on the occasion of his Silver Jubilee on June 29. At Royal Oak, Mich., "over 200 priests, hundreds of sisters of various religious communities, and many thousands of the laity" took part in the celebrations. After benediction in the evening, "more than 2,500 of his friends from far and near shook his hands and poured into his ears the theme of the day, '*Ad multos annos*'". Special communion breakfasts were also held in his honor in other places, to which other thousands of the clergy and laity flocked to honor the champion of the 'Christian' Front.

Typical of the eulogies poured forth in his honor was the following by Father Peter Duffee before 1,400 Coughlin admirers at a communion breakfast in Brooklyn. In it Coughlin is glorified as a second Christ: "The words of the Divine Master adequately sum up the life of Father Coughlin from the day of his ordination to the day of his twenty-fifth anniversary . . . He has stood with Christ on the Mount of Transfiguration and now he suffers with Christ on Calvary . . . Father

Coughlin has taken the chalice of sorrows from the sacred and anointed hands of Christ His Master and has drunk deeply of the wine of bitterness . . ."

Father Coughlin himself made many inciting speeches. In one of them he gave implied approval to civil disobedience and evasion of taxes:

"I ask you as a priest participating in Christ's priesthood and as a subject in obedience, may I direct you to pay taxes to a government which expends that money to supply munitions to Russia? May you support a government that says 'all out for Russia'?"

There is no doubt that this Catholic priest is still a subversive power that may have to be reckoned with in defense of American democracy.



### CATHOLIC SABOTAGE OF CANADA'S WAR EFFORT

CENSORSHIP was lifted on July 30, concerning the pro-fascist sabotage of the \$15,000,000 aluminum plant at Arvida, Quebec, by the National Catholic Youth Syndicate of Aluminum Workers, 300 of whom seized the pot room, permitted the metal retorts to cool and held the plant until troops arrived on Sunday, July 27. As a result, four weeks of production of aluminum was lost.

The accusation of "enemy sabotage" against the Catholic Workers Syndicate was officially made by C. D. Howe, Minister of Munitions and Supply, and was formally supported by Labor Minister Norman A. McLarty, who denied the excuse of Alexis C. Daris, President of the National Catholic Youth Syndicate, that the action of his Catholic workers group was in any way motiv-

ated by wage demands. "Mr. Howe", he said, according to a United Press report from Ottawa on July 30, "stated the true facts with careful accuracy. What is more, he spoke for the Government. The affair was not a labor dispute in any sense."

This Catholic Syndicate of Aluminum Workers is one of the many Catholic Action groups in Quebec whose 90% Catholic French-Canadians are largely pro-Pétain and favor the fascist set-up of the corporative state. This pro-enemy sabotage at Arvida's aluminum plant is but one of many anti-British acts in Catholic-controlled Quebec that Canadian war censorship is forced to conceal from the outside world.

### COUGHLINITES HEIL HITLER

**H**EIL-HITLERISM in America was proclaimed more boldly than ever by the Coughlinite 'Christian' Front after the Nazi attack on Russia. The New York Times of July 15, published a letter from George M. Hanfmann of Cambridge, Mass., which contains the following statement issued by the Christian Front in Boston:

"For the first time in the history of this movement, despite the lies of a subsidized press, we give tribute to the world's most hated man. To the one national leader who has had the courage to fight to the death the curse of modern civilization, Soviet Russia, we say Heil Hitler!"

The writer also reports that the Coughlinites in Boston secured from Nazi sources one of their propaganda films and exhibited it to the accompaniment of a subversive commentary. It is not necessary to point out that this is the pattern followed by Catholic-led groups in European countries previous to their invasion by the Nazi armed

forces. It was Cardinal Innitzer of Vienna who formally and solemnly "heiled" Hitler's entry into Austria.

### NEW YORK'S "RELEASED TIME" PLAN

**S**INCE its inception on February 5, 1941, till the end of June, only 6,322 of New York City's 1,200,000 school children availed themselves of "released time" legislation to attend religious instruction classes during school hours. Of these, 2,959 were Roman Catholics, 2,550 Protestants and 813 Jews. Critics of the plan maintain that this amounts to the imposition of minority rule over the will of an overwhelming majority and that, besides, it is a subtle move against the cherished principle of the separation of church and state.

### UKRAINIAN SEPARATISTS ACTIVE IN ROME

**TERRORIST** activities of Catholic nationalists have generally preceded Hitler's Blitzkriegs against the defunct democracies. Croatia, with its Catholic Ante Pavelitch, was the last example of it, and it is no surprise to learn that Ukraine was put next on the list, with stimulation of the activities of various Ukraine nationalist groups directed from headquarters in Rome.

Coincident with Hitler's attack on Russia, instructions were sent to agents all over the world to redouble their efforts to win support for the Ukrainian nationalist movement. Its leading propagandist in America is reported to be the priest, Rev. John Buchko, of New York City, who puts on a false anti-Nazi front so as to make it appear that he is not Berlin-inspired.

\* \* \*

"To assert that liberty is dead is the same as saying that life is dead, that its main-spring is broken."—*Benedetto Croce, in his last book, "History as the Story of Liberty".*

N. Y. TIMES  
Aug. 3, 1941

## LATIN CATHOLICS SUSPICIOUS OF U. S.

South American Churchmen  
Not Entirely Sympathetic  
to Democratic Ideas

### OTHER REGIMES ADMIRER

Spain and Portugal Sometimes  
Held Up as Examples—  
Leftist Thought Feared

By HAROLD CALLENDER  
of The New York Times Staff who  
has just Returned from South  
America.

In a four-month tour of South America, touching all of the ten republics, this correspondent has found among many Catholics, lay and clerical, marked suspicions of the influence of the United States, and in some cases a leaning toward the totalitarian side. As the journey progressed accumulating evidence, supplied by Catholics, indicated that these suspicions in many influential quarters were so deep and so widespread as to constitute in nearly every country a considerable obstacle to Pan-American understanding and consequently to collective defense.

All the way around the circuit this writer has consulted cardinals, priests, monks and outstanding lay leaders of the only important church in South America. All, without exception, confirmed the existence of the suspicions mentioned and generously devoted considerable time in helping the visitor to understand them. Consequently this correspondent has the highest possible authority for the statements of fact which follow.

## DANGER AT OUR DOORSTEP

CONFIRMATION of our fears concerning the potent danger of pro-Axis Catholic influence in South America can be seen in the startling report by Harold Callender in *The New York Times* of August 3. Mr. Callender, a staff reporter for the *Times*, made a four-month tour of all ten South American republics for the special purpose of gathering first-hand information on the attitude and influence of the Catholic church in the present world crisis. All the way around the circuit he consulted cardinals, bishops, priests, monks and outstanding lay leaders of what he calls "the only important church in South America." Consequently no one can doubt the accuracy of the evidence he has supplied. Nor can his facts be overstated, for *The New York Times* is always more than careful not to incur the anger of Roman Catholic authorities. In all likelihood, the situation is more serious than can safely be revealed.

Mr. Callender found the attitude of influential Catholics, lay and clerical, to be: critical and suspicious of the United States, pro-fascist, anti-Protestant, not sympathetic to democratic ideas, and "so deep and widespread as to constitute in nearly every country a considerable obstacle to Pan-American understanding and consequently to collective defense". He also found this to be largely the attitude of the Catholic press; he refers particularly to the *Gazete o noticia* of Rio de Janeiro, which reflects the "Catholic totalitarianism" of the fascist *Integralista* movement.

Particularly significant is the fact that in South American countries, as in the United States, Mr. Callender discovered that this pro-fascist and anti-democratic attitude cannot be blamed on the mass of the Catholic people, but

is chiefly that of those "who hold high office or exert great social influence." But he also points out that "in South America it is not majorities that matter." Nor is it to be wondered at that Mr. Callender found that these South American Catholics in high office even distrust priests from the United States as "not quite Catholic, or as representing a form of Catholicism not desired here." That form of Catholicism is the real Roman clerical-fascist kind imposed on the Catholic world by the Jesuits.

THE CONVERTED CATHOLIC has many times called attention to this danger at our doorstep. We have repeated the Jesuit threat that only by appeasing the Catholic church can this country obtain cooperation from South American countries.\* All that Mr. Callender reports is but further proof of the fact that the nearer Catholics are to Rome, the more antagonistic they become towards our American way of life.

\* See THE CONVERTED CATHOLIC for Oct., 1940, p. 3; also for June, 1941, p. 148.



## PRESIDENT FOLLOWS POPE

POLITICAL POWER of the Vatican over matters of vital concern to the United States was made clearly evident after Hitler's declaration of war against Russia. President Roosevelt was reported in the press to be awaiting the Pope's expected denunciation of Russia on June 26 before committing the United States to any pledge of help to the Soviet government. The reliable Washington correspondent of the *New Republic*, July 7, put it as follows::

"The attitude of the Catholic church probably will have an important influence on the President's final decision. Depending, as he always has, on political support from metropolitan populations, which are heavily Catholic, the President is sensitive to [Catholic] church opinion."

\* \* \*

For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.—*John*, 3:16.

## ENFORCEABILITY OF MIXED MARRIAGE CONTRACTS

THE YALE LAW JOURNAL for May based an important article on the new Catholic Mixed Marriage Contract and its implications published by THE CONVERTED CATHOLIC in our issue of last February, and which we have now available in pamphlet form. The article is specially directed to the legal profession and the courts of the United States, and raises the issue exactly as we wanted it brought out into the open forum, namely, whether this completely un-American pre-marital contract as drawn up by the Catholic church on instructions from Rome could be upheld and enforced by the civil courts, and, if so, would it be advisable for the courts to do so.

The author of the article in the *Yale Law Journal* concludes that, although the contract as drawn up could, strictly speaking, be enforced by the civil courts, it would be most unwise for judges of American courts to insist upon its enforceability. He holds that to force a matter of religious difference to a decision of the civil court is not in keeping with our democratic principle of separation of church and state, and that it would be much wiser to adhere to the time-tested American tradition of leaving matters of conscience to the individual's decision. The nullity or legality of marriage should never have to depend upon religious opinion.

## CATHOLIC TEACHING ON WAR

"Every American Christian must be a conscientious objector in a World War where the United States is an ally of atheistic Russia. It can be said that he must refuse to be conscripted, even though he be executed for obeying God rather than Caesar."  
—Jesuit magazine "America" (editorial), April 1, 1939.

# THE MAD PRIEST OF KENT

By L. H. LEHMANN

**D**EMOCRACY on a basis of equal rights for all was successfully proclaimed one hundred and sixty-five years ago by the signers of the American Declaration of Independence. Since then all lovers of liberty and human welfare have held with them "these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness".

That was not the first time, however, that these manifest truths were proclaimed as the basis for a truly Christian social order. But on former occasions their establishment had been cut short by the joint power of the civil and ecclesiastical rulers. This church-state tyranny imposed in practice a basic principle to which both were wed, namely, that society must have a *hierarchical* structure in which each individual must remain fixed in his "natural place".

Official Catholic teaching today holds fast to this same principle which it applied in the days of its medieval tyranny. Then as now it spoke at times of the equality of men. But this "equality", a term taken from the medieval Schoolmen, means only the metaphysical relationship of souls to their Creator. It has no reference to this earthly life. The Catholic church has always taught that the inequalities of life have been ordained by God, and forbade as impious any attempt to upset this hierarchical order by applying to it the doctrine of the equality of souls.

Not only is such doctrine explicitly taught in papal decrees of former centuries, but it is found in modern encyclicals which Catholic propagandists

hail as charters of economic liberty. In the much-vaunted encyclical *Rerum Novarum* (On the Condition of Labor) published by Leo XIII and confirmed by the *Quadragesimo Anno* of Pius XI, everything it says rests upon the following clearly stated principle:

**"Let it be laid down, in the first place, that humanity must remain as it is."**<sup>1</sup>

Having established this backward principle as a basis, Leo XIII then goes on to defend at length the inequalities of man: "Unequal fortune is a necessary result of inequality of condition . . . Such inequality is far from being disadvantageous either to individuals or to the community . . . To suffer and to endure, therefore, is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it".

Tenaciously as the Catholic church has clung for centuries to this doctrine of social stagnation (born in medieval darkness), none the less it was from out of the church itself that came the first champions of earthly equality also for all men. First of these valiant social heretics was John Ball. The hierarchy, true to its policy of besmirching its enemies, branded him contemptuously "The Mad Priest of Kent". He reasoned and preached as follows:

"If we all come of the same father and mother, of Adam and Eve, how can these lords say or prove that they are better than we, if it be not that they make us gain for them by our toil what they spend

<sup>1</sup> Cf. pp. 9, 10, of the official Catholic translation, published by Benziger Bros., "Printers to the Holy Apostolic See", N. Y., 1891.

in their pride? They are clothed in velvet and warm in their furs and their ermines, while we are covered with rags. They have wine and spices and fair bread; and we, oat-cake and straw and water to drink. They have leisure and fine houses; we have pain and labor, and rain and the wind in the fields. And yet it is of us and our toil that these men hold their state."

When his sermons came to an end, his hearers raised their voices to the tune of the well-known couplet:

*"When Adam delved and Eve span,  
Who was then the gentleman?"*

Priest John Ball's outcry marked a new epoch in the history of western Christendom. He was the first Christian spokesman who dared to challenge the cruel inequalities of the existing social order and the man-made dogma that it was God who decreed them. He proved his contentions by appeal to Scripture, and man's inborn sense of justice. Like Galileo in matters of science, he opposed the hierarchical structure of society which the church declared inviolable, and which even today it seeks to re-establish by a Nazi-fascist triumph over democracy. He rejected the church's sterile restriction of equality to a mere metaphysical relationship. But like all other champions of truth, he was persecuted by the church for his sincere, conscientious beliefs. He was excommunicated by Archbishop Islip, several times imprisoned in the bishop's prison and finally put to death at St. Albans as a heretic and rebel in 1381.

While steadfastly upholding its principle of a God-given hierarchy among all created beings, the Catholic church did make efforts through the centuries to curb some of the evils and cruelties that resulted from the fixed structure of society established by "divine decree". By "corporal works of mercy" it tried to render more tolerable the distresses arising from its own social doctrine. It advocated the giving of alms

as the first duty of the rich; it joined forces with civil authorities in founding hospitals, orphanages and other asylums.

Support of such charities was forced upon Catholic churchmen for several reasons. Their spiritual teachings, the Sermon on the Mount, the natural idealism of many of the church's devout adherents, led directly to pity for the poor. What is more important, the church stood to gain great power and prestige, as well as a reputation for sanctity, from the good deeds of its children. So profitable has this reputation for charity become for the Catholic church, that it looks upon secular and state social welfare organizations as rivals and pretenders. At every annual meeting of Catholic Charity workers there are sneers at "public philanthropy".

In the nineteenth century Leo XIII, disturbed by the growing power of socialism, decided that the church could no longer run the risk of contemning the masses, as it had done up till then in its zeal to defend and preserve the monarchies and aristocracies of Europe. He came out in favor of the doctrine of the living wage. But social conservatism and catering to the rich had for centuries become so firmly entrenched in the minds of the hierarchy, that his words produced little echo within the church. Even a quarter of a century ago, when Msgr. John A. Ryan first advocated collective bargaining and economic reform, he found himself at odds with Catholic social thought in America. He was called an eccentric, a liberal and a quasi-socialist. Since then the Jesuits discovered that their economic conservatism was doomed and decided to swing the growing social sense to the fascist form of socialism, better known as corporativism. They support Coughlinism as the spearhead of the fascist attack on America.

Throughout these minor economic swerves and concessions, the Catholic church has never deviated from its fixed principle of a hierarchical caste-system in mundane things. Its social concepts are still dominated by the vision of a God-ordained, hierarchical gradation of all creatures "from insentient stone to archangel". In this all-embracing hierarchy of being, the whole cosmos is pictured as reaching, step by step, from the lowest depths of earthly things to the lofty pinnacles of the divine. It holds that by divine decree every individual and group of individuals is meant to remain fixed in its "natural" place. The whole structure is symbolized and functions through the seven sacraments of the Catholic ritual<sup>2</sup>.

This social philosophy agrees with that of Nazi-fascism, and is diametrically opposed to the equality of all men that the Declaration of Independence declared to be a self-evident truth. From this it can readily be seen why the Catholic church is essentially at odds with true democracy. It likewise shows the common basis of clerical and secular authoritarianism. It requires no new effort on the part of the Catholic church to reconcile itself with Nazism or Fascism wherever they come to power. They differ only in petty rivalries. In Italy, Germany, Spain and Portugal the Catholic church has publicly wedded itself to the fascist state. The most recent example is fascist France where Pétain has decreed, under Vatican inspiration, that over the grave of liberty, equality and universal suf-

frage there is to be built "an authoritative, hierarchical state", in which only an *élite* from the various hierarchical groups will be privileged to vote.

Such is the Catholic church's stand in theory and in practice on the basic democratic principle of the equality of man. It is for this reason that our Constitution would not be democratic if it did not insist on the separation of church and state.



## WHY JESUIT CATHOLICISM FAVORS FASCISM

"The nature of Fascism, a 'come-back' movement, made it logically the heir of all reactionary 'lost causes' of European power politics, and, for that reason it drew to it the losers in such diverse battles as the Protestant Reformation, the French Revolution, the World War, and the Russian Revolution. Included in such a losers' roster would be, among others, the Spanish Empire, French royalty, Russian landlords, the cause of anti-Semitism, and Roman Catholic ultramontaniam."—S. R. Herbert, in *Protestant Digest*, June-July, 1941.



## GOD'S BLESSED PRIEST

*Hebrews 10:12*

Oh, blessed Priest whose work is finished,  
Seated now at God's right hand,  
Thy sacrifice and great atonement  
Has satisfied His great demand.

"Without shedding of blood is no remission"  
Is the Scripture's loud, clear call,  
And Thine own blood was shed on Calvary,  
Thou blessed Priest has done it all.

To Roman priests I no longer kneel,  
Begging remission for sin and guilt,  
Since Scripture tells me, sins forgiven  
Through Jesus Christ whose blood was spilt.

—Irene Hammer

<sup>2</sup> Cf. the German Jesuit Hermann Muckermann's *Die Sieben Sakramente*, in which he applies the theories of race and heredity to the seven sacraments of the Catholic church; also compare his *Volkstum, Staat und Nation—Eugenisch Gesehen*. This Jesuit priest was Director of the Kaiser Wilhelm Institute for the Study of Anthropology, Human Heredity and Eugenics at Berlin-Dahlem. His writings formed the basis for the anti-Semitic and racial teachings of Nazi-fascism.

# SCRIPTURE TEXTS FOR ROMAN CATHOLICS

By REV. JOHN D. LEWEN  
(Former Franciscan Friar)

Rev. Mr. Lewen was known as "Frater Wendelinus" in the Franciscan monastery at Teutopolis, Illinois, which he entered on June 22, 1912, when he was not yet 18 years old. Failing to find the spiritual satisfaction he sought, he gradually lost all faith in Christianity and left the monastery almost an atheist. Later, through the reading of the Bible, he forgot what the Catholic catechism had taught him, and found Christ as he had hungered and yearned for him, his love and pardon, for years. This article is the result of his study of the contradictions between the Catholic catechism and the Bible.

All the following quotations and answers indicated by the letters "R. C. C." are taken from Roman Catholic Catechism No. 2, prepared and enjoined by order of the Third Plenary Council of Baltimore.

## ON THE MASS

R.C.C. Q. "What is the Mass?"

A. "The Mass is the unbloody sacrifice of the body and blood of Christ."

Q. "Is the Mass the same sacrifice as that of the Cross?"

A. "The Mass is the same sacrifice as that of the Cross."

The above Roman Catholic teaching is against the following texts of Holy Scripture:

Heb. 7:27. For this He did once.

Heb. 9:11-15. He entered in once.

Heb. 9:26. But now once.

Heb. 9:28. Christ was once offered.

Heb. 10:10. The offering of the body of Jesus Christ once for all.

Heb. 10:11. He had offered one sacrifice for sins for ever.

Heb. 10:14. For by one offering.

Heb. 10:15-20. There is no more offering.

I Pet. 1:18, 19. Not redeemed with silver and gold.

If Jesus Christ is offered again by Roman Catholic priests, as they claim, then the above scriptures are not true. There are about 200,000 masses said every 24 hours all over the world. Jesus would then suffer the terrible agony of Calvary 200,000 times a day, contrary to what the Gospel teaches us. But we must believe the Holy Scriptures.



REV. JOHN D. LEWEN  
(Formerly Frater Wendelinus)

## ON PURGATORY

R.C.C. Q. "What is Purgatory?"

A. "Purgatory is a state in which those suffer for a time who die guilty of venial sins, or without having satisfied for the punishment due to their sins."

The above is against God's teaching. The word or the name of such a place as Purgatory does not appear anywhere in the Bible. On the contrary, the opposite is stated:

*Heb.* 9:22. And without the shedding of blood there is no remission.

*Heb.* 7:25. Save them to the uttermost.

*I John* 1:7. The blood of Jesus Christ his son cleanses us from all sin.

The blood of Jesus Christ, therefore, must cleanse us from all sin, mortal and venial; else God's word is not true, which God forbid! The thief on the cross never confessed his individual sins, yet Jesus said to him, "Today shalt thou be with Me in paradise."—*Luke* 23:39-43. See also:

*Rom.* 8:1. There is now no condemnation.

*Rom.* 5:1. Being justified by faith.

*Gal.* 3:1-5. Who hath bewitched you.

*Gal.* 3:11. The just shall live by faith.

*Rom.* 1:16, 17. Gospel power unto Salvation.

*Rom.* 3:21-28. Justified freely by his grace.

*I John* 1:7. The blood cleanseth from all sin.

*Rom.* 5:9. Justified by his blood.

*Rev.* 1:5. Washed us from our sins.

*Eph.* 2:13. Made nigh by the blood.

*Rev.* 12:11. Overcome by the blood.

## THE PRIEST OR FATHER

*Matt.* 23:9. Call no man your father.

Jesus is the only priest of the New Testament:

*Heb.* 7:23-25. An unchangeable priesthood.

A New Testament priest is higher than the heavens, and only Jesus Christ can be that.—*Heb.* 7:26. Higher than the heavens.

*Ex.* 40:15. An everlasting priesthood.

*Num.* 25:13. He shall have it, and his seed after him.

*Heb.* 7:15-22. Office of the priesthood.

God's promise to Israel was for a priesthood on this earth; therefore Jesus had to ascend from the sphere of this promise, the earth, and sat on the right hand of God the Father in heaven and became a priest unto us. If Jesus had remained on this earth, he could not have been a priest because he was of the tribe of Juda and not of Levi. God's word can never be broken: *Heb.* 8:1-4. If he (Jesus) were on earth, he should not be a priest.

If Jesus Christ himself could not be a priest, then how can the Roman Catholic church dare to presume to make men priests against the word of God?

*Heb.* 2:17. He (Jesus) might be a merciful and faithful high priest.

*Heb.* 3:1. Priest of our profession.

*Heb.* 4:14. Priest that is passed into heaven, Jesus the son of God.

*I John* 2:1. Advocate with the Father.

Advocacy is the priestly work of Jesus Christ for sinning Christians, which he carries on with the Father, and whereby, because of the eternal efficacy of His own sacrifice, He restores them to fellowship. *Ps.* 23:3; *John* 13:10.

The church of Rome calls a priest "*alter Christus*", "another Christ", which, strictly speaking is a blasphemy.

## CONFESSION, OR THE SACRAMENT OF PENANCE

R.C.C. Q. "*How do the priests of the Church exercise the power of forgiving sins?*"

A. "The priests of the Church exercise the power of forgiving sins by hearing the confession of sins, and granting pardon of them as ministers of God and in His name."

Q. "What is Confession?"

A. "Confession is the telling of our sins to a duly authorized priest for the purpose of obtaining forgiveness."

The above is against God's teaching:

*Mk.* 2:7. Who can forgive sins but God only.

*Mk.* 2:10. Son of man hath power.

*Heb.* 9:22. Without shedding of blood is no remission.

*I John* 2:1. If any man sin.

*I John* 1:7. The blood of Jesus Christ His son cleanseth us from all sin.

*I John* 1:9. Confess our sins to God.

Peter's confession: *Matt.* 16:13-19. Thou art the Christ.

If we confess Christ as the Son of the living God, our sins are loosed or forgiven. This is the true confession. Jesus said: "Thou art *Petros* (a stone), and upon this *Petra* (rock)—the confession that Jesus is the Christ—I will build my Church." He does not promise to build His Church on Peter (a little stone), but upon Himself, as Peter himself is careful to tell us: *I Peter* 2:4-9, also *John* 1:42. And the gates of hell shall not prevail against it—not Peter, but Christ, the Rock. If Peter were the Rock, as taught by the Roman Catholic church, then this promise that the gates of hell shall not prevail against it is untrue, because the gates of hell did prevail against Peter, see *Matt.* 16:22, 23. Also Peter denied Jesus thrice before the cock crew twice. Again he played the hypocrite when Paul rebuked him after Pentecost: *Gal.* 2:11, 14. Christ the Rock and Head of the Church.

*I Cor.* 10:4. That Rock was Christ.  
*I Pet.* 2:6-8. Chief corner stone.  
*Eph.* 2:20. Jesus Christ. . . chief corner stone  
*Rom.* 9:32, 33. A stumbling-stone (to the unbeliever).  
*I Cor.* 1:23, 24. A stumbling-block.

## BAPTISM IN WATER

### R.C.C. Q. "What is Baptism?"

A. "Baptism is a Sacrament which cleanses us from original sin, makes us Christians, children of God and heirs of heaven."

This is also contrary to God's teaching.

When Jesus was on this earth He said: "Suffer the little children to come unto Me, for of such is the kingdom of heaven." In other words, they are innocents, without blame, for the work of Jesus on the cross of Calvary took away original sin. Who were these children? Turkish, Jewish and Arabian children. Jesus said they go straight to heaven.

*Heb.* 9:22. Without shedding of blood is no remission.

*I John* 1:7. The blood of Jesus Christ His son cleanseth us from *all* sin.

*Eph.* 1:7. Forgiveness of sin, through His blood.

The thief on the cross knew nothing of baptism, nor of purgatory, and yet he went straight to heaven. We are not made Christians or heirs of God by water but by the blood of Jesus Christ and by faith in Him.

## ON INDULGENCES

### R.C.C. Q. "What is an Indulgence?"

A. "It is the remission, in whole or in part, of the temporal punishment due to sin."

This is untrue.

*I John* 1:7. The blood cleanseth from *all* sin.  
*Heb.* 9:22. Without shedding of blood is no remission.

The Catholic church teaches that an indulgence of 300 days can be gained each time the following prayer is said: "Sweet heart of Mary be my salvation"—and now an indulgence can be gained by listening to the Pope broadcasting over the radio!

## THE POPE

The Pope is called "Our Holy Father"; he is also called "Our Most Holy Lord".

All this may be rightly called blasphemy:

*Matt.* 23:9. Call no man your father.

*Acts.* 10:16. Jesus Christ is the Lord of all.

*Eph.* 4:5. One Lord.

*Phil.* 2:11. Jesus Christ is Lord.

*I Peter* 5:3. Neither being as Lords.

Peter denies that he was a pope: *I Pet.* 5:1-4. Who am also an elder.

There were no Roman Catholics in Peter's time:

*Acts* 11:26. Disciples were called Christians.  
*Acts* 26:28. Persuadest me to be a Christian.

*I Pet.* 4:16. Suffer as a Christian.

The Pope is also called, and calls himself, "the Vicar of Christ". But Jesus Christ says that the Holy Spirit was sent to take His place on this earth. That is what the Vicar of Christ means:

*John* 16:7-15. The Spirit of Truth will guide you into all truth.

## HOLY COMMUNION

### R.C.C. Q. "What is Holy Communion?"

A. "It is the receiving of the body and blood of Christ."

The Roman Catholics disobey Jesus and take only half communion:

*Matt.* 26:27, 28. Drink ye all of it.

Pope Gregory the Great says: "Cursed be anyone that does not receive both and teaches others not to take both bread and wine." The popes today condemn anyone who teaches that we must receive both bread and wine in Holy Communion.

After Jesus blessed the wine He still called it the fruit of the vine:

*Luke* 22:18. Fruit of the vine.

It was in memory of Christ's sacrifice:

*I Cor.* 11:25, 26. In remembrance of Me.

## IDOLATRY

What is Idolatry? It is the making of any image or likeness of God or of any creature for religious purposes.

*Ex.* 20:4. Thou shall not make unto thee any graven image.

The Roman Catholic church, despite this commandment, fills its temples and homes with such images.

*Eph.* 5:5. Idolater has no inheritance in the kingdom of Christ.

*I Cor.* 10:14. Flee from Idolatry.

## PRAYERS TO MARY AND THE SAINTS

R.C.C. Q. "Why do we believe that the saints will help us?"

A. "Because both they and we are members of the same church, and they love us as their brethren."

I Tim. 2:5. For there is one God, and one Mediator between God and men, the man Jesus.

Jesus is the Son of God and therefore He is everywhere. He is equal with God and can therefore hear our prayers. Not so with the saints or Mary. If they are everywhere they are Gods: if they are not everywhere they cannot hear our prayers.

Heb. 7:25. He ever liveth to make intercession for them.

I John 2:1. Advocate with the Father.

Rom. 8:34. Maketh intercession for us.

Against worship or veneration of Mary:

Luke 11:27, 28. Blessed are they.

Matt. 12:46-50. Who is my mother?

Cardinal Newman, in his book, *The Development of Christian Doctrine*, admits that "Temples, incense, oil lamps, votive offerings, holy water, holy days and seasons of devotion, processions, blessing of fields, sacerdotal vestments, the tonsure [of priests and nuns] images . . . are all of pagan origin."—Page 169.

*This article may be had in tract form (5c a copy) from the author:*

REV. JOHN D. LEWEN,  
3315 Pierce Ave.,  
Chicago, Ill.

\* \* \*

## BERGSON NOT CONVERTED

A NEW BOOK, entitled *With Henri Bergson*, by the noted Catholic philosopher and member of the French Institute, Father Sertillanges, reveals that, although the author got Bergson to admit that Jesus Christ was superhuman, he was never converted to Catholicism.



## BELIEVE-IT-OR-NOT-DEPT.

"MONSIGNOR Fulton J. Sheen of Catholic University, Washington, was in New England Baptist Hospital today for what attached described as a 'check-up and rest.'" —U.P. report from Boston in *New York Times*, July 22, 1941.

## FALLEN ANGEL

HOW THE AIRPLANE, like man its maker, has fallen from a peaceful creation to a warring monster, is poignantly pictured by H. I. Phillips in the *Minneapolis Tribune* as follows:

"I was born in peace and happiness.

I came in answer to a hope and for the fulfillment of an ageless dream.

Mine was the realm of the angels and the path of the stars.

I gave to man the freedom of the eagle, the joy of the lark and the spirit of winged things.

I came to lift mankind into a new grandeur of living.

I was born to widen the range of man, to bring him new adventure and show him new beauty.

I came to speed exploration, travel, discovery.

I took the flying carpet of Bagdad from the realm of fables and converted it into a thrilling reality.

I came to set man free.

I hoped to release him from the limitations and barriers of time and distance.

I was born of weary research, patient study, centuries of experiments and generations of brave crusading.

Men of peace, patience and kindness brought me into the world.

I was christened Progress and Freedom.

I was the toast of civilization.

Men in great cities felt their hearts throb as I lifted man from the status of a groundling that he might move among the sun-tinted clouds.

In the straw huts and snow houses of far places, people looked into the skies, knowing a new emotion and whispered: 'Look, look. Man now travels with the birds of the air.'

I was fathered by aspiration and mothered by hope.

I was the handmaiden of joy, of adventure, of progress and of man's victory over the earth and skies.

*Now I have joined the fallen angels.*

*Now I have become a curse of man.*

*Now I am Desolation, Destruction and Despair!*

## JESUIT PLOT IN THE PHILIPPINES



HAT the Philippines have gained by adjusting themselves to the democratic way of life under the tutelage of the United States, they may lose to Fascism when they acquire independence in 1946—if the Jesuits there have their way.

The Philippines are 99% Catholic, heritage of Spain's none too glorious centuries of control prior to 1898. It is to be expected, therefore, that Jesuit opposition to the American way of life would be more outspoken there than here in the United States where, as in all countries with Catholic minorities, the Catholic church, out of self-interest, occasionally makes flattering speeches about democracy and its freedoms. On the other hand, as is usual in Catholic countries, in the Philippines there is more courageous opposition to reactionary political Catholicism on the part of Catholics themselves than in the United States. For instance, in spite of violent criticism from the hierarchy, the Philippine Catholic President Quezon vetoed the recent bill passed by the Legislature which would have made religious instruction by priests mandatory in the public schools.

This opposition was recently intensified by a public controversy in the press and over the radio between the Jesuits of the *Ateneo* of Manila (a Jesuit educational institution) and the highly esteemed *Philippine Magazine*, edited by H. V. Hartendorp. For years this magazine, the oldest American publication in the Far East, has been used as a supplementary reader in the senior high school classes of the Philippines, much the same as the *Atlantic Monthly* has been used in many of the schools in this country. Last year the highly successful use of the magazine in the senior

classes caused the Director of Education to recommend its use in the lower classes of the high school. It should be noted that this publication has always been scrupulously fair to Roman Catholic interests and on many occasions carried articles by Catholic priests.

Suddenly, in the fall of the past year, a brazen political sortie by the Jesuits forced the *Philippine Magazine* to sacrifice peace for principle. Pro-fascist activities of the Jesuits had flared into the open. They publicly advocated a corporative state for the Philippines after the Portuguese model and called for a Leader, like Salazar, the Portuguese dictator. Such subversive propaganda was too much for any lover of democracy. The *Philippine Magazine* boldly declared:

"American and Filipino Catholics, and freedom-loving Catholics everywhere, must decide whether they will permit their church leaders or certain of their church leaders to draw them into the fascist net, and that for no other reason than that these leaders believe they can strike a bargain with Fascism and dictatorship, as in Portugal, which is to their material advantage."

A glance at Portugal's constitution, as well as its concordat with the Vatican, signed on May 31, 1940, will show that there is little difference between its government and that of the German or Italian brands of Fascism. All this was searchingly analyzed by the editor of the *Philippine Magazine*, who generously conceded that Dictator Salazar of Portugal "has given the country a period of efficient administration".

As a result of this criticism, the editor of the *Philippine Magazine* was made the target of a virulent attack by the Jesuit Commonweal-Ateneo radio. He was called a "foreigner", and "a hater of the Church". One broadcast,

aimed directly at him, ended by putting on a sort of mock-trial of the offending editor in which a veiled threat was leveled against the life of his magazine. Soon afterwards this threat started to be put into action. The Archbishop of Manila, Michael J. O'Doherty, wrote a letter of complaint to the Secretary of Public Instruction, which said in part:

"As spiritual head of the Catholic Archdiocese of Manila, I am requesting you, Mr. Secretary, to whom has been intrusted the care of our school children, to put an end to such anti-Catholic attacks in a magazine which finds its only prestige in the fact that it has been required for use in the senior classes in the high schools as a supplementary class reader for several years and is now recommended by the Director of Education for use in the first and second year classes also."

Later, the Archbishop brought further pressure by sending his personal representative to the Secretary requesting immediate action in the matter. As a result of this clerical duress, the Secretary, a Protestant, struck the *Philippine Magazine* from the list of required reading in the high schools of Manila. This happened on January 27, 1941.

Highly significant of the growing cleavage between political and liberal Catholics is the fact that many prominent Catholics in the Philippines sprang at once to the defense of Editor Hartendorp. Moreover, subscriptions to his magazine increased as a result of its being banned in the schools through Jesuit politics. The Civil Liberties Union of the Philippines, after a thorough study of the matter, also presented a strong resolution urging the Secretary of Public Instruction to consider a rescinding of the ban. A similar resolution was passed by the Philippine Writers' League of Manila, in spite of intense Jesuit efforts to pack the meeting of the League in an effort to prevent it.

We have not yet heard the final outcome. Whatever it may be, the Jesuits

and their men-o'-the-microphone in Manila have tacitly admitted that it will not be wise, at least for the present, to do any more cheer-leading for Fascism under the Philippine flag. What is more, they were forced to promise that they would discontinue their attacks on Editor Hartendorp.

For our part we commend the courageous editor. America could profitably use a few editors of his kind instead of our present rubber-spined variety. A V-salute to Hartendorp. With him we confidently hope that this "clerico-fascist picnic is definitely over; the country has been fully awakened to the danger".

—*Sagittarius*.



## IDENTITY OF INTERESTS

HITLER and the other Catholic fascist dictators give the same reasons as the popes of the last century why American principles of the democratic State must be condemned, and that Freemasonry, which, they declare, originated and upholds these principles, must be wiped out. These reasons are stated as follows by Pope Leo XIII in his Encyclical "*Humanum Genus*", April 20, 1884, against the Freemasons: "They teach that men have all the same rights, and are perfectly equal in condition; that every man is naturally free; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence the people are sovereign; those who rule have no authority but by the commission and concession of the people, so that they can be deposed, willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the state, which is ruled according to the new principles of liberty. They hold that the State must not be united to religion, that there is no reason why one religion ought to be preferred to another, and that all must be held in the same esteem."

This was written by Pope Leo XIII nearly forty years before Hitler wrote

*Mein Kampf*—which was edited by a Catholic priest, Father Staempfle. No one can fail to see the identity between the two documents and between the acts and pronouncements of Nazi-fascist authorities and those of the ruling powers of the Catholic church in Germany, Italy, Portugal, Spain, Vichy France, and even in Catholic-controlled Quebec.



## TEACHING THE GOSPEL IN BRAZIL

**T**YPICAL of the tremendous task being undertaken to enlighten Catholics in South American countries in the teachings of the Gospel and the democratic way of life is the following account by Rev. E. Knechtel, a missionary of the Evangelical Union of South America. Mr. Knechtel's field is in the State of Ceara, Brazil, about 700 miles south of the Amazon River on the Atlantic coast. In area, Ceara is about the size of New York State with a population of about two millions. Here is Rev. Mr. Knechtel's own account of his task, as published in the current issue of *The Neglected Continent*:

"It is now five years since the E. U. S. A. missionaries entered the State of Ceara with the Gospel. We might ask these questions: Why are they there? What is there left to do? Just what is the task that confronts these missionaries? As one who has just returned from serving five years in that State, I would like to bring you some idea of what lies before us.

"In the first place we are taking the Gospel to a Catholic community. By that we mean that the Roman Catholic church dominates life from the hour of birth until the soul has passed the Great Beyond for years to come. In politics the Church is always right out in front on every issue. In commerce every merchant knows he has to please the Church or else lose

his trade. In education, precious hours of learning are monopolized by catechism and endless prayers to the Virgin. In the home life, the word of the priest is above that of father or mother. Truly every aspect of human life is dominated by the Roman hierarchy. And what do the people get in return? Certainly not salvation, for there is no assurance of salvation even in the best of Catholics that we have met. There is no power to live a holy life, for they indulge freely in all the vices. Catholicism does not foster educational progress—over 80 per cent of the people are illiterate. They call themselves Christians but worship Mary more than Christ. They are all baptized, but in many ways they are baptized pagans. Why preach the Gospel to them? Because they have not the Gospel nor the power of the Gospel that brings salvation."



REV. E. KNECHTEL

Latin American countries are regarded as American democracy's danger zone, and much effort is being made to win over responsible elements there who are being propagandized by pro-fascist agents. Roman Catholic spokesmen amongst us threaten that, unless we appease the Catholic church, both in the United States and in South America, the influence of their church from Italy and Spain will throw the peoples of South America on the side

of Nazism and Fascism.

Like all appeasement efforts under threat, this should be resisted. It has been proved too often already that giving in to pro-fascist elements only enables them to become stronger for eventual aggression. Religion is an issue in the present conflict between Fascism and democracy. South America will be best kept safe for democracy if its peoples are educated up to the teachings of the Christian Gospel.

## CHRIST'S MISSION NOTES

REV. A. CALIANDRO, *Director*

**SUNDAY MEETINGS** of Christ's Mission will be resumed on September 14, at 3.30 P.M. in the chapel of the Union Methodist church, 229 West 48th St., New York, N.Y., and will continue each Sunday thereafter until the end of June 1942. Ministers, evangelists and laymen in sympathy with this mission for the conversion of Roman Catholics will address the gatherings.

Seekers after God's truth of every denomination are invited to participate in these meetings and to contribute their Christian testimony.

\* \* \*

## CASE OF REV. ZANON

**REGRETFULLY** we have to announce that Rev. John Zanon, who left the Roman priesthood and came to us early this year, is no longer with us. He edified all by the splendid testimony of his conversion, and everything had been arranged for his entrance into Columbia Bible College in June. But on May 5 he was removed from us by his brother, a priest, and taken back to the church in Chicago.

There are factors in the case which cannot now be publicly explained, but before his departure he evidenced much distress and spoke of threats to himself and those who had befriended him. It

can also be made known that Bro. Zanon had not received his final citizenship papers, and had been engaged in secret work by the Fascist Youth in Italy, from which he was released to become a priest. In a letter to us from Chicago, however, he was able to indicate that he hoped eventually to be able to be with us again.



## FORMER PRIEST D'ANJOU

**ENCOURAGING** news comes from Rev. Réal D'Anjou, converted priest of Gaspé, Quebec. In addition to those from his former Roman Catholic congregation who left with him, several other Catholic families have recently joined him of their own accord. His health has improved, and his new church building was opened on Sunday, July 27. He reports that his only sister, who had been much opposed to him for leaving the priesthood to preach the Gospel, has now been converted along with her sixteen year old son. The latter is now in a Protestant boarding school and in one of his letters he testifies to his new-found faith as follows:

"Yes, I am now a Protestant. I shall never boast enough of it, now that I have the real faith and that I believe in my God and His Son, our Lord Jesus Christ, who has saved me and given me the light of eternal salvation. I would not return to the church of Rome for several million dollars, for the salvation of my soul is worth more to me than all the riches of the world."

\* \* \*

*The instant you make worship a matter of compulsion and not of free will you destroy the very essence of worship.*

\* \* \*

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—*John*, 1:12.

## THE CASE OF BISHOP HURLEY

**B**ISHOP Joseph P. Hurley, of the diocese of St. Augustine, Fla., is to be congratulated for his outright condemnation of what he called that "noisy group of Catholics", who, he said, "years ago established the crank [fascist] school of economics and latterly have founded the tirade school of journalism; they are now engaged in popularizing the ostrich school of strategy." He referred to the Jesuit-supported Coughlinite 'Christian' Fronters.

He also boldly advocated leaving it to President Roosevelt to decide whether and when the United States should enter the war, and belittled the fears of the alarmists in his church who prophesied dire results of United States aid to Russia. Commenting on Bishop Hurley's speech, which was broadcast over a nation-wide network on July 6, the New York *Catholic News* omitted the Bishop's condemnation of Catholics, but stressed the fact that he insisted that his address was "delivered without any mandate from the Holy See", and that what he said was "only on my own authority."

But never was a bishop so openly opposed by authoritative Catholic spokesmen and the Catholic press in America. The Catholic Laymen's Committee for Peace, made up of several hundred well-known Catholics, sent a letter of protest to every member of the hierarchy in the United States in which they declared that "it is a Catholic's obligation not to collaborate with communism", and that "to become involved in this war would naturally mean that we associate or collaborate with the communist Government of Russia." The Hon. Joseph Scott, of Los Angeles, who bears the papal title of Knight of St. Gregory, wrote an open

letter to Bishop Hurley disputing every word of his radio address. He asked him if his blunt reference to "noisy groups of Catholics" included "the dean of the hierarchy, the Cardinal Archbishop of Boston, the Archbishop of Dubuque, the Bishop of Seattle, Msgr. Sheen, and many other members of the hierarchy." The Jesuit, William J. Smith, wrote to the Brooklyn *Eagle* to tell Americans that a bishop has no right to talk as Bishop Hurley did, that "outside his own diocese he has not even spiritual jurisdiction, to say nothing of matters that pertain to political or military affairs." Dr. Edward J. Fenlon, leading Brooklyn Coughlinite, also wrote the *Eagle* and declared that the group of Catholics condemned by Bishop Hurley comprised "ninety percent of the Catholics of the country—hierarchy and laity alike." Among the many prominent Catholic newspapers which scored the newly-made Florida Bishop were: *The Tidings*, official Catholic paper of the Archdiocese of Los Angeles; the *Evangelist*, of the diocese of Albany, N. Y.; *The Witness*, of the Archdiocese of Dubuque, Iowa, and, of course, the Brooklyn *Tablet*.

How far apart are the views of this 'liberal' Catholic bishop and the Jesuits was apparent from the editorial comments of the Jesuits' chief magazine *America*, which declared that the President should heed "the majority of the American people who oppose our intervention in any foreign war", and lamented that we have no amendment to the Constitution requiring a popular referendum on declaring war. As to help for Russia, it stated: "No one will quarrel with the Englishman who welcomes Russia's entry into the World War. But it is not necessary for us Americans to see eye to eye with him."

The attack on Bishop Hurley reached its climax on Sunday, July 29, when

Archbishop Francis L. Beckman of Dubuque, Iowa, blasted him over a nation-wide broadcast of the NBC for daring to belittle the danger of aid to Russia. He substantiated his vicious attack by appealing to the pronouncements of Cardinal O'Connell of Boston against aid to Britain or Russia.

It is obvious from all this that Bishop Hurley spoke only for that small group of liberal Catholic clergy and laymen whose names invariably appear in the press in favor of anti-fascist American action. Catholics in his diocese of Florida (where the editor-in-chief of *THE CONVERTED CATHOLIC* served as a priest), number a mere 56,000, and have always been known for their more liberal, American point of view. Priests there prefer to be called "American Catholics", not "Roman Catholics". Former Bishop Vérot of St. Augustine attended the Vatican Council in 1870 and was one of the many who voted against the dogma of papal infallibility.

It is in the large metropolitan districts, where Catholics are numerous and control political machines, that this "noisy" Jesuit-led Catholic faction show themselves reactionary and fascist-minded. They are not only noisy but are the leading power group in the Catholic church in America. It is they who get the Catholic people as a whole to act adversely in matters of vital concern to the preservation of our American way of life.

\* \* \*

Him that cometh to me I will in no wise cast out.—*John*, 6:37.

#### THE CONVERTED CATHOLIC

has brought inspiration and a message of hope to thousands of Americans. Help us to build up its further circulation by subscribing for your friends.

## NO U-TURN

WHAT THE POPE did not say about Hitler's "holy crusade" against Russia in his talk to the world on June 29, was said for him by his bishops and priests, and in the Catholic press of America. So sure were the major radio networks, on advices from Vatican spokesmen, that the Pope would call upon the Christian world to unite against Russia, that in the weekly radio schedule of the New York press, the following was announced for Sunday, June 29: "*Pope Pius XII, from Vatican City—Discussing 'The Soviet in the War'*"—WEAF, WJZ, WABC, 9.30-10 a.m." But when the hour arrived these stations were obliged to resort to the usual formula for cancellation: "The program originally scheduled for this time will not be heard." The many who must have broken their sleep and tuned in on their radios at 5.30 a.m. merely heard a pious homily on the topic: "Some considerations on Divine Providence in human events."

But even Herbert L. Matthews, careful correspondent in Rome of the *New York Times*, hinted next day that it was believed in Vatican quarters that the Pope had instructed his bishops privately on the attitude to be taken towards Hitler's thrust against Bolshevism. The nature of such instructions can be judged from the following:

Already on June 25, the United Press reported from Berlin that "The Roman Catholic Episcopate has advised all dioceses that the German war on Russia is one 'for the Christianity of the world'."

The Italian Catholic newspaper *Avvenire* on June 23, announced that Hitler's attack was against "the anticipation of anti-Christ".

In the United States, Rev. Dr. John A. O'Brien of Notre Dame, rallied

Catholic backers of *America First* appeared on June 26, at the Knights of Columbus Hall in Brooklyn against "the Christ-hating despot Stalin and his tyranny over 180 million enslaved people".

The Catholic War Veterans sent a petition to President Roosevelt on June 27, begging him "to reconsider your expressed intentions to act in the matter of assistance to Godless Russia".

The Catholic Brooklyn *Tablet* of July 12, quoted from some thirty Catholic newspapers in the United States to prove the overwhelming Catholic opposition to any aid to Russia in its fight against Hitler. The Jesuit magazine *America* of the same date was more cautious, but declared editorially: "There can be no softening of the anathemas which Americans have pronounced on Communism as a philosophy. Those who sup with the devil must use a long spoon, and we simple Americans have no long spoon."

Gradually, however, Catholic support for Hitler's war on the Soviet became more vocal. Archbishop Carlo Margotti of Gorizia issued a pastoral letter on July 20, praying for an Axis victory over Russia, and compared the invasion of Russia to the ancient religious crusades. The United Press quoted the following excerpts from the Archbishop's appeal:

"Italy has joined the anti-Bolshevist front with enthusiasm and the faith of the ancient Crusaders, proving that Italian soldiers are ready to give their blood generously for civilization's victory against the blackest atheism and barbarism.

"Just as once the church leaders hailed the blessed Crusaders sailing eastward to liberate Christ's sepulcher, so today we salute and bless the Italian legions who are marching with their allies in the common struggle to open the immense prison which encloses the Russian population, depriving them of the right to freely profess their faith."

Then from Vatican City itself came the news, on July 20, that Catholic priests, "*specially trained to do missionary work in Russian territory occupied by the German armies,*" had already arrived in Hungary and Rumania to put this crusade into effect in the wake of Hitler's invading forces.

The lone voice of Bishop Hurley of Florida, denying that Hitler was a reincarnation of Peter the Hermit, was drowned out in an angry protest against him by potent Catholic groups and a united Catholic press. Never was a Catholic bishop so vilified by Catholic people.

On the whole, the strategy employed by the Vatican to adjust itself to the shattering turn-about in Hitler-Stalin relations was as shrewd as any in its past history. Whereas other ideological groups were forced to make a complete U turn in their "party line", the Vatican was merely faced with the task of skilfully maneuvering around a risky hairpin curve. This was accomplished by giving the impression through the secular press that the pope was really not much concerned about a crusade against Russia, and at the same time using the Catholic press and other intra-Catholic sources of communication to unite the Catholic world behind Hitler's Blitzkrieg against the Red Army of the communists, and to prevent United States aid to Russia. It succeeded both ways.



It is the will of God for us that we should possess an Interior Castle, against which the storms of life may beat without being able to disturb the serene quiet within, a spiritual life so firm and so secure that nothing can overthrow it.—*Francis Underhill*.

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## HIERARCHY TO RULE FRANCE

DEMOCRACY is dead in France and upon its grave Marshal Pétain has decreed the building of "an authoritative hierarchical social State". Liberty, equality and universal suffrage, which formed the basis of the French Republic, have been abolished; only an "élite" from various groups will be privileged to vote; these groups "will be organized into a definite hierarchy and the whole country will be placed under the leadership of a chief". One of the dominant groups will be the Catholic church; this much is implied in the Vichy declaration that the grading of voting power among the different groups is to be "in accordance with their importance in the community". Church politicians, already high in State prestige in France, will make sure to stack the cards in their own favor.

It is easy to see the hand of the Vatican behind these terms of France's new constitution dictated by Marshal Pétain. The Catholic church is officially and "infallibly" on record as unalterably opposed to equalitarian democracy. For years the Jesuits plotted the downfall of the Republic of France which glorified liberty, equality and universal suffrage. In 1912, only two years before the outbreak of the First World War, the French Republic in self-defense was forced to expel the Jesuits for their unceasing plots against its foundation principles of freedom and equality for all. What the Jesuits failed to do under the Republic they are succeeding to do through the present fascist revolution. Now that they enjoy the approval and confidence of Pétain, they can be relied upon to make themselves more and more the power behind France's fascist "chief".

We can agree with the New York *Times'* editorial of July 10, comment-

ing on this new plan of government for "new" France: "This polity of social stratification is a return to the Middle Ages . . . The French Revolution is to revolve backward. Liberty is restricted. Equality is thrown out of the window. Universal makes way for strictly limited suffrage; and the French people are expected to ratify a Constitution based upon substantial disfranchisements, diminution of popular rights and government by a minority, an artificial aristocracy."

This editorial also pointed out that Pétain's term "authoritative" is but an alias for "totalitarian", and reminded us that "Hierarchical is an ecclesiastical term applied to a military subordination or series of ranks in the state". This is the core of the danger that today threatens the whole foundation of democratic freedom and the Declaration of the Rights of Man, namely, the setting up by means of the Nazi-fascist sword of a "new order" of government patterned after the Vatican's philosophy of government and the actual one-man government of the Catholic church itself.



## FRANCO-VATICAN ACCORD

SPAIN AND THE VATICAN reached a new accord that will serve until a concordat is completed. According to its terms the state will pay the church 65,000,000 pesetas a year, restore all property of religious orders, abolish divorce, make Catholicism the sole state religion, give bishops the right to supervise all religious instruction from elementary school to universities, allow civil marriages only when both parties can prove that they are not Catholic, etc. The appointment of new bishops will result from political negotiations between the Vatican and the dictatorship.

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Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—*Acts*, 4:12.

## ITEMS OF CURRENT INTEREST

By JAMES J. MURPHY

### CLERICAL-FASCIST MERRY-GO-ROUND

THE UNITED FRONT of Catholic and fascist propagandists continues to flourish on an international scale. Each in his own way and in ways adapted to the needs of each country attempts to counter the crusade of the Democracies. This is a partial picture of how the Vatican has backed Nazi-fascism in recent weeks: "The German Catholic episcopate today sent to all dioceses a message describing the war against Russia as a battle for Christianity all over the world." (*N. Y. Times*, June 25.) In Italy Archbishop Margotti called for a crusade against Bolshevism: "today we salute and bless the Italian legions who are marching with their allies in the common struggle to open the immense prison which encloses the Russian population. . ." (*N. Y. Times*, July 21). The Pope did his part by giving private approval to the clarion call just mentioned. At the same time he strengthened the Vatican's false front of neutrality by first issuing spurious reports that he was to call a world-wide crusade against Bolshevism, then, by securing this publicity, drew attention to the fact that he "refused to give in to German pressure". He gave private approval to the new Axis partners by receiving in private audience, first, the new Italian King of Croatia, the Duke of Spoleto, just before he took the throne, secondly the traitorous Dr. Pavelitch and the Croat delegation. Two weeks later he conferred the same distinction on the notorious pro-Nazi, Dr. De Bardossy, Premier and Foreign Minister of the puppet state of Hungary. About the same time Pius XII in a world-wide broadcast echoed the Nazi-fascist claim for "a more favorable distribution of men on the earth's surface" in a New Order and the establishment of a corporative state. American newspapers that are less fearful of Catholic boycott openly asserted that this official Vatican doctrine was a commendation of Nazi ideals and a criticism of American policies.

In Spain, Union Monarquica Espanola, a monarchist-Catholic group did a great favor to Hitler's false-front policy by spreading the lie that "Spain has full control over her foreign policy and was not under the domination of the Axis." (*N. Y. Times*, May 21).

This was one week after drastic pro-Nazi shifts had been made among Spanish leaders and the Falange began a new hymn of hate against Britain (*N. Y. Times*, May 11).

The clerico-fascist government of Portugal made a strong pro-Nazi move by sending more troops to the Azores and promising to defend them by force against American attempts to seize them for hemispheric defense.

In the U. S. A. the 'Christian' Front in Boston and elsewhere sponsored showings of the Nazi propaganda film "Victory in the West." Francis P. Moran, Catholic leader of the Front in Boston, "admitted that his purpose in showing the film was to spread the belief that it was impossible for the U. S. to cope with the Nazi war machine" (*N. Y. Post*, June 4). Meanwhile the Catholic "American Friends of Irish Neutrality" were denouncing Willkie's proposal for United States bases in Northern Ireland, ex-ambassador Kennedy was pooh-poohing dangers of invasion at the commencement of Oglethorpe University, Senator Walsh was decrying our present defense policy as based on "speculation, sentiment and hysterical fear".

Hitler can afford to smile at the Vatican false front of neutrality which Americans so avidly swallow. No European would be so naïve as to believe that Rome's real work is done with fanfare and solemn papal pronouncements. They know it is done rather by the steady world-wide pressure directed by the Vatican grapevine.

\* \* \*

### SAVING AMERICA

DENUNCIATION of our democratic way of life by Catholic spokesmen continues to flood press reports from Catholic pulpits and the tables of communion fests. The burden of their theme is that "democracy is spiritually decadent and morally bankrupt." At the commencement exercises at Fordham University on June 12, Jesuit President Robert I. Gannon said:

"You can dress up the corpse if you like, you can get the cynical young moderns to fill the house with lilies and gardenias, but you cannot hide the death."

Monsignor Fulton J. Sheen has coined a phrase about saving America that the Catholic press carries as a slogan to be constantly remembered by its readers: "It is not America as it is that ought to be saved, but America as it ought to be." The obvious

conclusion is that Catholics are to make no effort at all to save America, since it is not as the Catholic church wants it to be.

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## CHANCEL MESSAGE

THERE was no Nazi opposition to the complaint of the German Catholic bishops, read in the churches on July 6th, protesting against governmental restrictions of the freedom of the church. If the Nazi Government took it seriously, it would have prevented it from being published. The *United Press* reported from Berlin on July 8, that German authorized quarters regarded it as just a "chancel message" and "purely a church matter without any political significance whatsoever". As one politician to another, Hitler knows that the Vatican has to clinch its fists every once in a while to bolster its false front and secure its "spiritual" hegemony. In diplomatic language, it was "purely for domestic consumption".

\* \* \*

## PAPAL HEROICS

THE VATICAN PUBLICITY DEPARTMENT continues to build up Pius XII with the aid of theatrical heroics. On July 20 it gave out the following blurb: "Vatican informants said that the Pontiff's physical condition has been undermined by his constant praying for peace and his deep concern over the sufferings caused by the war." (Our guess is that he may be suffering from remorse of conscience.) The report goes on to say how the Pope refused to go to Castel Gandolfo in the campania, refused to reduce the number of his summer audiences, in spite of his physician's orders. It added: "The Pope's nervous condition has been aggravated by his constant fasting and his refusal generally to eat prescribed nourishing meals." Someone should call to the Pope's attention that even the Catholic catechism brands as sinful the deliberate weakening of one's health. Catholic theology strictly forbids an ailing person to flout a doctor's orders thereby undermining his health.

As if this sob-sister story were not enough the *N. Y. Times* of July 20 carrying the above legend was followed the very next day by another report that Pius XII refused to heed an air-raid alarm. A very enlightening editorial observes: "The time of the

alarm was not mentioned. There has been no other reference to an air-raid alarm in Rome or the Vatican." In other words the whole report was concocted out of nothing to glorify the Pope's supposed bravery.

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## PINCH-HITTING FOR HITLER

CATHOLIC DIPLOMAT John Cudahy recently blossomed forth as mouthpiece for the Fuehrer. Cudahy is still remembered for an interview that followed the German invasion of Belgium a year and a half ago; as ambassador to Belgium he shocked the State Department and the world by singing the praises of the invading Nazis. Then overnight he became a reporter. After an hour's cross-questioning by British authorities in Bermuda who suspected him of pro-Nazism, he succeeded in continuing on to Germany. There he was accorded an audience with Hitler that he reported to America. The write-up was a masterpiece of Nazi propaganda and received country-wide publicity in America that was worth millions of dollars. It was the stock interview "no hostile intentions" . . . the one the radios once blared forth to Czecho-Slovakia, to Poland, to France. His nephew-in-law Harold Ickes rightly said that this innocent abroad is "not a reporter but a megaphone through which Hitler is graciously permitted to shout his obscenities into the ears of Americans".

Simple-minded people who think that Jesuits are pious souls who shun politics will also see no connection between Cudahy's fascist propaganda and his religion.

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## HITLER PLAYS FAVORITES

CHRISTIAN SCIENTISTS at their annual meeting in June issued the following statement: "The preservation and incorporation of these fundamental elements of true democracy in the basic law of every nation is a cause to which all Christians are morally committed, and which we as Christian Scientists are determined to defend." A few weeks later a Nazi decree dissolved the Christian Science Church in Germany. Only churches upholding political freedom are endangered. The fascist nature of the Catholic church has safeguarded its flourishing condition; since the beginning of the Nazi regime it has increased in number of communicants and churches.

## "NEW ORDER" CALLED POPE'S

**A**BOVE CAPTION headed a United Press Rome report of June 9, in the N. Y. *Journal-American* of the same date. Following is the full text of the report:

"ROME, June 9—(UP). An editorial in the Turin newspaper 'Stampa' said today Germany and Italy are organizing a new European order in conformity with the principles laid down in the Encyclical 'Rerum Novarum,' to which Pope Pius called attention in his June speech.

Post-war Europe, the editorial said, will be a group of States whose national sentiments will be subordinated to a greater Europe. The new order already is being placed in operation, it added."

The Pope's speech referred to, is the one he delivered to the world on social problems on the fiftieth anniversary of Pope Leo XIII's encyclical "On the Condition of Labor". In it, the present pope talked much about "vital space" (Hitler's *Lebensraum*), the "new order", "professional corporations", the "integrating and coordinating activity of public authority"—all conforming to the vocabulary of the fascist conception of the State. He said:

"In the general framework of labor to stimulate the sane and responsible development of all the energies, physical and spiritual, of individuals in their free organization, there opens up a wide field of action where the public authority comes in with its integrating and coordinating activity, exercised first through the local and professional corporations, and finally in the activity of the State itself, whose higher moderating social authority has the important duty of forestalling the dislocations of economic balance arising from plurality and divergence of clashing interests, individual and collective."

The inclusion of the words "free organization" in no way nullifies the pope's full fascist conception of the State here outlined and endorsed by him. For there could be no possible free organization of labor in such a set-

up. It is needless to point out how unconstitutional and destructive of our American way of life such a plan would be if attempted in the United States. Yet this is the objective of Catholic Action in America.



## ANOTHER FASCIST MARRIAGE RULING IN CANADA

**C**ANADIAN Protestants have again been justly incensed by the action of the Catholic Superior Court Justice A. Forest in annulling as illegal a 24-year old marriage in Montreal on July 23, just because the parties were baptized Catholics and were married by a Protestant minister in 1917. Although this same judge has been overruled before on such decisions by the Privy Council of Canada\*, he persists in holding that the marriage of Catholics "is not only a civil contract but is also a sacrament for which the Roman Catholic church alone has the right to prescribe." He also applies this ruling in cases where only one of the parties has been baptized a Catholic, and even if that party had long ago been converted to Protestantism and no longer adheres to the Roman Catholic religion.

This is a ruling usually provided for in the new concordats between the Vatican and the dictators in fascist countries. But no democratic country can admit it and still remain democratic, since it destroys the basic freedoms of the citizen. It would be sad indeed if it were universally accepted that the acts of a person's whole life must be restricted by the church in which he was baptized as an infant.

\* See article *Mixed Marriage Mix-up in Canada*, in THE CONVERTED CATHOLIC for June 1941, p. 162.

\* \* \*

Not of works, lest any man should boast.—*Eph.*, 2:9.

## QUESTION BOX

By QUIZ

**Q.** "What would happen if the pope became insane?" — C. B., Springfield, Mass.

**A.** Previous to 1870, when the dogma of the personal infallibility of the pope was imposed upon the Catholic church, a universal council of bishops could dispose a pope; the Council of Constance, for instance, on May 29, 1415, deposed Pope John XXIII for simony and immorality. Now, however, a pope is above a council of the church and he cannot be deposed. Catholics are taught to believe that if a pope became a heretic, he would either be struck dead or silenced by some special miracle of God. But there is no provision in canon law as to what should be done if a pope became insane.

\* \* \*

**Q.** "I have heard that the pope has made a concordat with Hitler. What does this mean?"—J. J. K., Minneapolis, Minn.

**A.** A concordat is the means now used by the Vatican in order to secure as close a union as possible between the Catholic church and the State. It is a regular treaty entered into between the pope on one side and the head of a civil government on the other. It is first signed by plenipotentiaries, that is, by the Cardinal Secretary of State for the pope, and the Ministers of State or Ambassadors of a country for the civil ruler. Afterwards it must be ratified by the pope and the king or dictator of the country concerned. Only the pope now has the power to make concordats.

The chief provisions of a concordat concern the appointment of bishops, recognition of canon law marriages (denial of divorce to Catholics), rights of the Catholic church over education, and special protection of the Catholic religion. In so-called Catholic countries, such as Italy, Spain, Portugal, a concordat recognizes the Catholic religion as the established religion of the State. For these reasons, such a concordat is not possible with a truly democratic country. The most important concordat of modern times was the one between Pope Pius XI and Mussolini in 1929. Others of importance have been: with Hit-

ler in 1933, and with Salazar's Portugal in 1940. All preparations have now been concluded for the signing of a concordat with Franco Spain.

## About Books

**THE RELIGIONS OF DEMOCRACY**, by Louis Finkelstein, J. Elliot Ross, and William Adams Brown. Sponsored by the National Conference of Christians and Jews; *The Devin-Adair Co., New York, N. Y.* Price \$2.00.

BOTH authors and sponsors of this book might have saved themselves a futile excursion and turned their thoughts into more profitable channels had they first read the following from *The City of Man* (p. 81) concerning interfaith meetings of Christians and Jews:

"In broad terms the task here is to determine what religions and ethical traditions are of greater or lesser value for the preservation and growth of the democratic principle. This task is obviously one which cannot be fulfilled by amateurish attempts to emulsify in sentimental combinations the contrasting religions without any one of them foregoing any one of its claims or even so much as dulling the edge of its inherent dogmatic intolerance."

Here in America we have about 131,000,000 people. Three percent of them are Jews, about 15 percent Roman Catholics; together these constitute the two "groups" about which there is so much concern. The rest of us are Protestants, or at least have a Protestant background, that is, look at things in a Protestant way. We worship God in our own fashion and are quite content to let others do the same. But no one will deny that there is an increasing tension between this great majority of Protestant-minded Americans and those two "groups", which will never be settled by mere religious discussions, for its origin is largely racial and political. *The Religions of Democracy* is a futile book because it studiously avoids the real issue.

Rabbi Finkelstein confines himself strictly to the religious theme, and gives an extended, informing account of the multitude of traditions, laws and ritual observances which have combined through the cen-

turies to make up the ancient faith and worship of Israel. Through it all we hear the recurring declaration, "Hear, O Israel, the Lord is our God, the Lord is One!". Thus theology is made simple.

In many ways this essay implicitly emphasizes the self-segregation of Judaism. Inter-marriage with those of other faiths is forbidden. The Jews seek no converts, nor do they offer a promising field for the proselyting of others. They are satisfied with their own position. "None of the basic doctrines of Judaism," writes Rabbi Finkelstein, "deals expressly with the teachings, principles, or leading personalities of the younger religions derived from it."

Father Ross's paper on Catholicism applies the apologetic technique best adapted to effect his purpose in the broad-minded, Protestant atmosphere of this country. Cautious and adroit, it presents a carefully chosen exposition of Catholic faith and discipline. It also takes up in detail the points at which the Catholic church finds itself at variance with the accepted social tenor of American life and thought. Because of its close relation to present-day problems, the section on Catholicism receives major consideration in this review. At the outset, however, attention should be given to the special meaning Catholic parlance reads into certain terms which is alien to their accepted sense. For instance, "religion" means Roman Catholicism; "Christian" means Catholic; "God" means the Catholic God who speaks by way of the Vatican; and "religious freedom" means freedom for the Catholic church to extend its power to such an extent that it will later be enabled to deny freedom to the rest of us as formal and deliberate heretics.

Father Ross bases his argument on the authority of the pope; once his premise is granted, all further conclusions follow logically. "According to Catholic belief," he writes, "papal authority is based on the will of Christ in establishing His Church. God, we believe, chose this way." With this may be compared the statement of another Catholic of the Risorgimento school, the late Gino Speranza: "The papacy is purely the creation of the Italian political mind, its greatest creation without doubt, but wholly at variance with, if not in antithesis to, Anglo-Saxon political mentality." Here is the groundwork for a real Catholic-Protestant discussion that could, perhaps, clear up misunderstandings. We only wish that the National Conference of Christians and Jews would take it up.

"The Pope's religious authority," writes Father Ross, "is the only authority the Pope has over Catholics in the United States." One might smile at this assertion, knowing that, in Catholic technique, "religious" includes "moral", and "moral" covers practically all human activity, especially the social and political kind. "By Vatican politics," wrote an unofficial spokesman of the Vatican, Crispolito Crispolti, not so many years ago, "one must not understand an activity different from that of the religious activity of the Church."—(From "Vatican Politics", in *Rassegna Italiana*, a fascist publication, Sept. 1926, translated).

But the Catholic church in this country, insists Father Ross, is not engaged in political activities. We are asked to conclude that Catholic boycott of certain movies, ordered by the hierarchy, is "non-political" action; that the same must be said concerning organized riots at birth-control meetings, organized intimidation of legislators and the press, and other manifestations of Catholic Action which vex our ordered democratic life. A direct rebuke is administered by Father Ross to corrupt Catholic politicians. Even though such politicians, by their control of cities, have led to the extension of the Catholic power in certain states, the church, in theory, cannot approve their offenses. This is the least that might be expected; one only wishes that such disapproval might be implemented in practice.

As to the American doctrine of the separation of state and church, Father Ross is for it. He writes: "In America the Church has more freedom without union with the State than she enjoys in some countries where she is united with the State." He concludes, as does Michael Williams, that the Catholic church is better off in the United States than anywhere else in the world. Official Catholic church doctrine, however, condemns the principle of the separation of state and church.

Dr. Brown, treating of Protestantism, confines his observations, as does Rabbi Finkelstein, strictly to religion. He describes Protestant doctrine and practice, its unity in diversity, its agreements and conflicts with Catholicism in the religious field. He says nothing whatever, perhaps from feelings of modesty, about the historic primacy of Protestantism in American thought, institutions and life. But there are others to testify to that.

As an adequate statement of the Protestant position, the following quotes from

Grattan Hartley's comments on Ernest Sutherland's latest book, *American Faith* (in the *New Republic*, April 1, 1940), should be a fitting conclusion to this review:

"There is profound significance in the fact that the American faith is rooted in Protestantism . . . American devotion to the anti-authoritarian position derives its emotional drive from its Protestant roots. All other popular beliefs are similarly nourished . . . From this several conclusions follow which it is not today considered polite to emphasize. For example, those who accept the American faith cannot take lightly the increasing arrogance in secular affairs of spokesmen of the Roman Catholic church . . . The utterances of these men are too often poison to the American faith because they are grounded in a tradition against which the American faith is a prolonged protest. The writer says this advisedly. He gives allegiance to religious toleration, but he does not see that toleration is identical with acceptance, and those who support the American faith have no choice but to repel the views of the Roman Catholics when they are plainly animated by ambition to dominate the future of the people at large. Throughout the English-speaking world today the efforts of the Roman Catholic church to control secular affairs in the light of its allegedly unique truths are arousing the ire of writers who for years have taken religious toleration for granted. But if Ernest Bates reads American history correctly, there is no country in the world in which it is less wise for the Roman Catholics to force the issue; for this is an overwhelmingly Protestant country." T. M.

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## JESUITS FLAY DOUGLAS MILLER

DOUGLAS MILLER, who for six of his fifteen years as U. S. commercial attaché in Germany knew Berlin under Hitler, writes about the Pope and Hitler both in the *Atlantic Monthly* and in his remarkable book, (*You Can't Do Business With Hitler*, Little Brown Co. \$1.50), as follows: "If Hitler wins in Europe, he will control the Pope, the Vatican, the overwhelming majority of the Cardinals of the Catholic church, and its central executive organization."

The Jesuits have flayed him for saying this and other home truths about the rela-

tions between Hitler and the Vatican (in *America*, July 19). They say that Hitler will never get that far with the Pope, and take it that Mr. Miller means that the Pope wouldn't mind so much even if he did. What we would like to ask is, whose fault would it be if Hitler did fully incorporate the Pope, the Vatican, the overwhelming majority of the Cardinals, and the executive organization of the Catholic church into his "new order"? The fact is that the Vatican has been tying itself up into inextricable knots with the dictators and their stooges by solemn concordats ever since it began with the Lateran Treaty with Mussolini in 1929.

\* \* \*

## THOMAS MANN ALSO FLAYED

THE JESUITS don't like Thomas Mann, famous German refugee author. "There are grounds for saying that he writes as one of the devil's best disciples", says the Jesuit Francis X. Connolly in a review of Mann's *The Transposed Heads* in the July 12 issue of *America*.

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## OUR NEW PAMPHLETS

ATTENTION is called to the announcement of two new reprints in THE CONVERTED CATHOLIC book list. One is "*Bishop Strossmayer's Speech in the Vatican Council of 1870.*" (Price 10¢ a copy.) It supplies ample evidence of the determined opposition from within the Catholic church to the imposition of papal dictatorship in spiritual matters. It is worth considering today when the Jesuit example has been copied in the political order by the Nazi-fascist dictators.

The other pamphlet we have is a reprint from the June, 1941, CONVERTED CATHOLIC of the article, "*The Conversion of Roman Catholics to the Regenerative Christian Gospel*", by L. H. Lehmann. This should be effective with Roman Catholics who desire to know what the Christian Gospel really means.

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For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.—*Eph.*, 2:8.

## THE EDITOR'S MAILBAG

FRANCIS XAVIER Talbot, S.J., editor-in-chief of the Jesuit magazine *America*, recently wrote us a personal letter in which he bewails our bringing to public notice the favored treatment of the Jesuits by the Nazi-fascist dictators. He ends his letter with the following paragraph, which requires no comment: "I realize the fact that you are not seeking the truth. Nevertheless, I would call the truth to your attention, if I may, from time to time."

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ANOTHER former priest who has become a subscriber tells us "I have been an 'ex' for more than fifteen years, and believe me, brother, during that time my bed has had no innerspring mattress. But, I am still existing and hoping to see the day when the prophecy of a great scientist and philosopher of the last century shall be fulfilled:

'The Nemesis of history will sooner or later exact a terrific account of the Roman papacy, and the millions who have been robbed of their happiness by this degenerate religion will help to give it its death-blow in the coming twentieth century—at least in every truly civilized state.'"—*Ernest Haeckel*.

\* \* \*

A READER by the name of Lehmann and also a converted Catholic (we also have some by the name of Murphy), tells us: "I have received great blessings from reading *THE CONVERTED CATHOLIC*, more so because of the fact that I too am a converted Catholic and am now in the ministry of the Baptist church."

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WE THANK those who have followed the suggestion of a kind reader a while ago to send us an extra 10c a year to cover cost of mailing our magazine, since it would

greatly restrict us to apply for a second class mailing privilege from the post office.

\* \* \*

MANY have written requesting articles from us on doctrinal topics: confession, purgatory, indulgences, fasting, etc. C. K. wants us to explain what are the exact dogmas that Roman Catholics are obliged to believe literally; also showing whether Christ disapproved of such teachings, as, for instance, he clearly did regarding hyperdulia of Mary (*Luke 11:27, 28*). This reader is also anxious to have us give an accurate estimate of conditions under Portugal's dictator Salazar, who is looked upon by Catholic spokesmen in America as having set up the ideal Catholic state.

These, and many more that we have received, are excellent suggestions and we shall do our best, within the limits of space at our disposal, to carry them out well.

\* \* \*

WE WELCOME our many new readers who have sent their subscriptions to begin with this September issue. What has transpired both on the domestic front and in the world at large since our June number should increase the apprehension of all Protestant and freedom-loving Americans. The American public is becoming more and more confused regarding the press reports of the aims and activities of the Catholic church as directed by the Vatican. We are happy at the enthusiastic expressions of gratitude from our readers, who increasingly recognize the value of our magazine in supplying accurate information and analyses in this important field. Knowledge is power, and a well-informed American public is its own best defense against all its enemies.

"The Converted Catholic is worth a dollar of any man's money", a Protestant minister told one of his parishoners recently. The good use to which Protestant ministers have put information from our magazine is a great encouragement to us. Let YOUR minister know about it.

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Its articles of incorporation specifically state that Christ's Mission was founded "for the purpose of mutual improvement of religious knowledge and *for the furtherance of religious opinion.*" It therefore maintains its platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and

cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

It is the only institution in the United States laboring on these two lines of endeavor, and confidently appeals for help in money, prayers, and the exercise of personal influence in behalf of its workers and its literature.

Conversion of Roman Catholics to the truly Christian and truly American way of life brings them out of darkness into light, from the power of men into the love of God, from bondage to freedom. If spoken in love, this information leads them to know that they can have direct access to God through Christ, to turn away from the intermediary of priests and saints, and from obedience in politics to an alleged infallible Pope to confidence in a representative government of the people. They come to recognize that the Church of Rome should not take the place of Christ, nor a Pope interfere in the political and social affairs of the State.

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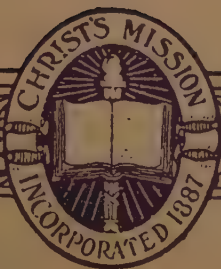
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**THE CONVERTED CATHOLIC**

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# THE CONVERTED CATHOLIC

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**ANTIDOTE TO HITLER**



**CATHOLIC PRESSURE ON PRESS  
AND RADIO**

**WHAT REALLY IS CATHOLIC  
ACTION?**

**CHALLENGE TO PROTESTANTS**



**STREAMLINED NUNS**



**IS AMERICA REALLY GODLESS?**



**October, 1941**

**220 WEST 48TH ST.  
NEW YORK CITY**

# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editors:* JAMES J. MURPHY  
GEORGE M. STRITTER

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.  
REV. A. MALINVERNI, D.D., T. C. MARSHALL

Vol. II (*New Series*)

October, 1941

No. 8

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*All Communications to:* The Editors,  
The Converted Catholic,  
229 West 48th St., New York, N. Y.

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# Converted Catholic



"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. II (*New Series*)

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## Antidote to Hitler and Mussolini

*For all nations have drunk of the wine of the wrath of her  
fornication, and the kings of the earth have committed  
fornication with her.*

—REV. 18.3.

**M**OUTH-ALMIGHTY Hitler and Mussolini have two weapons which have made the nations fear their wrath. One is ruthless military might, the other, blind faith of their followers in human prowess. These weapons are neither new nor secret, but are the old weapons of evil employed by tyrants of all time, civil and ecclesiastical. Some among us proclaim that democracy is doomed unless it also uses these two weapons. But America cannot depend upon them and remain on the side of God.

America became great because it employed two other weapons: the sword of the spirit and the fear of the wrath of God. It has always been God-loving and God-fearing. It has depended upon God as a God of power and also a God of wrath. It has had no blind faith in any man, nor fear of alleged almighty power of any man. Its religion as a consequence has been a force that energized, that gave faith, strength and purpose. With that religion it can still conquer many would-be Caesars, for the "Blitz" in their hands is as water before the lightning of the wrath of God.

Much has been said of Fascism as a religion. But, like the religion of Rome, it is sustained by the anathemas of mere men who assume the place of God on the relics of the throne of Caesar. It is but the application of the religion of Rome to secular affairs. It must fail as a religion for nations as well as for individuals. Nations and individuals alike, who wish to survive and prosper, must place their faith in God. A religion that directs its fear and respect to a man, no matter how mouth-almighty he makes himself, must inevitably fail.

Evil can only be overcome by good; man can only be redeemed by God.

## EDITORIAL NOTES AND COMMENTS

### PAPAL ENIGMA

MANY are confused as to the stand of the Catholic church toward Hitler's "new order". Because of the confusion tactics of the Jesuits and the traditional papal policy to blow hot and then cold, even those of otherwise keen intelligence find it difficult to retain their sense of perspective. Only a clear understanding of the historical, unchanging policy of the Catholic church enables us in the present crisis to distinguish the true from the false.

Despite occasional speeches by Catholic spokesmen in apparent efforts to appease democratic governments, no one can fail to see that the actions of the Catholic church as a whole favor the principles of Nazi-Fascism. There has been no papal condemnation of Axis aggressions and much of the effort to aid Britain in defense of democracy has been gravely obstructed by the official stand of the Catholic church in the United States, South America, Ireland and elsewhere.

Fritz Thyssen, firm Catholic and multimillionaire of fascist persuasion, recently added to the confusion by stating that the Hitler regime, far from co-operating with the Catholic church, is persecuting it. Whether Thyssen is really a fugitive from Germany or an astute spy of Nazidom under the guise of an exile is still open to question. Still a Fascist at heart, this man who put the Nazi regime into power cannot be relied upon in his statements regarding the Vatican's relations with the Axis dictators. Even more to be discounted is the opinion of the Broadway columnist, Walter Winchell, who re-

cently went out of his way to deny any tie-up at all between the Vatican and Hitler.

Vatican spokesmen do not go so far as to proclaim openly with Mussolini's mouthpiece Farinacci, that "Catholics constitute a bloc in the Axis". Instead, as the *New York Times* reported from Rome on Sept. 9, they say that "the pope has made it impossible to oppose the Nazis after refusing to come out against Russia". Even if this were an attempt of the pope to be neutral in a matter of such grave moral import, it would ill become one who is believed by millions of Catholics to be the Vicar of Jesus Christ and the very mouthpiece of God on earth. —◆—

### CATHOLIC OBSTRUCTIONISTS

ADMINISTRATION leaders in Washington have been plainly worried at persistent Catholic opposition to every one of its defense and aid-to-Britain-and-Russia efforts. Evidences of it multiplied to an alarming extent. The hair's breadth vote for draft extension was the result of pressure chiefly from Catholic constituencies. The Catholic press as a whole assailed the Roosevelt-Churchill peace aims as visionary and of no importance. It was chiefly to appease the Catholics that the President hastened to assure Congress that the peace aims included freedom of religion, which was obvious. Supreme Court Justice Murphy was bitterly assailed by the Catholic press and high-ranking prelates for his speech supporting the Administration's foreign policies before the Knights of Columbus Convention.

The Jesuit way of putting it is that to be against the Administration's foreign policies and defense program does not necessarily mean being pro-Nazi-fascist, that to be anti-Roosevelt does not mean being pro-Hitler-and-Mussolini. This may sound true in word, if said with tongue in cheek. But in heart and deed it is not so. In plain language, not to be with Uncle Sam just now in his fight against the Nazi-fascist dictators is to be against him—and with them. "He who is not with me is against me."

### FRANCE'S CRUCIFIXION

MARSHAL Pétain's formal sell-out of France to the Axis powers on August 12, was not displeasing to Catholic church authorities here. It was stated by the Catholic press to be the logical step for France to take, and would lead to France's rehabilitation. Despite the facts, the Jesuit magazine *America*, August 23, would have us believe that the action of "the high-minded and idealistic Marshal" does not necessarily mean his acceptance of fascist philosophy.

Everything the traitorous Marshal said in his broadcast announcement was in keeping with the policy of Vatican Catholicism: authority from above, as in all fascist countries, not from below, as is the democratic way; the death of parliamentary democracy; increase of police power; extirpation of Freemasonry; the setting up of a hierarchical, authoritarian state, wherein the Catholic church will have more say than workingmen's groups and the mass of the people.

Next in order will be the usual fascist concordat with the Vatican, as has happened in other countries as soon as

democracy received its deathblow at the hands of its fascist executioners. With democracy dead, France will follow the pattern of other victims: Italy, Germany, Austria, Portugal, Slovakia, Spain.

### BOMBS DESTROY BIBLES

REGRETTABLE news has come that the entire stock of Holy Scriptures and most of the printing machinery of the British and Foreign Bible Society in London were recently destroyed by Nazi bombs. This Society supplied most of the Scriptures in Spanish, not only to Spain itself, but to the Spanish-speaking countries of Central and South America. The American Bible Society in New York will do its best to take over this work, since it will be a long time till the British Society can obtain new machinery to replenish its supply.

### DICKERING WITH THE NAZIS

TIME will tell how dependable are reports of the dickering of Lord Halifax with leading Catholic officials in the United States as entrepreneurs with the Nazis with a view to a negotiated peace. A syndicated dispatch from Helsinki by Donald Day to the New York *Daily News* of August 27, gave assurances "from an absolutely true source" that such negotiations took place with Nazi officials in Sweden after Lord Halifax returned to England toward the end of August. About that same time, Mr. Myron C. Taylor returned to Rome as President Roosevelt's envoy to the Vatican.

Nothing would please the Catholic church more than a negotiated peace now with Hitler. As this report from

Helsinki correctly stated, "The collapse of the Soviet Government and then a peace between Germany and England would open the way for scores of Catholic missionaries who have been studying the Russian language in the Baltic states."

How far Lord Halifax would allow himself to be duped by "leading Catholic officials in the United States who oppose American entry into the war, even to save England from defeat", we cannot imagine. He is said to be one of those who oppose Churchill's determination to destroy Hitler's Europe with the aid of Russia. If so, then he is indeed with the Vatican.

**R**ELIGIOUS FREEDOM is nowhere better defined than in the *Syllabus of Errors* of Pope Pius IX:

"Every man is free to embrace and profess that religion which, guided by the light of reason, he shall consider true."

Mr. Talcott M. Banks, writing to the *New York Times*, August 22, reminds us of this, and adds that this is the sense in which it was understood by the founders of our Republic. Later, attention was justly called to the fact, however, that *Pope Pius IX so defined religious freedom in order to condemn it along with all other American freedoms in his Syllabus of Errors in 1864.*

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.  
My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.—*John*, 10:28, 29.

\* \* \*

We do not question God's power, but the point is, do we believe His promises?

## POLISH-CATHOLIC ANTI-SEMITISM IN ENGLAND

**F**EW Americans know of the rampant anti-Semitism of Polish-Catholic refugee groups in England and their anti-Semitic weekly *Jestem Poliakem*. It temporarily ceased publication in May, but its editors denied that it had been suppressed by the government because of its violent anti-Semitic articles. The *Catholic Herald* immediately sprang to its assistance, and under a double-column headline on May 4, which declared "Catholic Polish Paper Does Not Get Fair Hearing", defended *Jestem Poliakem* as "an independent Polish paper edited by Polish Catholics." It also published a letter from the editors affirming their attachment to Christian principles, and which stated: "None can deny the existence of a Jewish problem in the world, and in Poland in particular. It is our aim to solve the problem in accordance with Christian ethics and without any form of violence." The *Catholic Herald* was the only newspaper at the time that defended *Jestem Poliakem*.

Then on May 9, Home Secretary Herbert Morrison declared in Commons that he had declined to take any action against *Jestem Poliakem*, adding that the behavior of the publication would be watched. Later, a new Polish anti-Semitic pamphlet was issued by Zygnunt Przetakiewicz, who is regarded as the spiritual guide of young Poles in England. The author declares: "We know from history and the church the facts telling that the Jews and Masons aim to destroy Catholicism."

\* \* \*

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 *John*, 1:9.

\* \* \*

In every sinner, regardless of how low down he had gone, our blessed Lord saw a potential saint.

## SPREADER OF THE SCRIPTURES

FELICITATIONS were received by the American Bible Society from President Roosevelt, Chief Justice Charles Evans Hughes, Mayor La Guardia and others on the occasion of its 125th birthday on May 7th. Congratulations were in order, for no one can fail to recognize what the American Bible Society has achieved since its founding in New York in 1816. During that time it distributed three hundred and five million copies of the Book which still remains the world's best seller. In 1940 alone, it distributed 7,695,401 volumes, and had on hand translations of the Bible in 1,051 different languages and dialects.

It is well to recall, however, that these accomplishments of the American Bible Society encountered the violent opposition of the Roman Catholic church, which still upholds the decree of the Sacred Congregation of the *Index* (June 13, 1753), that "versions of the Bible in the common tongue shall not be permitted, unless they have been approved by the Apostolic See, or are accompanied with annotations from the Holy Fathers of the Church", and that "more harm than benefit arises from the Sacred Scriptures when published in the language of the common people".

Pope Pius VII issued an Encyclical letter on June 29, 1816 (one month after the founding of the American Bible Society in New York) in which he says in part:

"It is the duty of every bishop above all to set before the eyes of the faithful the malice of this nefarious plan, and to proclaim, in keeping with the precepts of the Church and with all erudition and wisdom, that the Bible printed by heretics, according to the rules of the *Index* (2 and 3), belongs to the class of forbidden books, and that experience has proved

that owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures when published in the language of the common people (Rule 4). We must, therefore, adhere to the salutary decree of the Congregation of the *Index*, of June 13, 1753, that versions of the Bible in the common tongue shall not be permitted, unless they have been approved by the Apostolic See, or are accompanied with annotations from the Holy Fathers of the Church."

This was followed by the Encyclical *Ut Primum*, May 5, 1824, of Pope Leo XII, which says:

"You are aware, Venerable Brethren, that a certain Bible Society is impudently spreading throughout the world, which, despising the traditions of the holy Fathers and the decrees of the Council of Trent, is endeavoring to translate, or rather to pervert the Scriptures in the vernacular of all nations. . . It is to be feared that by false interpretation, the Gospel of Christ will become the gospel of men, or still worse, the gospel of the devil."

Pope Pius VIII also issued an encyclical blast<sup>1</sup> in 1829 against Protestant Bible Societies, "which, at great expense, freely distribute among the common people new editions of the Bible in every vernacular language". Pope Gregory XVI was specially incensed against the Protestant *Christian Alliance*, founded in New York in 1843, and its work of spreading the Scriptures. In an Encyclical Letter<sup>2</sup> addressed to all the bishops of the world on May 8, 1844, he says:

"We have decided to issue this epistle to you, Venerable Brethren, in which, in respect of all the aforesaid Bible Societies, already condemned by Our predecessors, We again, with Apostolic authority, condemn them, and by the same authority of Our supreme Apostolate, We reprobate by name and condemn the aforesaid new society of the *Christian Alliance* instituted last year in New York, and other associations of the same kind, if any have joined it or shall join it. Hence, let it be known, that all such persons will be guilty of a grave crime before God and His Church

<sup>1</sup> *Traditi.*

<sup>2</sup> *Inter praecepia machinationes.*

who shall presume to give their names or lend their help, or in any way favor any of the said societies."

Pope Pius IX, in his Encyclical *Qui pluribus*, 1846, is especially bitter against the spread of the Scriptures among the common people. He says:

"These crafty Bible Societies, which renew the ancient guile of heretics, cease not to thrust their Bibles upon all men, even the unlearned—their Bibles which have been translated against the laws of the church, and often contain false explanations of the text. Thus the divine traditions, the teaching of the Fathers, and the authority of the Catholic church are rejected, and everyone in his own way interprets the words of the Lord and distorts their meaning, thereby falling into miserable errors."

In order to counteract the spread of the Bible in English-speaking countries, the Catholic church was obliged to issue editions of it in English, with the annotations, or footnotes, ordered by the popes. Their translations of the New Testament from the Greek originals, however, were in many instances very defective. The key Gospel word "repent" (Greek: *metanoia*), for instance, was translated as "do penance", thus substituting mere external acts of mortification for true internal conversion, or change of heart and mind. This year, however, the Catholic church in the United States authorized a new translation of the New Testament more in keeping with the original Greek codices and giving the word *metanoia* its true meaning. But modified footnotes remain; in many instances they distort the obvious meaning of the text in order to make it conform to particular Roman Catholic practices. An outstanding instance is the footnote to St. Paul's teaching about Jesus Christ as the only high priest of the New Testament, "*who needeth not daily, as those other priests, to offer up sacrifice, first for his own sins, and then for the people's; for this he did once, when he*

*offered himself*".—*Heb. 7:23-27*. The footnote to this in the Douay version is as follows: "This hinders not that he may offer himself daily in the sacred mysteries (the mass) in an unbloody manner."<sup>3</sup> This is not only a distortion of the obvious meaning of the text, but a direct nullification of it.

Yet, despite these attempts to interpret the Scriptures to suit Roman Catholic usage, it is a cause for rejoicing that the Roman Catholic people in English-speaking countries are now given and encouraged to read the Bible by their own church authorities. We have the American Bible Society to thank for this. It has so flooded the world with copies of the Sacred Scriptures that, despite the condemnations of the popes, Catholics could not but have it brought to their attention.

Substantially the Catholic Bible differs little from Protestant versions. If read prayerfully by Roman Catholics it must eventually convey its true meaning. The Spirit of Truth, the only infallible guide, not the annotations of popes and biblical censors will reveal its saving message to them.



#### ONE ON THE IRISH

Buffalo, June 13 (UP).—John J. Callahan, 33, said: "I'm against Roosevelt, Hell Hitler."

Chief City Judge Hillery said: "30 days."

"I'm still of the same opinion," Callahan replied.

"You may be, but I've changed mine—60 days," the court responded.



*"God who commanded light to shine out of darkness, hath shined in our hearts to show the light of the knowledge of the glory of God, in the face of Jesus Christ."*

<sup>3</sup>The new revision happily omits this footnote, and merely says of Jesus Christ (v. 24): "Since He always lives He has no successor."

## STREAMLINED NUNS

**A**LARM has been spreading in Catholic circles in America because of the shortage of young girls as aspirants to convent life. The result of a recent survey by the Jesuit Father E. Garesché revealed many possible causes for the shortage, among which were: desire for the natural pleasures and conveniences of life, decline in immigration from Catholic countries, birth control among Catholic families and, though seemingly insignificant, the unhealthful, ugly and burdensome dress nuns must wear.

A new and startling type of nun has now appeared in America which, though completely solving only the last named difficulty, would seem to open up a completely new chapter in the development of sisterhoods in the Catholic church. This new order of women is called "Ladies of the Grail"; they

dress in flimsy, flowered print frocks reaching to their knees, flesh-colored hose, retain and do up their hair as other girls do, and differ in no outward way from the 1941 American girl. They live together but not in a cloister; the Archbishop of Chicago has purchased for them a large estate that was formerly Doddridge Farm (which belonged to the Episcopalians) where residences on the bungalow style have been erected as living quarters. But they take vows like other nuns and sisters of the Catholic church—the same three: chastity, poverty and obedience. Their work is to go out into the world, mix chiefly among working girls and in every way possible spread the doctrines and teachings of the Roman Catholic church.

According to an article in *Time* magazine, of July 21, this order of "Nuns in Mufti" was founded by a Jesuit in



Myron Davis

"Ladies of the Grail" — Catholic church's streamlined nuns, 1941 model, and their modern "nunnery".

Picture courtesy of "Time" magazine

Holland about twenty years ago, and was intended to work for the Catholic church as "borers from within" the modern world, much after the manner of communists. They are still few in number, but great things are expected of them.

Groups of women like these, even though they take vows, cannot be nuns in the strict sense of the word. They would form another "religious congregation", and their vows not to marry, not to own private property and to obey implicitly what is commanded of them, would in all probability only be of a temporary nature, renewable year by year. How many will succeed thus in living in and taking part in the world

while bound by vows to keep apart from it and its attractions will remain to be seen.

This secularizing influence on the Catholic church is forced upon it by contact with the more sensible, tolerant and practical religious outlook of Protestantism. It is not relished in Rome, however, where everything Protestant and American is regarded as heretical and leading to Godlessness and paganism. It is the aim of church authorities in Rome to have all priests in the United States and other English-speaking countries dress as priests are obliged to do in Latin countries, with the skirt cassock, shaven tonsure and wide-brimmed hat.

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## TESTIMONIES OF CONVERTED CATHOLICS

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IRENE F. HAMMER

**T**HE FOLLOWING is a brief account of how I came to know the Lord Jesus Christ as my personal Saviour and Lord.

I was born and baptized as a Roman Catholic, and I have early recollections of attending mass and parochial schools. My mother having passed away when I was quite young, I also spent some time with the nuns in a school for half orphans, where I developed a keen desire to become a nun, although I never confided this to anyone except a favorite nun teacher.

This desire to be a nun remained with me for some time, but I liked having a good time and enjoying the pleasures of the world, and from what I had observed, the life of a nun was one of sacrifice and work for others. I had a selfish nature and had no great urge to sacrifice myself for others. I also had a violent temper, a very jealous nature and rebelled in my heart

over many things which I never confided to others.

From my earliest childhood till I was eighteen years old, I faithfully kept the laws of the Roman Catholic church. I went to confession regularly, though I could hardly have made what is called a "good confession", since I was afraid to confess to a mere fellow-man the sin and wickedness in my heart, such as envy, jealousy and hatred, of which I knew I was guilty. I had been baptized as a baby two weeks old, was confirmed by the bishop at thirteen, and went to communion many times a month. I made many novenas to the saints and burned many candles for myself and for dear ones who had died. But in all this I was a stranger to the grace of God and knew not his Son, the Lord Jesus Christ.

I can remember often kneeling at the foot of an immense crucifix in one of the great cathedrals and looking up

into the sad face. It was all a great mystery to me. I had been scolded for my sins every time I confessed them, so that when I knelt before this crucifix I naturally felt very wicked and unworthy. I would kiss the feet of the image, repeat the prayers I had learned by rote, and then take a seat in the church waiting for the service to begin. Thinking it over, I knew that my sins had a part in sending that Savior to the cross; I knew that one day I would burn in purgatory for those sins. And so, I would bow my head and repeat more prayers, hoping thereby to lay up a little merit toward that awful day.

My religion put much terror into my heart. A woman in the house where I lived would get a bottle of holy water during a thunderstorm and sprinkle the pictures of the saints and of Christ which hung on the walls. She would sprinkle herself and me while calling: "Jesus, Mary and Joseph have mercy on us and save us!" This gave me a great fear of storms and made me tremble from head to foot if caught out-of-doors during a hard rain.

All this time no one had ever handed me a tract, invited me to a meeting, or spoken a word to me about the precious Son of God who loved me and gave himself for me. When I was eighteen, a young man took me to task for a lie he had heard me tell. I knew it was a lie, but I called it "doing a good turn for a friend". At the time I was operating the switchboard in the office where both of us were employed, and at times I would deliver a message which I knew to be a lie but I would do it to help somebody out of a difficult situation. Of course, I kept track of these and told them to the priest in confession—though it meant quite a lot of bookkeeping.

This young man invited me to dinner with him one evening in a downtown restaurant and brought up this matter

again. I knew him to be very honorable and trustworthy. I knew that he had the respect of those in the office where we were employed, so that what he was saying had more weight with me than I cared to have him know. Later that evening, alone in my room, I thought much over what he had said to me. He had quoted parts of Holy Scripture, but as I had never seen a



MR. & MRS. HOWELL E. HAMMER

To her husband Mrs. Hammer is indebted under God for leading her to Christ over twenty-six years ago. He is a Chicago business man and a fine Christian gentleman with a forceful, consistent testimony. He is a member of the Christian Business Men's Committee of Chicago.

Bible I did not know what they meant.

This conversation was the beginning of my coming face to face with one who knew the Lord Jesus Christ as his personal Savior, and who was able to lead a poor sinner to the outstretched arms of a mighty Savior, the Christ of God, the Lamb for sinners slain.

About six months later I knelt down and asked the Lord Jesus to come into my heart. Oh, what a welcome I received when I came saying: "Here I am, Lord Jesus! I do not understand it all. I'm so confused. I've been afraid of you all my life. I've been trying to lay up a little merit toward the day of my death to ease the suffering for my sins. But now I see that you have already done all that. All I need to do is to come to you as a poor lost sinner needing a Savior." These are not the exact words that I spoke, but they express the thoughts that crowded into my heart as I saw the Lord Jesus Christ for the first time as my own Savior. I asked him to come into my heart. He did.

Time and space are too limited to tell of all the marvels that God's grace worked for me. Never since that day has a doubt entered my heart as to where my sins are. I know "He bore my sins in his body on the tree." Never since that day have I knelt to an earthly priest to confess my sins. My knee bends to One and One only—the One who loved me and gave himself for me, Christ Jesus, my Lord and my God.

May the Lord make this message a blessing to any one who is fearful of heart, afraid of God, afraid of purgatory, afraid to die. Let me point you to that One who, "when he had purged us from our sins, sat down at the right hand of God." He came to die, that we might have life; "He that hath the Son, hath life".

## RELIGIOUS TOLERANCE CALLED HERESY

**A**N OFFICIAL dispatch, of August 30, from the National Catholic Welfare Conference News Service to the Catholic press, called attention to the pope's "intention" for the month of September, which is "the conversion of heretics and schismatics", by which are meant Protestants and Greek Orthodox Catholics, respectively.

"Under the guise of so-called liberal-mindedness and tolerance, heresy and schism are rampant today", it said, quoting Rt. Rev. Msgr. Thomas J. O'Donnell, National Director of the Society for the Propagation of the Faith. Admitting that the medieval methods of burning and torturing heretics failed to unite them with Rome, Msgr. O'Donnell went on to say:

"At the present time, however, the tendency is in the opposite direction. We have become smugly liberal-minded and, as Rev. John MacLaughlin reminds us, 'are encouraging heresy, virtually propagating it, sacrificing our most sacred convictions to erroneous ideas of politeness.' We have passed away from the whipping post to the easy chair in the last four centuries. The ideals for which our ancestors were willing to shed their blood are being slowly but surely pushed aside to give place to that over-worked misnomer, 'tolerance,' which, in matters religious, means acceptance of error.

"Under this new guise of liberal-mindedness the insidiousness of heresy and schism becomes once more apparent to the watchful eye of Holy Mother the Church; hence her plea for prayers for the victims of the various religious revolts.

"In this day of moral indifference, when the hollow retort, 'one religion is as good as another,' has become man's excuse for godlessness, the plea of the Holy See 'for the conversion of heretics and schismatics' sounds a call of warning and a challenge."

# WHAT REALLY IS "CATHOLIC ACTION"?

By L. H. LEHMANN

**E**VERYONE has heard or read of *Catholic Action*, which was founded by the late Pope Pius XI coincident with the rise of Fascism in Europe. What many Americans, Protestant and Catholic alike, do not realize, however, is that Catholic Action was instituted within the Catholic church as a parallel movement with Fascism, to align total Catholic activity with the "new order" of the authoritarian dictatorships, which were even then expected by Vatican authorities to come to power in Europe, if not throughout the whole world. It was, on the one hand, the repudiation of all "purely voluntary, desultory and occasional assistance rendered to priests and bishops by Catholic laymen", and, on the other, the organic mobilization of all Catholic lay activity under the direct control of the pope and the hierarchy.

Catholic Action is accurately described and fully explained in two articles in the Jesuit periodical, *The Catholic Mind*, for February 22, 1939, from which quotations in this article are taken. Therein it is pointed out, before everything else, that *Catholic Action* must not be confused with ordinary *Catholic activity*, "which", it says, "has always existed in the Church Militant". That kind of Catholic activity is described as that "purely voluntary, desultory, and occasional assistance rendered to priests and bishops by Catholic laymen", and which was in keeping with the political institutions of free, democratic countries. What Pope Pius XI instituted, and formally incorporated into the Catholic church, was the concentration of all political, social and religious activity of the total Catholic body in the hands of the hierarchy. The

bishops and archbishops of the United States, at their general meeting in Washington, D. C., on November 14, 1935, called attention to the difference between Catholic Action and Catholic activity in the following pronouncement:

"The bishops of the National Catholic Welfare Conference in their general meeting in Washington, D. C., November 14, 1935, call attention to all Catholic groups in the United States to the distinction between Catholic activity and Catholic Action. The bishops remind all groups, according to the instruction of our Holy Father, Pope Pius XI, that there is no such thing as Catholic Action unless there is an episcopal Commission. For a diocese, there must be a commission from a diocese; for a province, from the bishops of the province; for a country, from the bishops of the United States. Only the Holy Father can give a commission for the universal church on Catholic Action. When His Holiness does so, he communicates with the bishops."

Here we have the corporative, hierarchical structure of Nazi-Fascism applied to the whole Catholic world. It is the integration of all Catholic activity in the hands of the hierarchy. In the words of Pope Pius XI himself, "Catholic Action is an integrating and integral part of the sacerdotal ministry". Nothing, therefore, in Catholic life can now be instituted and carried on except under the direct authority of the bishops who, in turn, act for and under the pope.

This set-up, of course, was traditional among the grades of the sacerdotal hierarchy of the Catholic church, especially since the imposition of the dogma of the personal infallibility of the pope by the Vatican Council of 1870. But it is

<sup>1</sup> *Op. cit.* pp. 567-8.

the first time that all Catholic activity has been coördinated after the *Gleichaltung* pattern of Fascism and Nazism. It means the abolition of all free activity of Catholic political and social groups, which heretofore worked quasi-independently of the Vatican and endeavored to bring the Catholic church into line with democratic institutions. Catholic Action has been set up to work the other way around, namely, to bring democratic systems of government into line with the corporative, hierarchical structure of Catholicism and Fascism. It began with the disbanding of Catholic "popular" lay political parties in Italy and Germany, thereby enabling Mussolini and Hitler to overcome the last obstacle to seizure of absolute power in their respective countries.

Pope Pius XI gave the definition of Catholic Action as follows:

1. "Catholic Action is the participation of the laity in the apostolate of the hierarchy.
2. "Catholic Action consists not merely of the pursuit of personal Christian perfection, but also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."<sup>2</sup>

In other words, the Catholic laity are now to be "mobilized for action", and are to be "official lay units under the leadership of their bishops and priest". Catholic Action is built up on the "cell system" of all totalitarian movements. It is described thus:

"We come together in a small group. We recruit for that group. When we have recruited enough, we split into two groups, and each of these groups then recruits, until each can split again. The process is a process of natural growth; as living cells multiply by growth and division, maintaining each with each an organic unity, so the cells of Catholic Action

should grow; for the cells of Catholic Action are cells of a living body, the Mystical Body of Christ."<sup>3</sup>

Although Catholic Action has the parish for its base, it is carefully pointed out that "Catholic Action is not parochial action". The main aim of Catholic Action is *to take control from the laity and the lower clergy in their parishes and vest it totally in the higher clergy*. There are "parish sections", and these contain smaller groups called ASU's, "Active Service Units", described as "little groups of militant and ordinary members who work together in the same factory or office".<sup>4</sup>

In order to understand why the Vatican thus changed to what it calls this "new historic mission of the church", it is necessary to go back a little in history, to the beginning of last century when, after the American example, democratic tendencies were spreading throughout the nations of Europe. Prior to that, the Catholic church had had no need to be concerned about the wishes or activities of its laity, for in most countries its power was securely allied with authoritarian states under kings in the medieval union of the priesthood and monarchy. Between them the policies of church and state were then arranged above the heads of the people. But the revolutionary movements of the 18th and 19th centuries, the infiltration of Protestant teaching, the efforts of the Freemasons, especially the *Carbonari* in Italy, took the power from the kings and placed it in the hands of people's governments or constitutional

<sup>3</sup> *Op. cit.* p. 556.

<sup>4</sup> It was one of these ASU's, the National Catholic Youth Syndicate of Aluminum Workers, that was recently accused by the Canadian Government of "enemy sabotage" at Arvida, Quebec, as a result of which four weeks' production of aluminum was lost to Canada's war effort. See the *CONVERTED CATHOLIC*, Sept., 1941, p. 171.

<sup>2</sup> *Op. cit.* p. 567.

monarchies. Condemning this seizure of power by the people and rule by people's governments, Leo XIII (*Humanum Genus*, April 20, 1884) complains as follows:

"They teach that men have all the same rights, and are perfectly equal in condition; that every man is naturally free; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence the people are sovereign; those who rule have no authority but by the commission and concession of the people, so that they can be deposed, willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the state, which is ruled according to the new principles of liberty. They hold that the State must not be united to religion, that there is no reason why one religion ought to be preferred to another, and that all must be held in the same esteem."

At first the Catholic church in Europe refused to allow its people to take any part in these representative governments, and forbade Catholics to vote for or belong to any political parties. It went so far that it refused to allow its people to conform to the civil law in the celebration of marriage. As a result, numbers of Catholics were married only by priests according to canon law without any civil ceremony, and thus were unable to dispose of their inheritance since they were not regarded as legally married by the state. Pope Pius IX refused Vatican collaboration with the parliamentary government of Italy and established the "Prisoner of the Vatican" policy.

But Leo XIII, who followed him, realizing that this was a suicidal policy, decided that Catholics, with certain reservations, should take some part in parliamentary government. He went so far as to concede that, "it is not of itself wrong to prefer a democratic form of government, if only the Catholic doctrine be maintained as to the origin of power" (Encycl. *Quintus*). He there-

fore advised the formation of Catholic political parties by the laity, who would at least voice the church's wishes in the parliaments, and eventually, perhaps, obtain control of them. Thus were formed, among others, the German Centre Party, the Bavarian Popular Party and, later, the Italian *Partito Popolare* of the now-exiled priest Don Sturzo. In England and the United States such exclusively Catholic political parties never succeeded, although the overwhelming immigrant vote in large metropolitan centers like New York, Boston and Philadelphia, enabled Catholic influence to become effective through its control of party voting machines.

But in Europe, lay Catholic political parties proved a keen disappointment to the Vatican. Instead of serving the ends of total Catholic control, these parties became themselves infected with liberal principles, and were forced, in their rôle of go-betweens, or "center" parties between conservatives and liberals, to foster the spirit of tolerance and liberty, and often to ally themselves with Protestant groups. This was especially the case with German Catholicism, which the historian Friedrich Heiler<sup>5</sup> styled "a particular kind of Catholicism, due to the fact that it has been subject, continually if not visibly, to the influence of the reformed churches of Christendom." Thus these Catholic political parties, unwittingly, came to be numbered among those hateful "liberal groups" which Mussolini and Hitler had to destroy along with all other democratic influences.

Pope Pius XI came on the scene at the same time as Mussolini, and although it took them seven years to get together as allies in setting up an authoritarian, fascist "new order" in state and church, from the beginning they had much in common. Pius XI saw that parliamentary government was also

<sup>5</sup> in *Ringen um die Kirche*, p. 174.

leading the Catholic church irrevocably away from its established traditional policy of the union of the priesthood and the monarchy, away from the upholding of the Catholic church as a God-ordained supra-national entity, and that it was fast becoming just another church group "represented" in the parliaments of the world by elected deputies—at best by groups of tolerant, liberal, and half-Protestant laymen who spoke for the church because they were voted into office, and who were either ignorant of the real aims of the Vatican or unwilling to have them recognized. In his Encyclical *Quadragesimo Anno* he says: "We lay down the principle, long since clearly established by Leo XIII, that it is Our [the pope's] right and duty to deal authoritatively with social and economic problems."

It was obvious to Pius XI, soon after his accession to the Pontificate in 1922, that a parallel movement to Fascism would have to be instituted within the church. Power would have to be taken from the people, in religion as well as politics, and vested in authoritarian leadership. Fascism restored to the State the principle of "authority tied to a Leader"; his Catholic Action would do the same for the church. His new policy also served to give the impression that the Catholic church was no longer interfering in politics, for Catholic Action is stated not to be a political but a religious movement. This is true, of course, in so far as there can be no political activity now on the part of the laity as such, since they must follow the dictates of the pope and the bishops in everything. The pope will henceforth do all the necessary political maneuvering by means of concordats with the fascist dictators. Formerly bishops could make concordats with civil rulers; now only the pope may do so. To quote again from *The Catholic Mind* (p. 562):

"The Catholic laity are no longer to exercise their zeal, as it were, privately and unofficially; they are no longer to be considered as occasional auxiliaries behind the battle-lines. *Now they are to be mobilized for action, and are to be official lay units under the leadership of the bishops and priests.* The apostolate of the lay Catholic is integrated with the pastoral ministry of the Catholic clergy and is organically a part of Catholic life."

Integralism, organic, hierarchical, are all key words from the fascist vocabulary for the new set-up of church and state in "Neuropa" under the dictatorships.

Instructing Cardinal Bertram of Breslau on Catholic Action, Pope Pius XI (Nov. 18, 1928) commanded: "Party politics must be carefully ignored, but Catholic Action will not necessarily exclude its members from taking part in public life", that is, by supplying leaders to the state.

One aspect still remains to be explained, namely, the apparent conflicts between the Vatican and Hitler—and even Mussolini. As an activist partner in the setting up of the "new order" in Europe, Catholic Action has not been allowed to play the full part expected of it in Germany and Italy. Exigencies of war in those countries have even forced the dictators to acts that seem hostile to their ecclesiastical partner. This has called forth some severe protests from the Vatican and from some German bishops who, while pledging allegiance to Hitler's regime, have recently lamented Nazi interference with their Catholic kindergarten schools. Pope Pius XI himself almost came to an open rift with Mussolini in 1938 over certain "vexations" against Catholic Action in Italy. There have even been threats of the formation of a Latin-fascist Catholic block of nations, comprising Italy, Spain, Portugal and Vichy France, to force Hitler to adhere more closely to the terms of his concordat with the Vatican in 1933.

In the United States, Catholic spokesmen make it seem as if full Catholic support can only be given to what they pretend are the "lesser Fascisms" of Franco Spain, Salazar's Portugal, Pétain's France, Degrelle's Belgium, Tiso's Slovakia\*, etc., where total agreement with Catholic Action and adherence to the terms of Vatican concordats are confidently expected. This serves also to allay the fears of the defenders of democracy as to the extent of Vatican coöperation with the actual parent dictatorships of Germany and Italy. But points of difference with these have so far only concerned the application of the terms of agreement between the Vatican and Hitler and Mussolini, not the principles of Fascism itself, on which the Vatican and the Nazi-fascist dictators in all countries are in full agreement.

\* The "Leaders" in all these countries, as in Germany and Italy, are Roman Catholics. President Tiso of Slovakia is a Roman Catholic priest.

## IS THIS TOLERANCE?

NO CHANGE can be expected in official Catholic church teaching against Protestantism, which it has always held to be the great heresy of our times. This is evident from the following instructions issued by the Redemptorist Fathers in their *New Mission Book*, page 403:

"You sin against faith by reading heretical bibles, heretical and infidel books and papers. The Protestant bible is not the word of God. It is a mutilated and corrupt version of the Holy Scripture . . . The Roman Catholic priest alone can show his mission from God Himself . . . The ministers of the various sects have no authority, no commission from God. They are impostors . . .

Protestantism is split into countless wrangling sects. The few remnants of Christianity that hide the leprosy of heresy are wearing away, and the grinning skeleton of infidelity appears in all its blasphemous deformity."

## WHAT PRICE LIBERTY?

LIBERTY as we know it, contrary to the opinion of many, is a comparatively new conception that by no means has been universally accepted outside the United States and Great Britain. It had merely gained a toe-hold in many nations of Europe before being ruthlessly crushed out by the military might of the fascist dictators. Its advance was always violently opposed by the Catholic church. Only in countries with fairly large middle classes has liberty been able to hold its own, and no where has it reached full maturity. It would not be surprising if we should live to see it go into total eclipse throughout the whole world under a universal rightist or leftist dictatorship.

The originators of liberty as we know it today were the Protestant Dissenters and the mercantile middle classes in England of the 17th and 18th centuries, the former in matters of religious liberty, the latter in civil and political matters. But both Protestantism and the British mercantile system have existed a very short time compared to their opponents, namely, Catholicism and fixed systems of trade. What we are witnessing today are parallel movements aiming to restore these again to power. On the one hand we have the "Christian Integralism" movement of the Catholic church, and, on the other, the political and social integralist movement of the Nazi-fascist dictators. One aims to restore to Europe, and the world, the religious system of pre-Reformation times under the total rule of the Catholic church, the other to restore the royal taxation and confiscatory system under the totalitarian rule of dictators. The Catholic church has never admitted religious and political liberty as a "natural right" of man. Pope Leo XIII, in his Encyclical "*Libertas*", clearly states:

"It is absolutely illegal to ask, defend, or to grant unlimited freedom of thought, freedom of teaching, freedom of the press, or freedom of conscience, as if these could be a right given to man by nature."

Government as such, either religious or political, is no lover of liberty at any time, and has always had to be forced to grant charters of liberty and legal protection of rights. And yet, it must be remembered, no government and no charter can really *give* liberty, for liberty is something that must be built up synthetically, by units, by men brave enough to assert and prove the value of individual conscience, and strong enough to resist the encroachments of organized groups, in religion and politics, the leaders of which always strive to gain power by regimentation of the masses.

Dr. Harry Elmer Barnes\* reminds us that liberty is no gift of the gods, that it took many centuries to establish every single phase of liberty as it exists today, and that none of our liberties will automatically defend themselves.

\* Cf. *The Humanist*, Spring, 1941.

## WORTH REMEMBERING

THE RELIGION of religious tolerance, outstanding characteristic of Protestant America, is fully expressed by the poem of Emma Lazarus, inscribed on the Statue of Liberty in New York Harbor:

*Give me your tired, your poor,  
Your huddled masses yearning to  
breathe free,  
The wretched refuse of your teem-  
ing shore.  
Send these, the homeless, tempest-  
tost to me,  
I lift my lamp beside the golden  
door.*

## CATHOLIC PRESSURE ON THE PRESS AND RADIO

HEYWOOD BROWN, renowned newspaper columnist who submitted to the Roman Catholic church shortly before he died, once wrote the following about the power of that church over the press:

"Still more precarious is the position of the New York newspaper man who ventures any criticism of the Catholic church. There is not a single New York editor who does not live in mortal terror of the power of this group. It is not a case of numbers but of organization. Of course, if anybody dared, nothing in the world would happen. If the church can bluff its way into a preferred position, the fault lies not with the Catholics, but with the editors."

A sample of this much-desired courageous attitude was recently demonstrated by the editor of the highly esteemed *Courier-Journal* of Louisville, Kentucky. Because its editor—who is a Catholic of the liberal school—rejected a demand that he apologize for printing a birth control ad, the paper was boycotted on May 27, by eighty-five Catholics of New Haven, Ky., who in a joint letter cancelled their subscriptions.

The original threat was made on April 22, at which time the paper was given one month to apologize by 102 readers.

The *Courier-Journal* replied editorially to the demand, explaining its attitude toward birth control and declining to change an opinion because of a group threat.

The advertisement that started the controversy appeared in the *Courier-Journal* on April 13, headed, "The First Key to Strong National Health—BIRTH CONTROL." It was sponsored by the National Committee for Planned

Parenthood. Archbishop John A. Floersh attacked the paper for running the ad in a letter which was read by priests in all Catholic churches throughout the Louisville diocese on April 20.

The New Haven letter stopping the *Courier-Journal* from eighty-five homes follows:

New Haven, Kentucky  
May 20, 1941

"Editor Courier-Journal,  
"Louisville, Ky.

"Sir:

"Since you have seen fit to refuse to make apology as demanded by the New Haven protest against your Easter Sunday birth control advertisement, whereby the offended readers of your papers would have been assured that there would be no like recurrence in the future, and whereby also you would have made amends for the offense given by that advertisement to our honorable poor with large families; and whereas you have further declared your sponsorship of birth prevention as an editorial policy, therefore we, the undersigned subscribers either to the daily *Courier-Journal*, the daily *Louisville Times*, or *The Sunday Courier-Journal*, do hereby request that you stop your papers from coming to our homes.

"We further demand that you refund to us the unused part of the money we paid for subscriptions in advance. We believe that we have a legal right to this refund on the grounds that your current sponsorship of birth prevention has radically changed the nature of your papers, so that now you are delivering to us in your papers an article that is essentially different than that which we bought when we entered our subscriptions. You are publishing papers that are now anti-Catholic, instead of secular and non-sectarian newspapers, and that change is of the essence.

"By your declaration of editorial policy you leave us no other course, and we shall continue in our course until you give assurance that you will desist from teaching this doctrine of the world and of antichrist in your papers. This is a country of free speech. But no matter what your personal opinion may be or what you may do personally, we are resolved that we will not permit you to teach us and our children to offend God by allowing you to send your birth prevention propaganda into our homes.

We had as soon have you to teach our children how to fornicate, to lie, and to steal."

[Signed by 85 persons]

To this, the editor of the *Courier-Journal* replied to the effect that it is no crime for a newspaper to express opinions that some Catholics do not like, and that "it is no more wicked for a newspaper to disagree with an Archbishop than to disagree with the President of the United States."

Despite the thunderous threat from this group of Catholics directed by an Archbishop and his priests, the *Courier-Journal* and its associated newspapers in Louisville suffered little or no loss in circulation. In answer to a letter of inquiry from one of its readers asking for the net result of the boycott, the editor on July 11, stated as follows:

"One hundred and fifty-nine persons gave the birth control advertisement as their reason for stopping the papers. Checking the list, we discovered that only thirty-nine actually were subscribers, and of the thirty-nine, five immediately renewed their subscriptions. Certainly the incident had no noticeable effect on circulation, because the *Courier-Journal's* circulation is the highest in its history despite the fact that all newspaper circulations are supposed to slump in the summer."



## RULES FOR CATHOLIC PRESS BOYCOTT

The following instructions telling Catholics what to do with newspapers that offend the Catholic church were issued by the Jesuit magazine *America* in its issue of February 11, 1928:

1. Do not attack a magazine or newspaper through its editorial department, but act through its business office.

2. When a magazine or newspaper is attacking your religion, write to the business manager and inform him that you will not buy the offending periodical again, and mean it.

3. Call the attention of your friends to the insult and request them to call the attention to their friends. They, too, should write, and pledge themselves not to buy any offending paper, and mean it.

4. Call the attention of the merchants with whom you deal to the insults and tell them that as long as they advertise in any offending paper, you will not buy their goods, and mean it.

5. Call the attention of your pastor

AT THE MONASTERY OF THE PRECIOUS BLOOD



CONFRATERNITY OF THE PRECIOUS BLOOD

5300 FORT HAMILTON PARKWAY BROOKLYN-N.Y.

REVEREND JOSEPH F. STEDMAN DIRECTOR

July 29, 1937

Station W N Y C,  
New York City,  
New York,

Gentlemen:

It is not very often that I have an opportunity to listen to one of your morning programs. Yesterday, however, (Wednesday, July 28th) I was literally bewildered and grieved that a Municipal Station had been turned over to a most obvious kind of propaganda, in the name of "The Struggle for Democracy". Constantly throughout it all there was a sneer at the motives and purpose of General Franco's struggles. How can speakers be allowed to deplore religious persecution in Germany and, at the same time, condone it in Spain. How can Russian support for the loyalists be construed as an aid to democracy. Is this the kind of democracy that Mr. Gannett or Mr. Emil Soanso of the Daily Worker would try to foist upon this country?

I can well understand that they have a right to their views, but if it is to be a public forum over a Municipal Station, then why not invite exponents of the democratic principles for which the Spanish insurgents are making so many sacrifices.

Furthermore, the dialogue was ridiculous.

I intend to send this letter to our Catholic papers in an effort to find out what kind of mind is presently being championed by W N Y C.

Very truly yours,

*Joseph F. Stedman*

*Facsimile of letter from Rev. Joseph F. Stedman, threatening New York City's Municipal radio station, WNYC, because of its defense of democracy in Spain.*

to the insults and suggest that he have his people pledge themselves never to buy any magazine or newspaper that insults the Faith, and never to deal with merchants who advertise in such periodicals, and mean it.

6. Tell your newsdealer that as long as you see a magazine or newspaper on his stand an open insult to you, you will not buy from him, and mean it.

7. Call the attention of your local Catholic paper to the insult, but suggest to the editors not to give free publicity by naming the offender, rather to sound the slogan, "We will never buy a paper or magazine that insults our Faith. We mean it!"



## MORE ABOUT SOUTH AMERICA

FIVE Catholic priests hotly disputed the report of Mr. Harold Callender, whose account of anti-U.S. and anti-Protestant activities on the part of high Catholic officials in South American countries was noted in last month's issue of *THE CONVERTED CATHOLIC*. The five constituted a mission to Peru, and have returned to make report of their findings to Catholic authorities.

In a joint letter to the *New York Times*, they denied Mr. Callender's "picture of Ibero-American Catholicism", yet threaten defeat of all efforts of the United States to placate Latin Americans unless North America "utilizes the spiritual wealth of its millions of Catholic citizens in the implementing of its policy of inter-Americanism". In other words, Uncle Sam must eat out of the hand of the Catholic church if he wants to make friends with South American countries. "Practical recognition of the main element of Ibero-American culture [the Catholic religion] would win friends and consolidate hemisphere defense" they stated, adding that being nice to Catholics in North, Central and South America is "the only policy that will work".

Mr. Callender himself answered the five priests as follows:

To the Editor of the *New York Times*:

Five American clergymen, in a letter appearing in your issue of Aug. 22, assume to judge and to condemn the accuracy of your correspondent who wrote an article on South American Catholics which was published on Aug. 3.

That is, they think they are questioning the correspondent's competence. What they are actually doing is taking issue with the cardinals, priests, monks and leading lay Catholics whom the correspondent consulted and whose views he transmitted very literally.

Those clerical and lay Catholics represented all the nations of South America. Some were in the highest positions in the church. It is perhaps conceivable that the five American clergymen are more competent judges of the sentiments of South American Catholics than are these cardinals, priests and other leaders in the South American church. But your correspondent begs leave to doubt it.

HAROLD CALLENDER.

Mexico City, Aug. 28, 1941.

Mr. Callender's report was the result of four months' survey in ten Latin American republics. The most remarkable feature of this report is his positive statement that the many cardinals, priests, monks and leading Catholic laymen whom he interviewed were not only anti-American, anti-Protestant and profascist in their views, but were eager to have the fact made known in the United States. This was obviously intended to show the great power that can be exercised by the Catholic church in the whole matter of inter-American relationships. As Msgr. Thorning and his fellow-priests clearly point out, appeasement of the Catholic church in all the Americas is "the only policy that will work".

## SALAZAR'S PORTUGAL IS FASCIST AND ANTI- PROTESTANT

THE FOLLOWING, from Mr. Kenneth Leslie, editor of *Protestant Digest*, and published in the *New York Times* of August 31, is worth reproducing in full:

To the Editor of *The New York Times*:

It is just possible that some of your readers will get a false impression regarding the nature of the Portuguese State from the recent letter in *The New York Times* by M. R. Madden.

It is politically incorrect to say, as does Mr. Madden, that the clerical-fascist State of Oliviera Salazar "is in line with the United States political philosophy as laid down in \* \* \* the Declaration of Independence and the Federal Constitution." Nor is it in accord with fact to say, as does Mr. Madden, that the Salazar dictatorship "does recognize equality, consent of the governed, inalienable rights, constitutional guarantees to protect them."

The model for the Salazar State comes from no democracy but from the encyclicals of the popes and from the fascist State of Mussolini. Salazar told Antonio Ferro:

"Now, obviously, our dictatorship is similar to the fascist dictatorship in its strengthening of authority, in the war which it declares on certain democratic principles, in its nationalist character, in its maintenance of the social order."

Michael Derrick in his laudatory study of Salazar declares that the Statute of National Labor, one of the important features of the Salazar structure, is "modeled on the Italian Charter of Labor."

### Salazar Stated Case

Far from seeking his political inspiration from our own democratic documents, Salazar frankly states in his book "Doctrine and Action," as fol-

lows:

"We are anti-parliamentarians, anti-democrats, anti-liberals, and we are determined to establish a corporative State. \* \* \* To believe that the liberty of the people is linked to democracy or parliamentarism is to be blind to the evidence which the political and social life of every period of history affords."

When Mr. Madden writes that "In Portugal there is close cooperation between the church and the government," he neglects to add the un-American feature of this cooperation—namely, that the Roman Catholic church enjoys a virtual religious monopoly in Portugal and that the Protestant groups are persecuted.

### Clergy in Control

William H. Rainey, superintendent of the British and Foreign Society for Western Europe, wrote as follows of Portugal in the *Missionary Review of the World*, September, 1939:

"The great army of militia on the fascist model, which includes practically all citizens from the ages of 10 to 60, is well under the control of the Roman Catholic clergy. Attendance at mass, although not legally obligatory, is practically so. Only the valiant few have the courage to spoil their prospects by refusing to attend.

"There are also minor cases of persecution. Two cases are indicative of the trend of things—recently a State employe, a lay preacher of the Portuguese Presbyterian church, was threatened with dismissal if he did not stop preaching. A Baptist church has been closed on the pretext that Communists attended the services."

If we should do as Mr. Madden suggests and sponsor propaganda for a clerical-fascist corporative set-up in Spanish America, we would betray not only our own democratic traditions but also the trust of the South American people which we have so laboriously fostered through the Administration's good-neighbor policy.

## MYTH OF THE CALIFORNIA MISSIONS

**A** CALIFORNIAN writes as follows about the manner in which the old Spanish missions and padres have been romanticized and exploited to the benefit of the Catholic church:

Some years ago I used to ramble among the ruins of the old Spanish missions, and was surprised to find these "sacred" places in a broken, crumbling condition, mostly roofless and in a generally desolate environment.

Suddenly, a Catholic writer wrote a play about the old missions that was redolent with romance and resplendent with poetic and religious glamor, but largely imaginary in tone and incident. By means of much advertising and the importation of Spanish dancers and castanets, the play became a great success and stimulated a desire to restore the old missions. The romantic atmosphere that was woven about them aided materially in attracting tourists and the simple-minded who accepted these imaginary stories as historic fact.

Most of the missions are now on a revenue basis because of these romantic stories, dramas and advertising, plays, paintings, pictures, dancing, society "senoritas" enacting what they hope is Spanish, youths garbed as dons in sash, hose, serape, swords, silvered sombrero, as supposedly obtained in the early days. Occasionally, idle society women get up fetes that permit them to dress (and pose in pictures) in what may have been fashion long ago, with awkward pseudo-priests serving as Junipero and satellites. All this tends to crystallize the fanciful stories about the missions, and, with lapse of time and constant repetition, will cement into history these peculiarly designful imaginary events and conditions of early days in California.

The City of Los Angeles spent several thousands of dollars in a park opposite one mission, and it is practically "preempted" by a statue of Junipero and reminders of the Church; and most visitors are impressed with the idea that this lovely park was accessory to the mission and created by padres.

Speaking generally, the average intelligence is susceptible to humbug. If a tale is told often enough, however improbable, it eventually is received as actual. It is ludicrous to consider the future romances that

will be engrafted upon the ones now at work about these ancient ecclesiastical retreats, clerical prisons and priestly resorts. It is notable that but few books can be found descriptive of the pioneer days among the missions, as told by observers of that era, though numerous fanciful conceptions are prevalent. La Perousse, a French navigator, himself a Roman Catholic, visited the missions just after the death of Junipero, and wrote luminously concerning the way the padres "rescued California from savagery."

"The old padres," writes another, "came and tarried for one hundred years in California, adding nothing to the prosperity of the State or to the happiness of its people. They passed away, leaving behind them a memory half mortal and half mythical. As a matter of fact, they built a string of mud palaces in favorable locations about forty miles apart, extending from San Francisco to San Diego, and paid their Indian slaves in porridge and Latin prayers. . . In the process of soul-saving, the citadel of the soul was subjected to a condition of slavery a thousand times more brutal than that of the negroes of the South before the Civil War. Even as outposts of civilization the old missions were a dismal failure and excrescence."



The chain of twenty-one Missions extended from San Diego to Sonoma, a distance of about 700 miles along the coast. In that area there is now hardly an Indian left. A few have filtered down from other places, but they are not remnants of the Mission Indians. They were badly treated and the women stopped breeding, as is usual among downtrodden races. The Indians revolted again and again, and burned or wrecked the Missions. The Spaniards brought venereal disease, smallpox and other diseases which, with strong drink, put an end to the Indians.

Now these Missions are money-makers for the Catholic church. At Santa Barbara the old Mission\* there takes in from \$100.00 to \$200.00 a day from tourists. A crowd is taken around every hour at a charge of 25¢ per person. There was no resultant conversion of the Indian to the Gospel of Jesus Christ from it all.

## IS AMERICA REALLY GODLESS?

**THE EXCUSE**—they call it a reason—given by Catholic leaders for their opposition to a declaration of war against Hitlerism, their campaign for “peace”, their collaboration with anti-American forces against aid to Britain and Russia, is that American democracy is not worth defending or saving. They say that its system of education is “publicly-supported paganism”, that its marriage legislation is not Christian, that its economic system is unjust, that it breeds crime and leaves its youth without moral principles. They repeat in effect Mussolini’s saying that democracy is already a corpse that badly needs burying.

The fallacy that runs through all this should be carefully noted, for it has deceived many. When Catholic spokesmen say Christian they mean Catholic; when they say Godless they mean not directed by God’s alleged mouthpiece, the pope; when they say pagan they mean Protestant and non-Catholic; when they talk of social injustice they mean an economic system that is not patterned after the encyclicals of the popes on the reconstruction of the social order. They even condemned the Roosevelt-Churchill eight-point peace program because it omitted mention of the pope.

So persistently has all this been repeated that many are beginning to forget that America is, and always has been, a God-fearing nation; that it was colonized by pioneers who put faith in God and Christian morals before everything else; that they cultivated this vast continent with the Bible in one hand and the other on the plough. Furthermore, that faith has left its indelible mark on the whole country.

What is important to remember is that that faith is non-Catholic; it was

rooted in Protestantism, and from those Protestant roots everything in American life has been and is still nourished. Not only its religious beliefs and moral conduct, but the whole emotional ‘drive of America against authoritarianism and tyranny of all kinds, its insistence on religious tolerance (which is almost a religion in itself with Americans), its love of liberty and freedoms of every kind, all these spring from America’s Protestant Christian foundations.

That is the real reason why Catholic spokesmen call our democracy pagan, Godless and a stinking corpse. It is Protestant and non-Catholic; it will not allow the Catholic church to control secular affairs from the Vatican; it frustrates the ambition of Roman clericalism to dominate the whole future of America. But it is not Godless because it refuses to allow the Vatican to legislate for marriage, to mix its dogmatic teaching with the learning of reading, writing and arithmetic in the public schools. What has mathematics to do with any particular form of church teaching, anyway? In most localities where the Catholic church is hardly known, Bible reading is mandatory in the public schools; but the Catholic church has opposed and helped to abolish this in localities where Catholics are more numerous. Despite segregation of Catholic children in parochial schools, the number of Catholics who fill our jails and penitentiaries far exceeds their proportion in the general population.

The slogans that fill the Catholic press today: peace, America first, non-intervention in Britain’s war against Hitlerism, no aid to Russia, pity the poor draftees, opposition to extension of military training, fear of government debt—all are being employed to lull Americans into a false security from within and without. The Catholic

church senses that now is the time to strike hard to destroy America's Protestant foundations, and substitute therefor that clerical-fascist "new order" of authoritarianism that promises so well for Vatican control in so many European countries since their democratic regimes were destroyed by fascist military might.



## CHALLENGE TO PROTESTANTISM

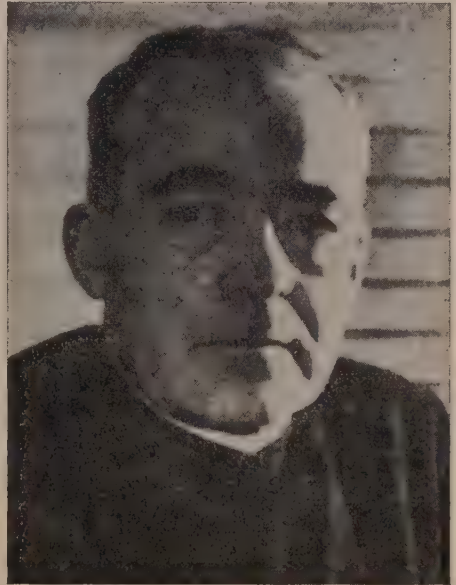
FRANCIS X. TALBOT, S. J., editor-in-chief of the influential Jesuit magazine *America*, has become incensed lately because his connections with the Coughlin 'Christian' Front and other pro-fascist organizations have been publicly made known.

That the chief aim of the Jesuit faction which he heads is the destruction of Protestantism, may be seen from the following statement of his, published in the *New York World*, December 14, 1930:

"The old Protestant culture is about at the end of its rope. The first settlers of our country established this distinctly Protestant culture, being chiefly from Protestant countries, so that our history from the beginning of the republic has been predominantly non-Catholic. It has given the complexion to the country, entered our legislation, sociology and economics, is the basis of our commerce and industry and, in fact, has formed a great part of the American people. For 150 years the Protestant element was strongest, and we admit it.

This Christian culture is a wave receding, and we Catholics are living in a most important day, with one culture vanishing, another gaining strength. Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals? We are the greatest numerically in the country, strong and growing in the arts and education. We are now ready to expand. Now is the time to organize and strike hard to put the Catholic idea before all."

This Jesuit plainly admits that American democracy, its complexion, its legislation, its sociology and economics, are all the product of Protestantism. In other words, our American democratic culture is "distinctly Protestant", he says. But Protestantism and its democratic culture, he adds, must, and will be destroyed, and he calls upon Catholics to "raise a tidal wave that will bring Catholic [and fascist] culture into the United States." This is to be accomplished by Catholic pressure on education, legislation, press, radio, movies and social affairs.



REV. FRANCIS X. TALBOT, S.J.,  
Jesuit editor-in-chief of *America* magazine

True Americans do not need the Jesuit Father Talbot to remind them that Protestantism and Democracy in America must stand or fall together; if one goes the other goes with it. In their place would be imposed Catholicism and Fascism.

\* \* \*

That which is watered by the Spirit will live; all else will become a whited sepulchre.

## ITEMS OF CURRENT INTEREST

### HITLER MODEL FOR WEYGAND

RECENTLY while the Vichy Government was pretending to be stiffening its stand toward the Nazis over North Africa, General Weygand, according to an ONA London dispatch of Aug. 5, was holding up Hitler to Algerian youth "as a model for Christian young men". Speaking to the Algerian Youth Organization, Weygand said: "Led by National Socialism into a great revolution, the Germans gave enthusiastic obedience to a great leader. This man was not one who went about with a monocle in his eye, holding himself aloof, but one who eats and drinks with his men and shares their life."

\* \* \*

### HIBERNIANS RAP U. S. DEFENSE PROGRAM

PLAYING UP the red herring of Communism, the California state convention of the Ancient Order of Hibernians passed resolutions on August 26 condemning U. S. aid to Russia and calling President Roosevelt's eight-point peace program "visionary and impracticable".

\* \* \*

A RESOLUTION passed by the eighty-sixth annual convention of the Catholic Central Verein of America at the Hotel Commodore in New York City on August 31, also condemned the Roosevelt-Churchill peace aims, ostensibly because of the omission of the name of God. Instead, the delegates proposed a peace based upon recent papal pronouncements.

This Catholic convention also went on record as favoring the corporative state, ostensibly, again, as preferable to increased power of the Federal Government. They passed the following resolution:

"That the corporative principle of social organization, according to which the individual, the vocational corporations, the state and society all have their specific functions, would seem a far better alternative to excessive state control of all political, economic and social activities."

\* \* \*

### PRIESTS HEIL HITLER

TWO CATHOLIC PRIESTS were arrested in Argentina "charged with engaging in anti-Argentine activities". Nineteen pro-

Nazi co-plotters were arrested with them. This was on August 22, in Parana. The arrest was timed to coincide with the arrest of thirty-six Germans in Buenos Aires who were described as "the general staff of Nazi penetration in Argentina". (N. Y. Times, August 23).

\* \* \*

### TRUTH MADE TO ORDER

CALUMNIATING William of Orange and glorifying the obscurantism of Spain and its iniquitous Inquisition have been stock-in-trade for William Thomas Walsh. He has published several books on different phases of the subject. His latest work, a defence of the Spanish Inquisition, was reviewed in the May, 1941 issue of THE CONVERTED CATHOLIC.

The Catholic church has paid him off for his contributions to Catholic propaganda by awarding him the *Laetare Medal* for 1941 to pay tribute to "the most outstanding contribution of an American Catholic layman for the current year". It was presented at the University of Notre Dame. On the medal are inscribed in Latin the words: "Great is the Truth and It shall Prevail". The University president, Father O'Donnell, referred to Spain as "the land of Christ" and excoriated the liberal minds "who write of Spain as a land of inquisition, peonage, ignorance and poverty".

Mr. Walsh, a former newspaper reporter and now a Catholic college professor, expressed the hope that "Our Lady in time to come will overwhelm and scatter the enemies of Christendom who have been making such a mess of the world". It goes without saying that this barbed prayer was aimed at our modern, liberal democracies.

In attempting to understand how a mind like Walsh's is formed, it should not be overlooked that he holds a degree from Fordham, the largest Jesuit university in the world. He is an instructor at Manhattanville College of the Sacred Heart run by the Mesdames of the Sacred Heart, an order of nuns under Jesuit direction.

\* \* \*

### THE CROSS FOLLOWS THE DOUBLE-CROSS

LONG-RANGE PLANNING is typical of the Vatican. The clerico-fascist strategy for supplanting the Eastern Orthodox church was disclosed in the feature article of THE CONVERTED CATHOLIC for May, 1941. Since 1927 the Greek and Russian Colleges in Rome have been training priest-proselytes

to "preach, strengthen and defend the Catholic faith among the Orthodox believers". Now with the Nazi-fascist penetration of Eastern Europe the way has been cleared for Roman Catholicism to forge ahead. The Vatican just admitted that its missionary storm troops are already under way and have reached Rumania. Others are to follow soon.

In preparation for the proselytizing of the Russian Orthodox church fifty White Russians are now studying in Shanghai under the English Jesuit, Father Henry Wilcock. Another group studied at Amay in Belgium. Slavic youths are being trained for the same work at Saint Procopious Abbey in Peru, Illinois.

\* \* \*

## THE INTER-CATHOLIC CONFLICT

SO ALARMING is the opposition of pro-fascist Catholic leadership to democratic self-defense against the dictators that liberal Catholics are being forced to speak out in protest. One of these is Lieut. Comdr. Maurice S. Sheehy, Catholic chaplain of the Naval Air Station at Jacksonville, Florida and a former professor of the Catholic University of America. In a broadcast of August 9, he spoke of "the opposition groups within the Church which have enrolled themselves under the leadership of anti-American forces". He called them "the greatest threat to the morale of the Army and of the Defense effort". (N. Y. Times, August 10). Of the Catholic Press campaign against our government and Bishop Hurley's defense of it, he said: "It is incredible that they should be so long allowed to vomit their spleen on the youth of our country. One paper, stealthily and furtively, has begun to besmirch the good name of a Bishop among the priests of his own diocese".

Chaplain Sheehy, as well as ourselves, knows that this pro-fascist, Jesuit leadership of the Catholic church in America is foreign to the native, democratic ideals of the rank-and-file membership. He knows, too, that, if it were not for this false leadership, Catholics would today rally behind the American brothers to crush Hitlerism.

As THE CONVERTED CATHOLIC has often pointed out, this conflict of the lower clergy and laity against Roman Jesuit leadership has persisted throughout the history of the Catholic church. It stands out more clearly in times like these when the lines are clean-cut between the forces of tyranny and reaction and those of humanity and liberal-

ism. In the future as in the past the power of the Jesuits within the church must decline or mount according to the nature of the political forces that triumph.

\* \* \*

## CATHOLIC LIBERAL ASSAILED BY THE CHURCH

AMONG the Catholic newspapers that assailed Supreme Court Justice Murphy for his pro-Administration speech before the Knights of Columbus Convention were: *The Record*, Louisville, Ky.; *The Citizen-Herald*, Milwaukee, Wis.; *The Daily American Tribune*, Dubuque, Iowa; *The North-West Progress*, Seattle, Wash.; *The Inland Catholic*, Spokane, Wash.; *The Catholic News*, New York; *The Tablet*, Brooklyn, N. Y.; *The Catholic Transcript*, Hartford, Conn. These are all official organs of leading Roman Catholic dioceses.

\* \* \*

## HOLY IS AS HOLY DOES

THE SACRED HEART COMMUNITY BAR-BECUE was raided by the sheriffs at Lancaster, Los Angeles. Considerable gambling equipment was seized. A few days later the *Los Angeles Examiner* reported groveling apologies from Sheriff Eugene Biscailuz. He said in part: "It is an exceedingly regrettable affair. I have ordered a full and complete investigation to ascertain if there was a plot afoot to discredit the Catholic church or the Sheriff's office". Lieutenant Pete Sutton of the Sheriff's vice squad abjectly excused himself by saying that "he saw no evidence at the time of the raid that the carnival was sponsored by the Sacred Heart Church", otherwise he would not have raided it.

In short, gambling is a vice that must be uprooted—except, of course, where the Catholic church uses it to make money. In other words, "the end justifies the means". It is not news to see the Catholic church applying this principle, but it is novel to see officers of the law adopting it. But then, maybe they are Catholics.

\* \* \*

## YOUR HELP TO CATHOLICISM

THE W. P. A. of New York City is using U. S. Treasury funds to pay for the compiling and writing of a History of the Roman Catholic Church in the Archdiocese of New York. One volume is now ready for publication. Another volume will be published as soon as it is censored and approved by the Catholic church authorities of New York.

A similar misuse of federal funds is found in the long-established policy of having W. P. A. teachers do supplementary teaching in the parochial schools of New York City.

\* \* \*

## VATICAN-BERLIN LIAISON OFFICERS

A UNITED PRESS dispatch from Vatican City was published in the *Herald-Tribune* of August 27 as follows: "Pope Pius XII granted an audience today to fifty German officers. The semi-official Vatican News Agency announcing the fact, said: 'These audiences are a daily occurrence and have become habitual events'".

## QUESTION BOX

**Q.** Are the "Syllabus of Errors" of Pius IX and other papal encyclicals infallible pronouncements, and must Catholics obey them under pain of eternal damnation? —C. K., Waterbury, Conn.

A. It would take many columns to answer this question satisfactorily. Strange as it may seem, no one can definitely say what decrees of the popes are strictly speaking infallible, that is, in the sense defined by the Vatican Council of 1870. Conditions required are: the pope must speak on matters of faith and morals; he must speak *ex cathedra*, i.e. from St. Peter's chair; he must intend to bind all the faithful. But this has only been done once, and that was when Pope Pius IX himself ascended the papal chair in 1870 to decree this very dogma and its conditions, and to pronounce himself (and all popes before and after him) to be infallible.

But, besides this power of infallibility, the pope is credited with *divine magisterium*, or teaching power, and which, in practice, is as binding on Catholics as are infallible pronouncements. Papal encyclicals come under this "divine teaching" power of the popes, and are generally regarded as binding Catholics under pain of mortal sin. For instance, in his encyclical, *Casti Conubii*, Pope Pius XI, in 1931, condemned birth control, and although his pronouncements are not, strictly speaking, 100 per cent infallible, Catholics incur the guilt of mortal sin, and consequent eternal damnation, if they disobey the pope's teaching on the matter.

*The Catholic Dictionary*, (1917, p. 298), has the following concerning the binding force of papal encyclicals:

"Encyclicals are not necessarily *ex cathedra* pronouncements, though the pope could, if he so willed, issue definitions in this way. The faithful are bound to give them a religious assent, interior as well as exterior, and respect."

Thus, if Catholics are bound to give them "interior as well as exterior" assent, encyclicals would seem to have the same effect as infallible pronouncements. Since, however, *ex cathedra* infallible pronouncements are entirely irrevocable and dogmatic, it is doubtful if this method of dogmatic definition will ever be used except in relatively unimportant matters. Encyclicals are said to be in effect 99 and 44/100 percent infallible, but for that reason they leave a tiny escape outlet, in case the need should ever arise.

\* \* \*

**Q.** Will you please tell me how many days and hours a soul will remain in Purgatory after a Mass has been offered for it? I should like to know also, why it is that a poor man must pay a dollar for a Mass?

*This question is taken from the Catholic Brooklyn "Tablet" of July 19, as a sample of questions and answers in Roman Catholic newspapers and magazines. The Brooklyn "Tablet" is the official Catholic newspaper for the largest Roman Catholic diocese in the country. Following is the answer which it gives to the above question:*

A. We are afraid that you have forgotten your catechism, for otherwise you would know that the value of a Mass is not measured by hours and days. When Mass is offered for a poor soul, the merits of the Mass are infinite, that is, without and beyond all measure, and the soul benefits to the extent of God's pleasure. More than that is not known to us for the reason that that is all God has revealed and the Church teaches. Regarding the dollar stipend for a low Mass, you ought to know that that dollar does not pay for the Mass. There is not enough money in the world to pay for even one Mass. The stipend is an alms, a sign and proof, that as Christ is about to make a sacrifice of Himself for you, you are willing to make a sacrifice for Him. The dollar is a mighty small sacrifice compared with that made by God at the altar.

## THE EDITOR'S MAILBAG

### DISSATISFIED CATHOLICS

TYPICAL of letters from dissatisfied Catholics who cannot openly proclaim their yearnings for the Gospel truth, is the following:

"I am a Roman Catholic, age 35 and married, thoroughly disgusted with priestcraft and ecclesiasticism. I believe that I will find much enlightenment and solace from your publication. Due to family and social reasons it is necessary for me to continue as a member of the Roman church. At some future date, when I have completely emancipated myself from the tenacious grip of Roman ecclesiasticism, I shall be pleased to tell all my Catholic friends that I have become a free man, with only the *New Testament* to guide my life. Until then I shall, discreetly, do all I can to spread the good work of "The Converted Catholic".

\* \* \*

### CONVERSIONS TO PROTESTANTISM

A ZEALOUS Baptist minister, within the confines of the diocese of the aggressive Catholic Bishop of Buffalo, is interested in the survey we are making among Protestant ministers as to the number of converted Catholics in their congregations. Like many other Protestant ministers who write us, he is desirous of procuring all the information possible on the aims and activities of Roman Catholic agents. He writes in part as follows:

"My object in getting all the information possible on this very vital matter is not to be able better to discuss it with their priests. I believe that only men like yourselves who were formerly priests are really able to do this. But my own people often bring up questions about Roman Catholic beliefs, and for their sakes I wish to be well informed. I also hope to be able to help the many doubting Catholics who, I feel sure, would renounce Catholicism for a positive evangelical faith if they only had someone to take an interest in them.

"This was illustrated recently when the pastors of one of the Baptist churches in Jamestown, N. Y. was conducting the funeral of a young Italian woman in his

church. There were over four hundred Italians present at the service, and when the pastor asked them if they were Roman Catholics, they answered 'No! We are Protestants'. When he inquired further what particular Protestant church they belonged to, they answered 'None'. Further inquiry revealed that what they meant by being Protestant was simply that they had literally protested against the teachings and practices of the Catholic church to the extent of withdrawing from its communion, but as yet had not sought nor found anything to take its place. I recently met a shoe-repair man of the same attitude of mind, and I am doing all I can to help him. Someone before me had given him a copy of the Bible in Italian and he is faithfully reading it. . ."

Few know or realize the extent of the work being done in this field, or the extent of the need there is of bringing light and solace to so many unchurched Catholics who have renounced the church of Rome but who are without spiritual guidance. We can promise that the result of our survey will be quite startling in this particular.

\* \* \*

### ANSWERING CORRESPONDENTS

OUR ENDEAVOR is to answer personally and promptly all letters of inquiry from our readers. The volume of such mail is very great, however, and we are often called away to preach and tell of our work in distant places. We therefore ask the indulgence of those correspondents whose letters are not answered immediately.

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## About Books

THE KEYS OF THE KINGDOM, *By A. J. Cronin*, Little, Brown & Co., Price \$2.50.

AFTER writing of doctors and their struggle to humanize their profession, Dr. Cronin in his latest novel, *The Keys of the Kingdom*, writes of the Roman Catholic priesthood. He has made a brave, and, in the opinion of Catholic critics, a disastrous attempt to show what a Catholic priest must suffer when he tries to preach tolerance, humility, generosity and liberality of spirit. In order to do so, Dr. Cronin was forced to be very frank in picturing the snobbery, the autocracy, the intolerance and uncompromising spirit of the Catholic church as the background for the life of a priest who tried to be different from what the church wants its priests to be.

His hero is Father Francis Chisholm, a Scotchman (which may account for his un-Catholic outlook), who, like all sincere aspirants to the priesthood, imagined that if he became a priest he could reform the Catholic church from within and bring it into line with the more tolerant spirit of modern times. His disillusionment began in the seminary and continued thru all his contacts with parish priests, bishops, and diocesan curia, foreign missions, nuns, and the entire doctrine, attitude and policy of the Catholic church as a whole. His failure to compromise with the bigotry, intransigence and high-handedness of those above him in the church made his life a bitter disappointment, and he returned home after thirty-five years as a missionary in China (where he was sent by his bishop) only to find himself being investigated for incompetence and a suspicion of insanity by the bishop's secretary.

As expected, the Catholic press has been furious at the author for thus daring to hold up the Catholic church to criticism. What the author intended as virtues in his priest-hero—his endeavor to be all things to all men, to be tolerant to people of all faiths, even making friends with an atheist and finding wisdom in the sayings of Confucius—Catholic critics naturally regard as the crime of "religious indifferentism". So condemnatory has been the criticisms of his book by the Catholic press, that Dr. Cronin was obliged to make the following complaint to the Jesuit magazine, *America*,

which it published in its issue of Aug. 23:

"These unfortunate notices which have appeared from certain quarters of Catholic thought have hurt me very deeply. I cannot conceive how a work written with such sincerity and, if I may say so, purity of intention could arouse antagonism of this nature. The whole purpose of the book is to preach tolerance, humility, generosity and liberality of spirit as against the material values that are poisoning the world today.

A. J. CRONIN."

We of THE CONVERTED CATHOLIC who have been priests and suffered as Dr. Cronin's Father Chisholm did in efforts to preach tolerance, generosity and liberality of spirit and square it with the traditional attitude of the Catholic church, know well what Dr. Cronin has encountered here. He may get somewhere crusading for more humanity in the medical profession, but he is wasting his time if he thinks he can effect a change of heart in the Roman Catholic priesthood.

L. H. L.

WHY 854 PRIESTS LEFT THE CHURCH OF ROME, by Albert Close. PRICE \$1.00.

WE ARE happy to announce that a further shipment of this book has arrived safely from London. Some of our readers who previously ordered copies were disappointed at our inability to supply them because our stock was exhausted. We shall be glad to hear again from these and from others who wish to order a copy. Price is \$1.00, cloth bound.

"The Converted Catholic is worth a dollar of any man's money", a Protestant minister told one of his parishioners recently. The good use to which Protestant ministers have put information from our magazine is a great encouragement to us. Let YOUR minister know about it.

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~~~~~

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## BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

**THE CATHOLIC CRISIS**, by George Seldes. A factual survey of the policies and politics of the Catholic Church in the United States, Canada, South America and Europe. 537 pages; Price ..... **\$3.00**

**ROME STOOPS TO CONQUER**, by E. Boyd Barrett, ex-Jesuit priest. A penetrating analysis of the relation of the Catholic Church to Fascism and Democracy. Price..... **\$2.75**

**THE SOUL OF A PRIEST**, by L. H. Lehmann, former Catholic priest. The odyssey of a soul from the Roman priesthood to Evangelical Christianity. 150 pages; Price..... **\$1.00**

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# THE CONVERTED CATHOLIC

(Title Registered U S. A. Patent Office, 1919.)

**WHOSE NEW ORDER?**

**THE FLYING MONK**

**BELLARMINE-JEFFERSON LEGEND**

**LET AMERICA REMEMBER**

**FISHING FOR SOULS**

**SINARQUISMO**

**November, 1941**

**220 WEST 48TH ST  
NEW YORK CITY**

# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

Editor-in-Chief: L. H. LEHMANN

Associate Editors: JAMES J. MURPHY  
GEORGE M. STRITTER

Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.  
REV. A. MALINVERNI, D.D., T. C. MARSHALL

Vol. II (*New Series*)

November, 1941

No. 9

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CANADA AND FOREIGN \$1.25

All Communications to: The Editors,  
The Converted Catholic,  
229 West 48th St., New York, N. Y.

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# Converted Catholic



"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. II (*New Series*)

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No. 9

## WHOSE NEW ORDER?

*And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.*—Rev. 2:1.

**E**XPECTATION of a new order of some kind is now a commonplace with most people. Whether it is to be Hitler's, the Pope's, England's or America's seems to be the only question to be determined. It is taken for granted that all things can be made new by the application of some set of political principles invented by men. Formulas, eloquently enunciated and neatly numbered, have been drawn up, as if the earth could be renewed by political or papal proclamation.

The longing for a better world, springing from a sense of cosmic loneliness in the heart of man for God, has been frustrated by many false saviors. They heightened the hope by leading men to a horizon which, at a distance, seemed to promise what they yearned for, but when reached was but a mirage. Of this vanishing kind have always been the visions of a new earth planned on the power of man alone.

But on two occasions during the past two thousand years a truly beneficial change was brought about by the preaching and practice of the pure Gospel of Jesus Christ—in the first centuries when that Gospel was proclaimed in all its newness, and again in the sixteenth century when it was reasserted by the Protestant reformers. The positive, dynamic qualities of the simple New Testament theology were then effective. But that first change was more than a mere profession of a new faith; the Protestantism of Reformation times was not just Roman Catholicism denuded of its medieval upholstery. On both occasions there was positive application of the power of the Kingdom of God which Christ taught is within all men.

That Gospel has not lost its positive power. We do not like Hitler's new order, nor the Pope's, because they are based upon the false promises and empty formulas of men. The one to strive for then is the one that worked before—the one that can change the face of the earth by the outpouring of power from hearts vivified and made new by the application of the pure Gospel of Jesus Christ.

## EDITORIAL NOTES AND COMMENTS

### MORE LIGHT

LAST YEAR the lone voice of THE CONVERTED CATHOLIC called the attention of the American public to the rôle of the Catholic church in world affairs. We did not then dare to say all we would and could have said, fearing that many might accuse us of aiming to be sensationalists. But as 1940 flamed to its sad end, everything we had said was fully confirmed.

This year THE CONVERTED CATHOLIC is not alone in stressing the menacing part being played by the official Catholic church in the present world-conflict. Nationally-read secular magazines, such as *Liberty*, *Saturday Evening Post*, *Mercury*, *Time*, *Nation*, *New Republic*, etc., feature the Catholic church question as one of the most vital to be tackled and understood if the American way of life is to be properly safeguarded. Protestant church periodicals also have taken courage from us and have at last begun openly to devote their pages to discussion of the Roman Catholic church for the enlightenment of their readers.

It is an encouraging sign of America's awakening that editors are becoming less superstitious about a church organization that has too long been regarded in newspaper and magazine offices as the "sacred cow".

### SINARQUISMO

WE are indebted again to Mr. Harold Callender, New York *Times* correspondent, for first-hand news of Nazi-fascist activities in Mexico, and the part played by Catholic church

agents. In a dispatch to the *Times* from Mexico City, Sept. 28, he tells of the *Accion Nacional* "led by Catholic professional men and intellectuals, trying to bring Latin America into harmonious relations with Franco Spain". He says that these pro-fascist Catholic agents in Mexico declare that it is more important to align Mexico and all Latin American countries with Spain than to foster Pan-Americanism, and adds, "When it is recalled that General Francisco Franco's regime is outspokenly on the side of the axis the meaning of these desires is hardly obscure." This Catholic pro-Axis activity in Mexico is called *Sinarquismo*, and Mr. Callender tells us it is definitely against democracy.

### PAPAL PEACE MOVE

STYLING Pope Pius XII "the supreme interpreter of the desires of heaven", the Vatican newspaper *Osservatore Romano* of September 15, stated that he had commanded priests throughout the world to have all Catholics during the month of October "form one voice out of many" in prayers for a peace now between the belligerents.

England could make peace any day on Hitler's terms, especially if the United States insisted upon it. But there can be a peace worse than war, and such is the peace that England and the nations subject to Hitlerism could only negotiate with Germany at the present time. In such a case, these nations must reject the command of the pope as "the supreme interpreter of the desires of heaven".

## SHOULD ROME BE BOMBED?

ST. PAUL'S Cathedral in London, symbol of British Protestantism, has already been damaged by Nazi-fascist warplanes, while St. Peter's in Rome, Catholicism's symbolic church, still remains immune from like attack by Britain. And chiefly out of respect for St. Peter's and the Vatican, Rome itself has been spared from all air attacks. Italians say that the pope is their best air-raid insurance. Many in England and America have asked why this should be so, and clamor for indiscriminate British bombing of Rome, if only to even the score against London. Fear of this recently put the pope in a panic and he was reported as begging Mr. Myron C. Taylor to have President Roosevelt influence Mr. Churchill against it. He even issued a threat that "the bombing of Rome would turn the whole Catholic world against the attackers".

In spite of all this we venture to hope that Rome will not be bombed by Britain. The United States is supporting Britain because of its defense of decency, because it is fighting a war to save Christian civilization and not a war of revenge and reprisal. London is of greater strategic value than Rome, yet the British were not overwhelmed when its buildings crumbled under the impact of fiendish bombing attacks. To bomb Rome in turn for the sake of reprisal would but add to fiendishness, would be of little military value and lower British Protestant ideals.

For these reasons, and not out of respect for the central shrine of Roman Catholicism, nor because of the pope's threats, Rome should be spared.

## RELIGION OF DRAFTEES

MUCH is being made by Catholic propagandists of the fact that Catholics constitute 31% of church membership in the U. S. armed forces. Protestants number 59% and Jews 2%. This is compared with the Catholic 16% of the *total population of the country*, and made the basis of an argument that Catholics are doing more than their share in defense of America. When compared with the U. S. Census figures of *total church membership*, however, the argument works the other way round. Of the 55 million-odd church members of all denominations in the United States, Catholics claim 37%, Protestants 51% and Jews 8%.



## STE. ANNE DE BAUPRE

PILGRIMS to the number of 30,000 visited the shrine of Saint Anne de Baupré this year on August 16. They were from the United States and Canada. This is one of the most lucrative Catholic shrines on the American continent. Visitors to this shrine of the alleged Saint Anne, blasphemously called "God's Holy Grandmother", are sold "cures" for every imaginable ailment. In great demand are pictures of saints on rice paper which are placed on the tongue and swallowed, or ground up and mixed with food.



The Roman Catholic church has not yet developed within itself the democratic power to give freedom to its members and is therefore immature in its development when compared with American democracy—Kenneth Leslie, in "Protestant Digest."

## INTER-CATHOLIC CONFLICT

**P**ROMINENCE is purposely given in the British and American press to every item of news that shows the opposition of liberal Catholic groups to acts of Nazism and Fascism that are hostile to the freedom of Catholic people. This is a just and effective way to counteract pro-fascist activities of the controlling Catholic church faction throughout the British Empire and in America. It also helps to hearten the masses of the Catholic people in these countries who, if left to themselves, are as desirous of freedom as are democratic people of other religions.

Outstanding in making public protest against Nazi domination of their religion have been the Catholic bishops of Holland, where the traditional love of religious and civil liberty won and sustained by the Protestant ruling House of William of Orange has permeated even the Catholic church there. It is true that these bishops of Holland early this year not only refused the sacraments to "Catholics who support communism, socialism or who belong to the national socialist party", but also to "*Catholics who openly are followers of liberalism, or even the so-called democratic liberalism in matters of ethics or religion*". And since they condemned by name, communism, socialism, national socialism and democracy but omitted mention of Fascism, of the Mussolini, Franco, Salazar or the Pétain brand, it is safe to assume that they have no fault to find with fascist ideology as such.

Recently, according to a dispatch from London to the *New York Times* of September 29, these bishops of Holland again defied the Nazis by urging their

people not to support their regime, and complained of the curtailment of the freedom of Catholic organizations, especially of the Roman Catholic Workers Union and its affiliates. This runs counter to the wishes of the Jesuit Roman party which dictates high Vatican policies and shows up in the conflict between nationalism and Vatican Catholicism.

It must be remembered that the decrees of Pope Pius XI, in setting up Catholic Action as the religious counterpart of Fascism, took freedom and power from Catholic lay organizations and thenceforth empowered the pope and the hierarchy, under his direction, to coordinate Catholic activities with the new authoritarian regimes. If this coordination is not working out to the satisfaction of Vatican authorities, they have only themselves to blame for it. On the other hand, since suppression of all lay Catholic control of their organizations by Hitler is in keeping with this coordination, published complaints of certain Catholic bishops is a national protest against the Vatican which has sold them out.



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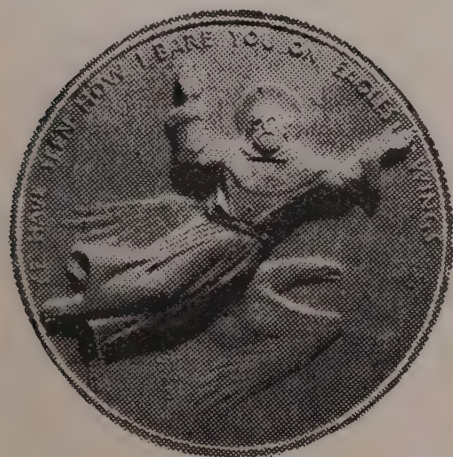
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# NEW AVIATION MEDAL DESIGNED



Copyright by C. F. Jennewein,

**St. Joseph of Copertino, a Franciscan monk whose accredited levitating powers attracted wide notice resulting in canonization by Pope Clement XII in July, 1757,**

## THE FLYING MONK

A MONK, who is believed in the Catholic church to have possessed the power of flying through the air as a bird, has been accepted by the aviation industry as patron saint of airmen. His name is St. Joseph of Copertino, a Franciscan friar. He is reported to have made seventy flights in cathedrals and monasteries. On one occasion they say he flew up into a olive tree and preached from there.

Sponsoring this move to make this medieval flying monk the patron of aviators are Mrs. Franklin D. Roosevelt, Mrs. Wendell Willkie and Lady Halifax. Profits from the sale of the medal will be divided among the R. A. F., the Benevolent Society of the U. S. A., and the American Flying Service Fund. We wish they had chosen some other means of raising funds for the relief of suffering airmen. Ecclesiastical circles foisted the legendary St. Chris-

topher and his medal on motorists as alleged protection against traffic accidents; now they have foisted the medal of a medieval "flying monk" on aviators.



## PAPAL DIPLOMAT

THE CLIPPER which left New York on Sept. 4, carrying Myron C. Taylor, the President's envoy to the Vatican, on his way to Rome, had another interesting passenger destined also for Rome. He was the Jesuit Romulus Durocher, who, according to the N. Y. *Herald Tribune*, "was on his way to Rome on a diplomatic passport issued by the Vatican State, after passing six months here on ecclesiastical business."



Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. I *Tim.* 4:12.

# THE BELLARMINE-JEFFERSON LEGEND

By L. H. LEHMANN



FTER the last war, when it was fashionable and profitable to support the American democratic way of life, there appeared one of the strangest claims ever made by Roman Catholic propagandists. It was boldly asserted—and so often repeated that it became accepted as a fact—that Thomas Jefferson was indebted to the Jesuit Cardinal Bellarmine for the principles of democratic government embodied in the Declaration of Independence and the Virginia Bill of Rights. It grew in time to such proportions that at public meetings and communion-fests Catholic spokesmen claimed in effect that the whole idea of popular government as set forth in the Declaration of Independence originated in Roman Catholic theology. Just now, however, when the American way of life is losing favor with the Catholic church, the legend has been hushed up, most likely to be revived again should the fascist dictators fail to establish the New Order to which the Catholic church now looks forward.

The legend dates from 1917, when a Mr. Gaillard Hunt, chief of the Division of Manuscripts in the Congressional Library at Washington, author of a *Life of Madison*, and a convert to the church of Rome, published an article in *The Catholic Historical Review*<sup>1</sup> in which he endeavored to prove Jefferson's "steal" of Bellarmine's doctrine of state government. Mr. Hunt's theory is pure conjecture. Not a single word of Jefferson confirms it. What is more, Cardinal Bellarmine's own political and theological writings are at variance with the basic principles of liberty and

democracy as we know them in the United States.

The particular work of Bellarmine which is supposed to advocate democratic government is his great work against Protestantism, entitled *Disputationes de Controversiis Christianae Religionis Fidei adversus Haereticos* ("Disputations on the Controversies of the Religion of the Christian Faith against the Heretics"). Mr. Hunt based his whole contention on the fact that Jefferson had a copy, not of this work of Bellarmine, but of Sir Robert Filmer's *Patriarcha*, or *The Natural Power of Kings*, a book in praise of monarchy, in which there are two interpreted references to Cardinal Bellarmine's theory of government. Mr. Hunt took it for granted that Jefferson, Mason and Madison *must* have read this summary of Bellarmine's teaching, since there was a copy of Filmer's *Patriarcha* in Jefferson's library. He says:

"There was his name staring at them, not only in Filmer's epitome but in the opening sentences of Sidney and Locke and scattered through the later pages of Sidney and Locke. Mason and Jefferson must have had the curiosity to look into the author whom their favorites [Sidney and Locke] so lustily and continuously abused."

Mr. Hunt admits that Jefferson never mentions Bellarmine. Yet he assumes that Filmer's summary of his views "seems to have lodged in Mason's and Jefferson's memory to reappear in a new form in the declarations they wrote." He concludes as follows:

"Did the Americans realize that they were staking their lives in support of a theory of government which had come down to them from a Catholic priest? We cannot answer. But it should be a satisfaction to Catholics to know that the

<sup>1</sup> Oct. 1917, pp. 276-289.

fundamental pronouncements upon which was built the greatest of modern revolutions found their best support in the writings of a prince of the church."

Thus, on this flimsiest of pretexts have been based the many public clamorings of Catholic propagandists that the Catholic church supplied the inspiration for the principles of the American Declaration of Independence. Such an assertion is that of Dr. John C. Rager, who says:<sup>2</sup>

"This Catholic priest, 300 years ago, in unflinching terms defined the origin and obligation of kings and laid down the principles of civil and individual liberty."

The Jesuit magazine *America*, May 19, 1923, declared that in Cardinal Bellarmine "democracy has one of the clearest and most logical exponents, and Americans have every reason to honor his writings as one of the sources from which Jefferson, who knew them from notices derived from others, drew some of the fundamental principles of the Declaration of Independence". Repeated by other Catholic apologists, it soon was accepted as an undisputed fact by Catholics that America owes whatever is good in its system of democratic government to the Catholic church, with the implication, of course, that what is evil in American life is due to Protestantism.

The gratuitous claim of Mr. Hunt and those who followed him can be shown to be absurd from whatever angle we look at it. Everyone knows of the direct connection between the Fathers of American Independence and the ideas of men like Voltaire, Rousseau and the French Encyclopaedists who, to this day, are anathema to the Catholic church. In order to explode Mr. Hunt's claim it is well to examine, first, the real origin of Jefferson's views, and later Cardinal Bellarmine's theory of gov-

ernment.<sup>3</sup> It will then be clearly evident that, even if Jefferson had studied Bellarmine's teaching, it could never have helped him to frame the Declaration of Independence. It will also be clear that Cardinal Bellarmine's theory of government, far from forming the basis of American democracy, may well have given inspiration to the Adolf Hitler and Benito Mussolini systems of dictatorship.

In the first place, the views of Jefferson, Mason and Madison were chiefly derived from Calvin's "compact" or Covenant theory of government which was developed and put into operation in Geneva, Switzerland, whence it was brought directly to the American colonies by the Huguenots, the Dutch, the Scotch, Scotch-Irish and English Protestants. Sir Robert Filmer, in his zeal against all who opposed the power of kings, mistakenly identified the views of the Jesuit Cardinal Bellarmine with those of Calvin because of Jesuit teaching that kings and princes hostile to the Catholic church could be deposed by the pope or justly assassinated by his command. William of Orange, Henry III and Henry IV of France were actually put to death by persons who were either Jesuits or under the influence of the Jesuits. Pope Pius V excommunicated Queen Elizabeth of England and commissioned an assassin to take her life.

It was, however, for entirely different reasons that the framers of the American Declaration of Independence followed the Genevan school of thought. Their aim was to take the power of government from both kings and popes and vest it completely in the hands of the people. There is not a single quotation from Bellarmine in all the writings of

<sup>3</sup> In presenting these views the author is indebted to a brochure "The Bellarmine-Jefferson Legend And The Declaration of Independence", by Prof. David S. Schaff, D.D., a paper read before the American Society of Church History, Dec. 27, 1926, reprinted by G. P. Putnam's Sons, N. Y., 1927.

<sup>2</sup> In *The Catholic Historical Review*, Jan. 1925, pp. 504-15.

Jefferson, Madison, Hamilton and Franklin, nor is there a single reference to him even as an authority. Only once did Madison mention the Cardinal's name, and that was in a hastily written list of sixty-six "miscellaneous" writers on government in general, which he sent to Jefferson at his request.

In the second place, Jefferson and Madison were educated in a school of thought directly opposed to that of the Catholic church. Jefferson's teacher at William and Mary was Professor William Small, a Scotchman of the Genevan school and an ardent disciple of Knox, Buchanan, Milton, Sidney, Locke and the Scotch Covenanters. Madison was chiefly influenced by Dr. Witherspoon, president of Princeton and one of the signers of the Declaration of Independence, a zealous disciple of the Genevan school.

Thirdly, the writers on government who inspired Jefferson and Madison were the great post-Reformation Protestant authors, such as Richard Hooker, Buchanan, Grotius, Puffendorf, Coke, Sidney, Locke and a host of others, all of whose works were in Jefferson's library.

Fourthly, the whole atmosphere in which Jefferson and Madison were brought up was that of the northern colonies with their town meetings aflame with the spirit of popular self-government. The writings of the popes and of the Roman theologians of that time were in defense of the union of the priesthood and monarchy and in utter condemnation of popular sovereignty. They only found fault with despotic kings when they refused to bow to the will of the super-government of the church of Rome. Jefferson was opposed for the very same reason by the clergy of the Established church in Virginia, but was fully supported by the Baptist and Presbyterian preachers of the colony in his efforts to win freedom for the

dissenters from the Anglican church. None of the preachers of New England were influenced in any way by Cardinal Bellarmine or cared a whit about his views on government.

Last, but not least, Jefferson's views began with the facts of British history and the development of religious and civil freedom from the time of the Magna Charta, the essence of which is to be found in the Virginia Declaration of Rights of 1776. But Pope Innocent III reprobated the Magna Charta and humiliated King John of England who had to yield his kingdom to the Holy See because he had signed it at the insistence of the English barons. Archbishop Stephen Langton, who also supported Magna Charta, was deposed by the pope and called to Rome.

Space this month does not permit the examination and analysis of Cardinal Bellarmine's teaching on government, which Catholic propagandists assert formed the basis of Thomas Jefferson's principles of democratic government. Next month it shall be shown that not only did Bellarmine's views not contribute to the support of the American democratic system of government but openly contradict it. Furthermore, it will be made clear that the Jesuit Bellarmine's teaching forms the basis rather of a system of autocratic government allied with an authoritarian church now known as Fascism or Nazism. The main point of Bellarmine's doctrine is that the people are free to choose a ruler, but only for the purpose of handing over the power of governing to him, after which they have no further power to recall him. It contains no principle and no right of the people to revolt against an existing ruler who supports the Catholic church, and no right of religious tolerance, for these principles have always been regarded as subversive of the fundamental principles of official Roman Catholic teaching.

## TRIBUTE TO A CONVERTED PRIEST

By CHARLES S. DETWEILER\*

ON September 6, in Richmond, Va., there passed away a remarkable man who was not as well known to American Christians as he deserved to be. Dr. Juan Orts Gonzalez was 72 years old when the call came to him, and he had given to evangelical Christianity more than 30 years of devoted service. He was born in Spain and was educated from early life for the Roman Catholic priesthood. He was a graduate of the Universities of Valencia and Madrid and was for many years a member of the Franciscan Order of Friars. On more than one occasion, he recalled to the writer some of the experiences he had when he was chaplain to the queen regent of Spain and knew Alfonso XIII as an overactive child in the royal palace. As a priest, he had an inquiring mind and had secured from his superiors special permission to read certain heretical books denied to the faithful. In the service of the church, he spent some time in Mexico in the old days before the great revolution that began in 1910. From Mexico, he came into the United States and, in the providence of God, was led into intimate friendship with a Presbyterian pastor of New Orleans and by him converted to the evangelical faith. He was invited to go to Richmond to study more about this faith in Union Seminary, that city. From this school he was graduated in 1913, and shortly thereafter he married a young woman of Richmond who had been secretary to the president of the Seminary. He then was appointed a missionary of the Southern Presbyterian Foreign Board to Cuba.

After a number of years of service in Cuba, he was lent by his Board to the larger work of all denominations as editorial secretary of the Committee on Cooperation in Latin America. It was in this fellowship that the writer came to know Dr. Orts intimately and to value him for his scholarship and for his devotion to his Saviour. For some years we were joint authors of a teacher's commentary on the Sunday school lessons, and for a much longer period we have shared experiences in ministering to the Puerto Rican churches of New York City. Dr. Orts was also editor of *La Nueva Democracia*, a Spanish monthly published by the Committee on Cooperation in Latin America and especially designed for the educated classes. Shortly after the establishment of the Republic of Spain, Dr. Orts took his family and went to live in Spain to help the evangelical churches of all denominations in the new day of liberty and opportunity that was breaking upon that land. He remained in Spain until some time after the outbreak of the reactionary revolution, and then he returned to New York to continue his ministry of writing for all the Spanish countries and of preaching to the Puerto Ricans in New York.

Dr. Orts urged Spanish-speaking evangelical preachers to read the Spanish mystics, those authors of the golden age of Spanish literature whose writings glow with love for Christ. He also helped to revive the study of Juan Valdez, the Spanish reformer, contemporary of Luther. Dr. Orts was himself a man of the mystical type, one who experienced a genuine fellowship with Christ and who had insight into the deeper meanings of Scripture. He was

\* Printed with kind permission from the (Baptist) *Watchman-Examiner*.

a saintly character whose face reflected the radiance of his Lord. One of his last services to the cause of missions was a series of lectures delivered at Princeton Seminary on the "Gospel Approach to the Hispanic Mind." It is expected that these will be published in book form in both Spanish and English.



## FRANCO FORCES IN PHILIPPINES

TWO professors of the Baguio (Manila) Military Academy issued a pamphlet on September 28, charging the Franco government with extensive propaganda among Catholics in the Philippines. The pamphlet was published by the Civilian Emergency Administration. It charged that professors and students in certain "unnamed" educational institutions had been persuaded to contribute financially to the Franco Government, and also that Spaniards in the Philippines had joined in the campaign by "offering Filipinos medical and other scholarships and by circulating 'cultural' publications to the end that we might be convinced of the power and strength of the Franco Government."

The Jesuits are active in the Philippines in behalf of a form of government patterned after the dictatorships of Franco and Salazar. The "unnamed" educational institutions in which it is charged that subversive propaganda is being carried on among Catholics are obviously those of the Jesuits.



Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

But after that faith is come, we are no longer under a schoolmaster.

For ye are all children of God by faith in Christ Jesus. *Gal. 3:24-26.*

## GEOMETRICAL CONFUSION

THE POPE'S reply to President Roosevelt's envoy was a firm though polite "no" to endorse the peace aims of the Democracies and to issue a condemnation of Nazi-fascism. The pope was reported to have told Mr. Taylor that the doctrines, interests and political aims of Britain and the United States "run parallel" with those of the Vatican, "but the fact that they run parallel means that they cannot meet". This was the report of the extremely careful New York *Times* correspondent, Herbert L. Matthews, on September 16, which was later disputed by other sources, but substantially confirmed again by Mr. Matthews on September 20, "after checking on the sources of the story" in the highest authoritative Vatican circles. It is customary for Vatican news sources to state a thing one day and deny it the next in order to confuse an issue or to please both sides.

On the preceding evening, however, at the centenary celebrations of the Jesuit Fordham University, it was interesting to note that Vice-President Wallace endeavored to convince the Catholics of this country that "President Roosevelt's peace program *dove-tails* repeatedly with the peace proposals of Pope Pius XII". Mr. Wallace authoritatively stated that "the American people would hate to see this war end prematurely". But on that very day the Vatican organ, *Osservatore Romano* published the pope's command to all priests throughout the world to pray for an immediate end of the war.



These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—*John, 20:31.*

# TESTIMONIES OF CONVERTED CATHOLICS

## FROM DARKNESS TO LIGHT

By REV. J. BAHUTH

*Rev. Bahuth, nephew of Clemendus Bahuth I, Roman Catholic Archbishop of the Near East, was destined to be a priest, but was converted to Protestantism and is now a Lutheran minister.*

SPACE permits me to give only a brief account of the customs of my people and of the experiences which caused me to renounce the faith of my tribe. Paul says in *Thessalonians I*, 5:21: "Prove all things; hold fast to that which is good."

Bahuth is an Arabian word meaning "searcher". But my tribe did not become Catholic after searching or proving the Scriptures. They are not Catholic by conviction. Not only my tribe, but all Arabians in Palestine, Syria and other parts of Arabia have been Catholics by tradition.

Those familiar with history know that Christianity took root in Jerusalem and that Paul spread the Word in Arabia for three years, according to *Gal. 1:17-18*. It is not known how many people became Christians through the preaching of the apostle Paul. However, in *Acts 2:11*, we read that Arabians were among those who spoke with many tongues when the Holy Spirit came upon them at Pentecost. Later, pure Christian doctrine became corrupted through false teachings, and the Arabians were led to prefer Mahomedanism to Christianity in the sixth century.

According to our family history, my tribe remained heathen until A. D. 1229, when the Crusaders came to Palestine. During their sojourn there many Arabian tribes became Catholics, not by conviction nor by choice, but by

tradition. By "tradition" I mean that everyone follows the head of the tribe. He is the ruler, not by election but by inheritance; his authority is above all. Therefore, if, for personal reasons, or because of enmity with the religious authorities, the leader renounces his religion, the rest of the tribe must follow him. Each tribe is known by one name and all belong to the same religious denomination. This is how the Bahuth tribe became Catholic. This is the case even today in that country where freedom of religion, of speech, and of the press is forbidden.

Each tribe has clergy from the same tribe to serve its own members and others who have no tribal church.



PASTOR J. BAHUTH  
Formerly a Roman Catholic  
Now a Lutheran minister

Naturally a great number of our Bahuth tribe have been trained for the priesthood in different orders. My Uncle Michel, known as Clemendus Bahuth I, was graduated from Our Saviour Theological Seminary near Sidon, Syria, as a priest. He was Bishop of the Diocese of Acre in Palestine. Later he studied in Rome for three years, during which time he met the Pope who made him archbishop for the Roman Catholic church in the entire Near East. His headquarters were in the city of Damascus until his death. His tomb is still visited by many who consider him not simply a great man but a holy man.

The chief desire of every one of the tribe is to increase the number of priests in his tribe. My father was a physician and surgeon in the French hospital at Nazareth, my mother's birthplace, where there is still a great number of her relatives. Later my father practiced in Acre and Jerusalem.

I had my schooling in Acre, Nazareth, Jerusalem, and Europe. For three years I assisted the priest at daily mass and devoted myself to the service of the church to fill the desire of my parents who wanted me to become a priest. But the degree I hold from their schools and the three years' service in St. Andrew's Catholic church in Acre, Palestine, in which the head of our tribe worships with his twenty children of one wife, were in vain, because I was left with no personal religious conviction and assurance of salvation.

Christ pointed out to the learned man, Nicodemus, who, being a ruler of the Jews, must have had degrees to hold such a position, that he must be born again. This is the real B. A.—Born Again. All degrees are in vain without this B. A. from John 3:3. Degrees from institutions may lead to hell unless man builds his education on regeneration.

Ten years ago I heard an Arabian Roman Catholic professor, Agabious Atayah, in Jerusalem speak for one hour against Martin Luther. His strong words, fiery eyes, and shaking hands caused me to inquire for books in order to read about this character and to compare his teachings with the teachings of the Roman Catholic church. Reading "The History of the Reformation" and the Bible, I finally concluded that Luther was Biblical in his teaching and Christian in his conviction, not traditional nor superstitious.

In spite of our tribal system which forbids any one to discuss or to question religion, and in spite of my knowledge of what I would suffer from the church and tribe, I determined after ten weeks to make an open confession—that there is but *one mediator*, not a host of saints who are mediators, as in the Roman church.

As a result, I wrote twenty-two questions which are not based on Aristotelian doctrines nor on the Scholasticism of Thomas Aquinas or on Thomas à Kempis nor on the tradition of the church, but simply on the Bible. Here are some of the questions:

1. Can you find a text from the Bible to prove that the pope is the Vicar of Christ or successor of St. Peter?

2. Can you find a text from the Bible to prove that there are mediators between God and man other than Jesus Christ?

3. Can you find a text to prove that the Virgin Mary can save us?

4. Can you find a text to prove that there is a place which is called Purgatory?

5. Can you find a text to prove that we ought to pray to the dead and for the dead?

6. Can you find a text in the Bible to prove that Peter had no wife?

7. Can you find a text in the Bible to prove that we ought to confess to a priest rather than to God?

8. Can you find a text in the Bible to prove that the priest alone ought to drink the wine in the Holy Communion?

9. Can you find a text to prove that the Pope or his church has authority to sanctify certain people after their death as saints?

10. Can you find a text to prove that Peter was the bishop of Rome?

Then I said to the dean, Nicola Saba: "If my twenty-two questions can be answered from Holy Scripture, I will remain a Catholic. If not, then our religion has no foundation whatsoever." Then I added: "If we believe in God as infallible and sufficient and perfect, His Book must also be infallible and sufficient and perfect in its teaching. God does not need our imagination and traditions to add to His Holy Word." My questions were never answered.

Afterwards they tried everything possible to convince me to stay and agree whether or not I believed it from my heart, but they failed in their attempts and in their persecution. According to their laws, the church excommunicated me as a heretic and my tribe disinherited me.

Afterwards I inquired where I could meet Lutherans. I was more than glad to find not one or two but a great number of them who had churches in the country for almost a hundred years, preaching according to the Bible: "The just shall live by faith."

After teaching three years, serving one year as an intern, and passing examinations, I was ordained in Bethlehem, August 28, 1935, at Christmas Lutheran Church, which the Germans established but which is now used for services in the Arabic language. My ordination was approved by the British government in Palestine. I served in the

church of my ordination one year. Then I served three years in Jerusalem until I came to America two and a half years ago because of war conditions in the Holy Land.

I am a Christian Lutheran by conviction and by choice because I believe that the Bible is the supreme authority of our Christian faith and that Christ is the only Saviour. "Word alone, faith alone, grace alone."

Although I am studying in America until the war is over, I hope some day to return with unique messages and tell my people not so much about great cities, factories, and other modern things in this wonderful America, about which they can read in every magazine, but about my meetings in one hundred and fifteen Lutheran churches of the Augustana Synod in six states to date.

Although I am not affiliated with any Lutheran synod in this country, they receive me in their homes and churches as if I were one of them. Besides that, I have shared many other enjoyments and fellowships with them.



## CAN SOULS BE SAVED AFTER DEATH?

NOVEMBER is "purgatory month" in the Catholic church. Since the thirteenth century Catholics are obliged to believe that the souls of their departed loved ones, and their own souls in turn, must remain in a lake of fire for an indefinite time before being able to appear before God's throne in heaven. They are pictured as being entirely helpless themselves to shorten this period of excruciating suffering, that God himself is powerless to help them, and that they can only obtain relief by prayers and masses of priests on earth on payment of stipulated amounts of money. By this practice the church and its priests are greatly enriched.

There is no warrant in Scripture for

such a practice and it was only made obligatory thirteen hundred years after Christ. It is a pre-Christian, pagan belief, and contradicts true Christian teaching that Jesus Christ, by the sacrifice of himself once offered, saves "to the uttermost" those who come to Him.



## MIXED MARRIAGES IN CANADA

CANADA sorely needs a law that will make it impossible in all cases for a Roman Catholic judge to annul marriages performed by Protestant ministers just because one of the parties was baptized a Roman Catholic. The Court of King's Bench, highest tribunal in the Province of Quebec, on Sept. 16, helped

somewhat to solve the tangle that has existed there over mixed marriages between Protestants and Catholics since 1908. On that day it upheld the appeal of a Protestant minister, the Rev. Canon R. S. W. Howard of St. Urbain Anglican church in Montreal against the annulment of a marriage performed by him between a Protestant and a Roman Catholic. The marriage had been annulled in July, 1929 by Roman Catholic Justice Alfred Forest, who held that Canon Howard had no authority to celebrate such a marriage, since one of the parties was a Roman Catholic.

The question has been much confused owing to many different rulings, and the decision mentioned above applies only to the one case against which ap-



Premier Maurice Duplessis placing a ring on the finger of Cardinal Villeneuve (1937), symbolizing union of Church and State.

Said Mr. Duplessis: "In the name of the Government and of the people of the province of Quebec, I proclaim our faith, and I do so with my whole heart, my whole soul; Credo! I believe! I believe in God and in the Catholic religion!"

Replying, the Cardinal said: "This is a precious and very beautiful gift. It comes from the Government of the French province of Quebec. This ring marks the union, praise God, of the religious authority and of the civil authority."—*Protestant Action*.

peal was made. A law of Parliament, clearly establishing the democratic principle that a person's religious con-

victions should not affect the legality of his marriage, will alone end the confusion and enforce justice in the matter.



A court scene in the City of Montreal. A large crucifix—the emblem of Roman Catholicism—hangs behind the judge.—Courtesy *Protestant Action*.

## CATHOLIC BUT ANTI-JESUIT

ENGLISH Catholics, generally, have always resisted Jesuit political teachings regarding the power of the pope to interfere in civil government and even to depose kings and other rulers. In 1604, for instance, King James drew up for Catholics an oath of allegiance which denied the power of the pope to depose kings and which

declared that such a claim was "heretical, impious and damnable." Archbishop Blackwell, who was then the highest Catholic authority in England, declared that any English Catholic could take this oath with a good conscience. But Pope Paul V, at Jesuit insistence, condemned and deposed him for this, and appointed Archbishop Birkhead in his place. Of the schism

among English Catholics which ensued, the English historian Lingard\* tells as follows:

"This measure was productive of a deep and long-continued schism in the Catholic body. The greater number, swayed by the authority of the new Archpriest [Birkhead], and of the Jesuit missionaries, looked upon the oath as a denial of their religion; but, on the other hand, many, preferring to be satisfied with the arguments of the deposed Blackwell and his advocates, cheerfully took it."

Again, when King Phillip II's Spanish Armada, which had been blessed and financed by the pope, set out to invade England and depose the excommunicated Queen Elizabeth, English Catholics sprang to the defense of their Queen and country as eagerly as the Protestants. And so today, despite the pro-fascist tone of several Catholic newspapers in England, English Catholics can be expected to oppose even the pope in defense of their homeland and the liberties they enjoy under Protestant British government.



## HAS THE VATICAN CHANGED?

IN his talk broadcast to the Eucharistic Congress at St. Paul on June 26, Pope Pius XII praised the United States as "a country where the tradition of human freedom allows you to practise your faith without let or hindrance."

But while this freedom for Catholics was being established on the free soil of America by its Protestant advocates, the predecessors of Pope Pius XII in Rome, one after another during the past century and a half, violently condemned all our American freedoms. Pope Gregory XVI (1831-1846) was the worst in this regard. The following excerpts are from his Encyclical *Mirari*

*Vos*, and have been repeated by the popes who succeeded him. He condemned liberty of conscience as follows:

"From this polluted fountain of **INDIFFERENTISM** flows that absurd and erroneous doctrine, or rather rav-**ING (DELIRAMENTUM)**, which claims and defends **LIBERTY OF CONSCIENCE** for everyone. For from this most pestilential error the way is opened to that unrestrained liberty of opinion, which is everywhere attacking religious and civil institutions, and which, with daring impudence, some hold to be of certain benefit to religion."

Of freedom of speech, he says:

"From this comes, in one word, the worst plague of all, the one most to be feared by the State, namely, unrestrained **LIBERTY OF OPINION** and **FREEDOM OF SPEECH**."

Concerning the freedom of the press, he says:

"This leads to that most frightful evil, one that can never be sufficiently execrated and detested, namely, freedom of the press to publish all kinds of writings for the common people, and which some publicly and vociferously uphold and actively promote."

So violently alike to much of Hitler's *Mein Kampf* are the revilings of Gregory XVI in this Encyclical *Mirari Vos* against democracy, Freemasonry and all human freedoms, that it would seem as if the Nazi Fuehrer must have used it as source material for his 'Bible of Nazism'. It still remains the basis of Jesuit Catholic Action.



CONFIRMATION is had from the London *Catholic Herald* that Mr. Brendan Bracken, new head of the British Ministry of Information, is a Roman Catholic, born and baptized at Templemore, Co. Tipperary, Ireland.



## ROMAN INFLUENCE

The owners of the new Father Divine "Heaven," a Tudor mansion in Tarrytown, were listed as Miss Blessed Virgin Mary, Miss Radical Child, Miss Victory Front, Miss Queen Elizabeth, Miss True Vocabulary, Miss Positive Spirit, and Miss Daniel Conqueror.

\* Cf. Lingard's *History of England*, IX, 77.

## ITEMS OF CURRENT INTEREST

By JAMES J. MURPHY

### CATHOLIC CHURCH STOOGES FOR HITLER

NAZI PENETRATION of North America through Catholic agents is gradually breaking into the open. Though the Catholic church and hierarchy in South America are the avowed champions of Nazi-fascism, their activities in North America, also led by the Jesuits, have been up to now mostly undercover. At last they have partly lifted the mask:

"In a plane leaving Mexico City for the United States next Tuesday [October 7] will be four Mexicans making a journey to Madrid at the expense of the [Fascist] Spanish Government to take part, with other Latin Americans, in a meeting expected to mark the beginning of a new and intense Axis propaganda effort. . ."

"The meeting which will take place on October 12, will be called 'The Council of Hispanidad'. Its sponsors will be the Spanish Falange. . . Its inspiration and perhaps its financial sustenance will come from Berlin. . ."

"The Mexicans who accepted General Franco's invitation for the free trip to Madrid are Alfonso Juncal, Toribio Esquivel Obregon, Jesus Guisa y Acevado and the Rev. Dr. Gabriel Mendez Plancarte. The first three are writers in newspapers and magazines here, while the last is a priest. Señores Esquivel and Guisa are members of an organization called *Accion Nacional*, which is strong for closer ties with Spain and against Pan-Americanism."

"The Falange—which in Spain is the official Fascist party—is the spearhead and shield of Nazi propaganda and espionage in Latin America. . ."

(Quoted from Harold Callender, *The N. Y. Times*, October 5, 1941.)

"There is only one formidable system of alien espionage and propaganda in Mexico, the German. The Spanish system of espionage and propaganda has been appropriated by the Nazis, who direct and help finance it. . ."

"The *Accion Nacional*, led by Catholic professional men and intellectuals, is trying to bring Latin America into harmonious relations with Spain, declaring that this is more important than Pan-Americanism. When it is recalled that General Francisco Franco's regime is outspokenly on the side of the Axis the meaning of these desires is hardly obscure. . . . The movement called Sinarquismo opposes de-

mocracy." (Quoted from Harold Callender, *The N. Y. Times*, Sept. 28, 1941.)

In short, the Catholic church, through the leadership of a Catholic priest and two Catholic publicity men, lay officers of *Accion Nacional*, an affiliate of *Catholic Action* in Mexico, is openly and brazenly undermining democracy on American soil.

\* \* \*

### ARCHBISHOP MUZZLES THE PRESS

NEWSPAPER editorials on the freedom of the press are as lofty and inspiring as baccalaureate addresses to June graduates. Cite the example of the *N. Y. Times*, Oct. 2, 1941: "Journalism is also entrusted, by its very nature, with the defense and perpetuation of . . . 'the priceless heritage of a free press'. Any newspaper man, whether publisher, editor or worker in the ranks, if he is worth his salt, must feel the weight of this obligation. . . he is the mortal servant of a deathless tradition."

This sounds nice. Too bad it is only rhetoric. Three days after it was written the editors of the *N. Y. Times* descended from Olympus and took orders from the Archbishop of New York, known in political circles as "The Powerhouse." It happened like this: In the bulldog or early Sunday edition of the *Times* there appeared a telephone report from Mexico City by Harold Callender. The *Times* devoted a full column to it. (This article is quoted above.) The report was simple, factual and unprejudiced. Unfortunately, however, it disclosed truths that Roman Catholicism wished to suppress. The dawn patrol at the Archbishop's chancery office espied the article and ordered its liquidation. When the regular morning edition of the Sunday *Times* appeared, the Callender article looked like "the morning after a night with the Gestapo". It was cut to a third its original size. It omitted the name of Harold Callender whose truth-telling is distasteful to Roman casuists. No mention was made of the Catholic priest or the Catholic *Accion Nacional*. Not a person's name was mentioned, lest it lead to a detection of the truth.

Unfortunately such censorship is constant and unremitting. No one knows how many articles it prevents from appearing even in the first edition.

\* \* \*

### WISHFUL THINKING

"LACKING a mountain retreat, Father Coughlin sat at his editorial desk, peered into his crystal inkwell and pronounced

(Social Justice, Sept. 1): 'We predict the final banishment from office of the present New Dealers before the outbreak of Armageddon seven to ten years hence. We predict an attempt to establish a Nationalist-Socialist Party in America with emphasis on the word "nationalist". We predict that . . . the National-Socialists in America—organized under that or some other name—eventually will take control of the government on this continent. We predict, lastly, the end of democracy in America.' In short, 'Heil Hitler'." (N. Y. Post, Sept. 16, 1941.)

\* \* \*

## JESUIT INBREEDING

JESUIT STRATEGY demands that every Jesuit must boost the stock of his fellow Jesuits and that of the Order in general. Their self-praise is a standard joke among the non-Jesuit clergy of the Catholic church. A sample of how the Jesuit Order sky-rockets to fame chosen members of its own Society is found in the case of the recently deceased Fr. McGarry, S.J. The N. Y. Times devoted a full column to his obituary as if he were a great educator and savant. The facts of the case show that he never attended a non-Jesuit school much less a secular university, that he dabbled in so many fields of study that he could at best have been only a dilettante, that none of the books he published touched on education or scholarship but only on pietistic subjects.

Fr. McGarry was given his B.A. degree by the Jesuit Woodstock College; his M.A. from the same institution; a Ph.D. from the Jesuit Fordham; an S. T. D. from the Jesuit Woodstock College; a Licentiate in Sacred Scripture from the Jesuit Biblical Institute in Rome; a Litt. D. honorary degree from the Fordham Jesuits; an honorary LL.D. from the Jesuits of Holy Cross College.

In his rampage through fields scientific Fr. McGarry taught among others the following subjects in different Jesuit schools: mathematics, philosophy, sacred scripture, dogmatic theology. Incidentally, he was at different times dean of studies, college president and editor. He was ordained a priest in 1925 and had the duties of this office to fill in addition to the above.

Such a career is typical of leading Jesuits who aim at being jack of all trades and specialist in none. It is alien to the ideals and training of our great secular universities. It explains the inferiority complex of Jesuits like Fr. Gannon who never speaks of secular education without attempting to lampoon it.

## SCANDAL-COLUMNIST PROMOTES THE VATICAN

WALTER WINCHELL and the Catholic church have been exchanging compliments for several months. Msgr. Fulton Sheen quoted in a sermon Winchell's description of wholesome girlhood. Winchell returned the favor by playing up the "persecution" of the Catholic church in Germany. The climax was recently capped by the appearance in a New York daily of a picture of the Broadway scandal-monger in a paid advertisement of "The Story of the Vatican", appearing in a local movie house.

\* \* \*

## PEACE-PARTY LINE

THE CATHOLIC church drive against National Defense aims at creating disunity and opposition to Administration policies. It follows a concerted plan and hides within the Trojan Horse of peace and isolationism. Leaders in the *America First* movement are John T. Flynn and Catherine Norris, both Catholics. The Reverend John A. O'Brien of Notre Dame University speaks repeatedly over the radio in favor of appeasement of Hitler. Ex-ambassador Cudahy is agitating for a "negotiated" peace when he is not raising money among fascist-minded industrialists for *America First*. Msgr. Belford and Father Curran of Brooklyn, Jesuit Walsh of Georgetown and other leading priests and prelates are attempting to turn the Russian question into an obstacle to aid-to-the-democracies. Msgr. Francis Walsh of New Rochelle used Gold Star Mothers' Day as a sounding-board for isolationist propaganda. Catholic Senator Walsh attacked by implication the veracity of the Secretary of the U. S. Navy. Bishop Ryan of North Dakota predicted that a New Order will replace our "unchristian" American economy. . . needless to say it will be built on the corporate State of the papal encyclicals. The Apostolic Delegate to the United States had the nerve to exhort Camp Croft soldiers in South Carolina to strive toward peace. At the Catholic Rural Life Conference in Missouri Bishop Ryan and lay speakers made light of American goodwill missions to South America. Hundreds of members of the "Newman Club Federation" cheered to the echo Hamilton Fish, Jr., as he jibed at interventionists fears of Hitler attacking this country. . . Mr. Fish also declared that a recent poll, results of which he said had not been announced, showed that 90% of the priests of this country were opposed to entering the war. . . (N. Y. Times, Oct. 6, 1941.)

## CHINIQUY STILL VILIFIED

THE Rev. Charles Chiniquy, perhaps the most outstanding converted priest in America, is now dead more than forty years. After twenty-five years of sincere service as a priest of the church of Rome he was converted to evangelical Christianity, and during his subsequent forty years as an evangelical minister won many thousands of Roman Catholics to his new-found faith. It is not surprising that he suffered persecution at the hands of Roman Catholic agents during his life. But it is remarkable that even at this late date, attempts are still made to besmirch his name and to justify the guilt of those who were proved to have acted illegally in efforts to crush him and his labors.

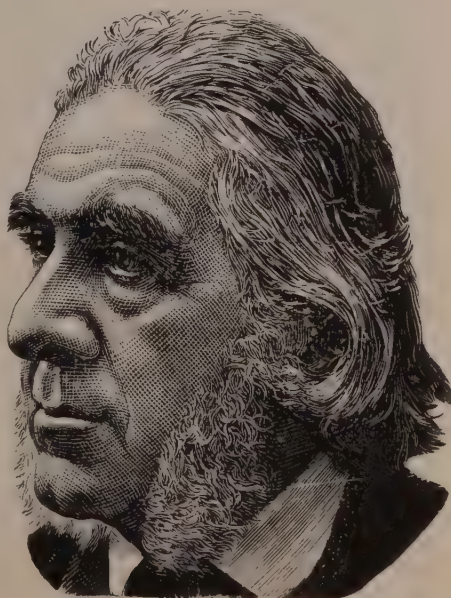
An instance of this appeared in a Catholic newspaper called *The Southern Nebraska Register*, of December 27, 1940, in which a "sob-story" was written up from the court record of the conviction of the priest, Father Brunet, who was sentenced to twelve years in jail for refusing to pay the sum of \$4,625 which a jury in Kankakee County, Illinois, had condemned him to pay for his slanders against Father Chiniquy. Evidently playing up to the exaggerated sentiments which the ordinary Catholic people have concerning the inviolability of the "seal of confession", this Catholic paper heads the article about Father Brunet as follows:

*"Pioneer Illinois Missioner Went to Jail Rather Than Break the Seal of Confession."*

Though purported to have been dug up from the "dusty records" of the case at Kankakee County Court House, the article omits the fact, which pious Catholics would hardly believe, that this Father Brunet actually abused the confession in order to spread his slan-

ders against Father Chiniquy. The fact that Father Brunet during his trial refused to admit this fact, on the plea that it concerned confidential matters of the confessions of his parishoners, probably gave the writer of the article excuse so to word his story. The full facts of the case are as follows:

For some years before he resigned the priesthood, Father Chiniquy, who himself was Canadian-born, labored as a priest among the French-speaking immigrants at St. Anne, near Bourbonnaise, in Illinois. Always a lover and student of the Bible, he instructed his people more in the teachings of Bible Christianity than in the practices of the church of Rome, and encouraged them



FATHER CHARLES CHINIQUY

VALIANT defender of Christian Truth as he knew it by a rich experience. Winner of thousands of Roman Catholics to the Evangelical Faith. Persecuted during life. Honored in death by Roman Catholics and Protestants alike. Author of *"Fifty Years in the Church of Rome," "Forty Years in the Church of Christ," "The Priest, the Woman and the Confessional."*

to read French Bibles which he procured from Canada. Because of this, and other efforts of Father Chiniquy at reform of the Catholic church from within, he incurred the enmity of his bishop and his fellow-priests, which resulted in a charge being brought against him, at the bishop's instigation, that he had set fire to the church at Bourbonnaise. He moved to defend his reputation and had Father Brunet arrested and brought to trial for slander in a regular term of the Kankakee County Court. The trial ended on April 23, 1861, with the conviction of the indicted priest and assessment of damages for slander in the amount of \$4,625.

At the trial, Brunet's counsel brought seventy-two witnesses who testified that Father Chiniquy had set fire to the church; but on cross examination they had to admit that they had no first-hand knowledge, but had been ordered in the confessional by Father Brunet so to testify. In his book, *Forty Years in the Church of Christ*, page 103, Father Chiniquy records the testimony of these witnesses as follows: "*We know this because our holy Father Confessor has told us that it was our duty to swear as we have done.*"

Later, Father Brunet's friends in Canada raised the total amount of the fine, but instead of paying it, he contrived to have a band of ruffians break down the door of his jail and he escaped to Canada. The writer of the article in his defense in the *Catholic Register* mentions this jailbreak of Father Brunet as something that was justifiable under the circumstances, since he hails the convicted priest as a hero and a martyr to the "seal of confession".

The life of Father Chiniquy is but another example of the impossibility of a priest attempting to reform the Catholic church from within. Luther, with

the examples of Savonarola and John Huss in mind, must also have been aware of the futility of such methods. Father McGlynn in New York, in 1890, discovered the same to his sorrow. Even when deprived of the exercise of the power of life and death over heretics in democratic countries, the church of Rome has many other forcible means of bringing reforming priests into submission. Father Chiniquy went so far as to protest to the pope against his bishop, O'Regan; had him called to Rome and removed from office. It was thus no wonder that Chiniquy was more than once brought to trial on false charges by conscienceless priests at this bishop's instigation. Abraham Lincoln ably defended Father Chiniquy twice at his trial at Urbana, and succeeded in unmasking the perjured witnesses brought against him. The friendship between them lasted as long as the President lived.

The true cause of the undying enmity of Catholic church authorities against Father Chiniquy was the fact that he came to know and appreciate the true Christian Gospel, and proclaimed it with a firm and consistent testimony to his former co-religionists after he resigned from the Roman Catholic priesthood. When he died, in his ninetieth year, in Montreal, fully 3,000 Roman Catholics passed his bier as his body lay in state in his humble home, and fully ten thousand, Protestants and Catholics alike, lined the streets as his remains were borne to the church where funeral services were held. He was an "apostate", only in the sense that Jesus Christ was called an apostate by the hierarchy of his day in Jerusalem. But he was truly a convert in the sense that Paul was, and with him, on his deathbed, he gave ringing testimony: "*I have fought the good fight; I have finished my course; I have kept the faith.*"

## AMERICANS MUST REMEMBER

MANY consider dramatic and almost unbelievable what THE CONVERTED CATHOLIC has revealed during the past eighteen months concerning the determined opposition of the Catholic church to our democratic liberties in conjunction with the forces of Nazism and Fascism. But it would have been nothing new to this generation of Americans had they not been purposely lulled into forgetfulness of it by the very agents of the church of Rome in America.

During the last century it was not so, for the aims and activities of the Vatican were then openly discussed and fully analyzed for the American public in books, periodicals and newspapers<sup>1</sup>.

We are indebted to the magazine *Consolation*, published by the Watchtower Bible and Tract Society, Brooklyn, N. Y., for bringing to light at this time the writings of the world-famed American inventor of the telegraph, Samuel F. B. Morse, in which he warns Americans of the menace of political Catholicism. In the year 1834, shortly after his return from Italy, Professor Morse published a series of papers on the Catholic church which were printed in the New York *Observer*, and later in book form under the frank title: "*Foreign Conspiracy Against the Liberties of the United States*". The great inventor did not hesitate to accuse the Catholic church of conspiring against the political liberties of the United States under the guise of a religious mission. He became convinced of this during his sojourn in Rome from 1830 to 1832, where he became acquainted with many ecclesiastics, and in particular with a cardinal with whom he had much cor-

respondence and many interviews. In Paris, on his way home in 1832, he visited Lafayette to whom he stated his convictions, and who fully concurred with him as to the reality of such a conspiracy<sup>2</sup>.

Because of the hesitancy now of Morse's publishers (Van Nostrand & Dwight) to admit that they published this work against the Catholic church, the editors of *Consolation* magazine had photostatic prints made of its title page and many of its most striking pages, which they reproduced in their issue of June 25, of this year. Worthy of mention are the following excerpts from these pages as written by Professor Morse:

"The political character of Popery is a legitimate subject of discussion in the secular press, and we believe that when the intelligent conductors of our journals shall have justly apprehended that part of the mixed system of Popery which belongs to it as a *political system*, they will no longer be deterred by the senseless cry of *religious controversy* from lending their columns and their pens for its fearless discussion. . . .

"The writer, entertaining these views, has deemed it an imperative duty, at any sacrifice, to warn his countrymen of a subtle enemy to the democracy of the country, and to conjure them, as they value their civil and religious institutions, to watch the Protean shapes of Popery, to suspect and fear it most when it allies itself to our interests in the guise of a friend. Mistrust of all that Popery does, or affects to do, whether as a friend or foe, in any part of the country, is the only feeling that true charity, universal charity, allows us to indulge."

Morse also quotes Frederick Schlegel, a Roman Catholic and counselor to the Foreign Office of the Austrian Government, who, in a series of lectures in

<sup>1</sup> As an example, see editorial from *The New York Times* of Jan. 23, 1887, entitled "*A Danger to the Republic*", on page 248 of this issue.

<sup>2</sup> Cf. *The Life of Samuel F. B. Morse, LL.D., Inventor of the Electro-Magnetic Telegraph*, by Samuel I. Prime; N. Y., D. Appelton & Co., 1875.

Vienna in 1828, on the Philosophy of History, enunciated the principles underlying Nazism and Fascism as we know them today. Praising the union between the papacy and absolute monarchy, Schlegel blames the United States and Protestantism as the "allies of Republicanism, the enemies of good government, and the cause of all the disorders and distresses of Europe". Morse quotes from Schlegel's 17th lecture (Vol. II, p. 286) where he speaks of the United States as follows:

"The true nursery of all these destructive principles, the Revolutionary School for France and the rest of Europe, has been North America. Thence the evil has spread over many other lands, either by natural contagion, or by arbitrary communication."

Morse himself, by his invention of the telegraph, has helped in no small degree to "communicate" those "destructive" principles of freedom and liberty from America to European countries. But the same Catholic forces today, with the aid of the armies of the dictators, are trying to wipe out the effects of Protestant America's teaching about freedom and democracy in Europe. Morse and Lafayette foresaw whence opposition to the spread of democracy in Europe would come. The great inventor was in Rome when Pope Gregory XVI, in 1832, issued his well-known Encyclical *Mirari Vos*, which is second only to Hitler's *Mein Kampf* in the viciousness of its denunciations of each and every one of our democratic freedoms. In this encyclical, Pope Gregory calls *liberty of conscience* "that absurd and erroneous doctrine, or rather raving", "that most pestilential error"; *freedom of speech* he calls "that worst plague of all, the one most to be feared by the State"; *liberty of the press* he calls "that most frightful evil, one that can never be sufficiently execrated and detested". Hitler copied these papal denunciations of democracy into his 'Bible of Nazism', and is now using the

might of his Blitz armies to put them into effect.

It is not out of place today, when the combination of political and ecclesiastical dictatorship is fighting to overthrow mankind's hard-won liberties, to quote here the verse from Spenser, which Samuel F. B. Morse prints on the title page of his book against the secret political activities of the Catholic church:

"—Oft fire is without smoke,  
And peril without show."

## ONE-SIDED HUMANITY

DESPITE their dislike and denunciation of the democratic way of life, pro-fascist Americans who follow the Catholic line of propaganda expect this country to forget and forgive fascist aggression without end.

One of these is Mr. Luigi Criscuolo, who continually defends Mussolini's Italy in books and in the press. He was shocked that the United States Government should have been so realistic and severe with the Italian seamen who sabotaged their ships in United States harbors. Writing to the *New York Times* on July 3, he stated: "*I believe that the government, while taking a realistic stand on these ex-employees of the Italian Government, should exercise a little humanity toward those persons who have shown by their conduct that they would be a credit to our citizenship.*"

A few days later a sample of the "humanity" of that Italian Government was contained in a dispatch to the *Times* of July 5, quoting from Rome's newest edict against the Jews, as follows:

"Jews who have not been Aryanized will be expelled from Italy. In the interim they must wear white distinguishing marks and will be excluded from parks,

theatres, cinemas and hospitals, and will not be allowed to use radios or telephones or to hire servants.\*

Mr. Criscuolo is many times a papal knight and a member of several ecclesiastical equestrian orders, an Italian-American who became a United States citizen in 1894. His chief title is *Grand Officer of the Equestrian Order of the Holy Sepulchre of Jerusalem*; he also signs himself with the following after his name: GHS, GSL, KG, KM, KCI. He is a banker, a member of the American National Council and regarded as a leading Catholic layman. On the day after Hitler attacked Russia, Mr. Criscuolo appealed to the Apostolic Delegate in Washington urging that not only the Vatican but also the American hierarchy should openly declare its policy on the European war, and especially regarding Hitler's war against Communism. He later published this appeal in pamphlet form for private distribution.

Mr. Criscuolo's main desire is to obtain official American Catholic approbation of Mussolini and all his works. He reminds the Apostolic Delegate (who, an Italian himself, knows it well) that Pope Pius XI called Mussolini "*The man sent by Providence*"; that "the Fascist Government solved the Roman problem by giving the pope full sovereignty with extra-territorial rights to the Vatican"; that "in Italy, the hierarchy and the priesthood have been pretty generally behind the Government in mostly every political and social activity". He laments the fact, on the other hand, that "in the United States it is noted that the hierarchy took a rather indifferent position as to the internal affairs of Russia and Mexico".

What Mr. Criscuolo wants is an open

declaration of friendship from the American hierarchy for Fascist Italy and approbation of Hitler's invasion of the Soviet Union. He also says that "the great mass of Catholics in the United States are looking forward to a declaration of policy on the part of the American hierarchy *with respect to how we all should feel about the British cause in view of its alliance with Russia*".

We doubt that the Vatican and the American hierarchy will oblige the much-knighted Mr. Criscuolo by openly declaring its policies just now on these matters. Mr. Criscuolo knows as well as we do what those policies are. He confesses to the Apostolic Delegate as follows: "*If the public utterances of the American hierarchy were in accordance with their private declarations made to me with respect to their feelings on Italy, there is no doubt that many Catholics would have a more kindly feeling towards the Italian people both in the United States and in Italy.*" But the Vatican and the American hierarchy consider it wiser not to be too openly in favor of Fascism just now.



SOCIAL JUSTICE, Father Coughlin's magazine, of Sept. 1, declared: "If and when a shooting war eventuates, it is our belief that Catholic draftees will lay down their arms and become conscientious objectors to a communist alliance."

\* \* \*

DANTE, greatest of Italian poets, writing of the church of Rome, says:

"... the church of Rome,  
Confounding in itself two governments,  
Falls in the mire, and soils itself and burden."  
—*Purgatorio XVI*

Of the Roman church's form of worship, he says:

"Ye have made yourselves a God of silver  
and gold,  
And from the idolator how differ ye,  
Save that he one, ye a hundred worship?"

—*Inferno, XIX*

\* This is similar to many of the edicts of the popes against the Jews. See THE CONVERTED CATHOLIC, Jan., 1941, *How The Popes Treated the Jews*, which can be had from us in pamphlet form at 10c the copy.

## DANGER TO THE REPUBLIC

FIFTY years ago the repressive power of the Jesuits was not so effective as it is today over the lower clergy, the Catholic laity and the public press in America. The liberal Catholics and the non-Catholic press were then more vocal in protesting against Roman ecclesiastical dictatorship. When Father McGlynn was excommunicated in 1890 because he asserted and acted according to his rights as an American citizen, even the Irish Catholics in New York publicly protested "against any attempt to extend ecclesiastical authority into the sphere of politics, and we emphatically deny the right of the pope, Propaganda or archbishop to prescribe for American Catholics, lay or cleric, what opinions they shall express or what line of political action they shall pursue or abstain from."

As a sample of the tone in which the leading newspapers of the country spoke of the power of the pope and "the unbending authority of the hierarchy that has its head in Rome", the following editorial, under the caption, "*Danger to the Republic*", from *The New York Times* of January 23, 1887, should be of special interest today:

"To thoughtful American citizens the case of the Rev. Dr. Edward McGlynn has a significance that extends far beyond its personal aspects and transcends all questions of ecclesiastical discipline. It brings to an issue, premature perhaps, the conflict between the Americanizing influence in the Catholic church and the unbending authority of the hierarchy that has its head at Rome and derives its traditions from the dark ages.

"There is no question of Dr. McGlynn's faithful adherence to the doctrines of his church, so far as these pertain to matters of faith and of religious observance. He has shown no spirit of apostasy. He is admitted to be a devout man, earnest and fer-

vent as a priest and obedient to all the behests of his church in matters purely religious. But Edward McGlynn is an American, a believer in free institutions, in the rights of the people, and in the duty of the citizens of a republic to do their share to uphold and defend its integrity, though in the particular matter which has led to his suspension he appears as holding views of land ownership which are abhorrent to most Americans. Archbishop Corrigan represents the power of the church and the control of that power which has its source in the Bishop of Rome and the edicts of past ages, a power that has undergone in the last three centuries a constant curtailment of its pretensions to rule men in other relations than those of spiritual life and duty. This power is antagonistic to free institutions and to the rights of citizens to think and act for themselves even in matters which have no vital connection with religious faith and worship.

"It is a question whether the Catholic church in America is to be Americanized and brought into harmony with the spirit of our institutions or whether it is to Romanize those institutions. Dr. McGlynn represents the tendency in the church to become Americanized. He long ago admitted the right and duty of the State to provide for and to supervise the education of its people in secular matters as a necessary safeguard to the prudent exercise of the rights of citizenship. It is a practical corollary to that position that the church should confine its teachings in an authoritative way to matters of religious belief and practice. It was his position on the subject of public education that first brought Dr. McGlynn into collision with the ecclesiastical authorities. He has also taken the ground that it is the right and duty of every American citizen to take part in the work of self-government, upon which the maintenance of our institutions depends. What has brought him into conflict with the authorities of the

church in this matter, is not exclusively the particular theories that he has espoused, but his insistence upon the right to avow his political principles and to promote their adoption, a right that belongs to every American citizen, whatever his profession or his faith.

"It is the individual right of the priest as a citizen and an American that is also objected to, and the exercise of that right otherwise than in obedience to clerical superiors. Catholic dignitaries are by no means averse to the exercise of political influence, provided it is to promote the interests of the church as interpreted by them. They have used political influence against the system of public education, and to obtain public money for their own institutions, which are more religious than educational and charitable. Michael Corrigan, as Bishop of Newark, in 1875 tried to use the whole power and influence of his position to defeat amendments to the Constitution of New Jersey requiring the maintenance of free public schools and forbidding the appropriation of public money for the use of "any society, association, or corporation whatever." There is, we are informed, authentic evidence that the present Archbishop's influence and efforts were exerted in the very last political canvass here against the proposition for a Constitutional Convention as well as in favor of one of the candidates for Mayor.

"The question which will sooner or later come to an issue in this country in such a form that ecclesiastical discipline emanating from Rome cannot suppress it, is whether a man can be an adherent of the Catholic church in full favor, and at the same time an American citizen, with all his rights and privileges as such untrammelled. That result will be only attained when it is admitted that the jurisdiction of the church, wherever its head may be located, is limited to the domain of spiritual and religious affairs, and that a man's allegiance

and obedience in other matters are to the institutions of his country. In the growth of this Republic and the development of the spirit of American citizenship, and in the spread of the faith and discipline of the Catholic church in this land, we have no doubt as to which will ultimately prevail. There will be some struggle and conflict in the process, but the tendency will not be checked thereby."

The last paragraph of this editorial from *The New York Times* is worth more than one reading. It is prophetic of the struggle that has become more keen today than ever before.



## ROME'S CLERICAL-FASCISM

CARDINAL NEWMAN, in his commentaries on the church of Rome, recorded for posterity an insight into its aims and activities that neither time nor his own conversion to that church will ever change. Much of what he wrote is even more evident today than it was a century ago. The following, from one of his *Tracts for the Times* written in 1833, is especially applicable in our day when the Roman clerico-fascist spirit is so much in evidence:

"The spirit of old Rome has risen again in its former place, and has evidenced its identity by its works. It has possessed the Church there planted, as an evil spirit might seize the demoniacs of primitive times, and makes her speak words which are not her own. In the corrupt papal system we have the very cruelty, the craft and the ambition of the [Roman] Republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its craft in its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition in the very structure of its polity, in its assumption of universal dominion: old Rome is still alive; nowhere have its eagles lighted, but it still claims the sovereignty under another pretence. The Roman church I will not blame, but pity—she is, as I

have said, spell-bound, as if by an evil spirit; she is in thralldom."

In another Tract he leaves nothing unsaid about the traditional counterfeit in spiritual things so characteristic of the theology of the church of Rome:

"She virtually substitutes an external ritual for moral obedience, penance for penitence, confession for sorrow, profession for faith, the lips for the heart."<sup>1</sup>

Newman, though exploited in English-speaking countries as the pride of Catholicism's converts, was never easy in his conscience as a Roman Catholic. He bitterly complained of the suspicion with which he was regarded by the Office of the Roman Inquisition. In a letter to H. Wilberforce,<sup>2</sup> he says:

"However honest my thoughts, and earnest my endeavors to keep rigidly within the lines of Catholic doctrine, every word I publish will be malevolently scrutinized, and every expression that can possibly be perverted sent straight to Rome . . . I shall be fighting under the lash, which does not tend to produce vigorous efforts in the battle, or to inspire either courage or presence of mind."

This was not to be wondered at in view of his commentaries on the church of Rome as recorded above. Neither did Newman hesitate to place himself on record as opposed to the dogma of papal infallibility in 1870. He was then a Roman Catholic, though not yet a cardinal.

<sup>1</sup> Both of these quotations are from Cardinal Newman's work: *The Development of Christian Doctrine*, p. 6.

<sup>2</sup> Cf. Ward's *Life of Cardinal Newman*, Vol. II, p. 252.



Thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal. 4:7.

## QUESTION BOX

**Q.** I have heard that there are three popes in Rome, a white pope, a red pope, and a black pope. Is this true?—J. S., San Diego, Cal.

A. Strictly speaking there is only one pope, who is elected in conclave by the cardinals, and whose usual dress or cassock is all white. The cardinal of the Congregation of Propaganda, however, whose dress is red, has jurisdiction over the almost two-thirds of the world still regarded as pagan and infidel, and for this reason is often referred to as the "red" pope. The "black" pope is the Jesuit General in Rome. His cassock is all black and he is in reality the "power behind the throne" of the elected pope. The Jesuit Order is to the Catholic church what the Fascist Party is to Italy, the Nazi Party to Germany and the Communist Party to the U. S. S. R.

\* \* \*

**Q.** Is the Rev. L. J. King, founder of the Protestant Book and Tract House, of Toledo, Ohio, a former priest?—H. J., Velva, N.D.

A. We have had several inquiries about Rev. L. J. King, and have never seen anything in his writings to indicate that he claims to be a former priest. The (Catholic) *Sunday Visitor*, of Oct. 4, 1941, states that Mr. King once lectured as an ex-priest and it then proceeds to defame his character as a "fakir" and "immoral". What interested us in this item on Mr. King in the *Sunday Visitor* is the fact that, after stating what an immoral man he is, it goes on to state: "Today King publishes a periodical entitled *The Converted Catholic*". Here is the usual vicious attack of Catholic authorities against their priests who endeavor to enlighten others on the truth of facts concerning Roman Catholic aims and activities.



Suicide follows suicide in the ranks of the New York police force, which includes a large preponderance of Catholics. Excessive drinking appears to be the main cause of the suicide epidemic. With the self-murder of Patrolman Thomas Heaney the number of suicides in the Police Department reached a total of a hundred and twenty-three, in the last seven years.

## CHRIST'S MISSION NOTES

REV. A. CALIANDRO, Director

### SUNDAY MEETINGS

**S**UNDAY MEETINGS of Christ's Mission are held in the chapel of Union M. E. Church near Times Square, New York City, at 3:30 every Sunday afternoon. Speakers of all denominations are heard, the Gospel message is proclaimed and testimonies of converted Roman Catholics are invited.



### EDITOR'S JOURNEYS

**E**XTENSION of Christ's Mission's work throughout the entire country has always been our ambition. To this end, our converted priests are willing, whenever possible, to carry our message to congregations of Protestant churches upon invitation of their pastors. Our editor, Dr. L. H. Lehmann, made a recent tour to the Northwest (where Catholics hopefully 'bless' themselves "In the name of Chicago, Milwaukee and St. Paul") and addressed several congregations in Minneapolis, who received him warmly and expressed enthusiasm at his message.

Early in October Dr. Lehmann also delivered five addresses before the Baptist Convention in Toronto, Canada, where there is much zeal on the part of Protestants to proclaim their faith and make it effective as an antidote against the inroads of the errors and political interference of the Roman Catholic church.

The object of this angle of our work is not to arouse anger or bitterness against Roman Catholics, but to preach the positive Christian Gospel against the background of error.



The Gallup Surveys of late September show 62% of Americans in favor of the President's shoot-at-sight policy.

## ANOTHER CONVERTED PRIEST

**T**HE FOLLOWING from a priest who recently resigned the priesthood and to whom we have been able to be of help, but who, for understandable reasons, wishes to remain anonymous, will give an idea of what former priests must face after leaving the church of Rome:

"Dear Friends:

I received your letter and gift a few days ago, and wish to thank you for both. I deeply appreciate this gift of your organization which enables me to pay the few debts I have here before leaving the city.

I leave tomorrow for the country where I have found a job on a farm, which promises to be more to my liking than the job I have had here in the city. I am grateful for your help but since I am now going to work and earn good wages, it would be unfair of me to accept any further gifts from you when there are other brothers who may need help more than I. If I should happen to be in real need at any time, for one reason or another, I will not be ashamed to let you know, since you have been so good to me and understand my position so well. I enclose a picture of myself which you might like to place in your 'rogue's gallery' of ex-priests."

**IT IS NOT WITHOUT VALUE** that the Roman Catholic question again lies across our path in America. The historic continuity of mankind meets us here, and steers us back to ideas which have been foreign to us only because all ideas have been foreign to us. American Protestantism is re-awakening to spiritual and religious truth; and it finds itself facing the very matters which occupied it before it fell asleep.

## THE EDITOR'S MAILBAG

### FORMAL RESIGNATION

MR. GUSTAV Koloman Csányi (Chaney), a United States-born Roman Catholic converted to Evangelical Christianity, has sent us a copy of his formal resignation from the Catholic church, together with testimony of his new-found faith. Following is his letter of resignation sent to the chancery office of the Archdiocese of New York:

"Gentlemen:

I wish to announce to you that I, Gustav Koloman Csányi, born July 21, 1913, in New York City, belonging to the Roman Catholic parish of St. Elizabeth on East 83rd St., New York City, hereby notify you of my formal resignation from the communion of the Roman Catholic church. I am sending it to you by registered mail and request the favor of a receipt for same.

I have accepted Jesus Christ as my personal Saviour, having been spiritually born again, as in *John* 3:3. I can no longer accept the teachings of the Roman Catholic church, since I find it impossible to combine them with my new-found faith in the Gospel way of salvation.

In the New Testament, which the Catholic church teaches contains the word of God Himself, Christ is distinctly referred to as the only Mediator between God and man—"Who gave himself a redemption for men" (*I Tim.* 2:5-6, Douay [Catholic] version), who "Once at the end of the world hath appeared for the destruction of sin by the sacrifice of Himself" (*Heb.* 9:26). This sacrifice was final, and there can be no more offering for sin (*Heb.* 10:18). Not only is this sacrifice complete, but it is forever—"He continueth for ever. . ."

Yours truly,

(Signed) Gustav Koloman Csányi  
(Gustav Chaney)"

\* \* \*

### ANOTHER TESTIMONY

A. N. from Lawrence, Mass. tells us:

"As a former Roman Catholic I enjoy your magazine very much. Lawrence is 90% Catholic and the population of the jail is also 90% Catholic. Twenty-five

years ago the superintendent of the Poor Farm erected an altar for the benefit of the faithful, but as yet no priest has been sufficiently zealous to go there and say mass."

\* \* \*

### SPREADER OF THE GOOD NEWS

J. N. M. of Ridley Park, Pa., writes:

"It was my good fortune to have seen the advertisement of your publication in *Revelation* magazine. I immediately sent for a subscription. You will never know how much good we in my family have received by reading *THE CONVERTED CATHOLIC*, and I have told many of my friends about it. . . I thank God that the shed blood of our Lord Jesus Christ can save all sinners, be they Protestants, Jews, infidels or Roman Catholics. . . I shall continue to advertise your efforts to help lead men and women out of darkness into the glorious light of the Gospel of Christ."

\* \* \*

MRS. H. E. Hammer, whose beautiful, inspiring testimony appeared in our last month's issue, tells us how a Catholic friend of hers was also recently converted:

"I talked and prayed with a university student last fall—a staunch Catholic. She heatedly disagreed with me, and her parting remark was: 'I'll always be a Roman Catholic. After all, you have joined hands with ignorant people who have broken away from the only true church. If you were sincere and really loved God, you would have stayed in the Roman Catholic church and helped it from within.'"

Last Saturday she came to my home, radiant with joy because of her complete acceptance of the Lord Jesus; she came to beg my pardon and to thank me for having helped her to find the truth."

\* \* \*

"YOUR magazine is so compact and concise", writes B. F. M. of Brooklyn, N. Y., "that I always get something out of it every time I pick it up to read. It makes excellent subway reading from Brooklyn to Manhattan." We hope this Brooklynite leaves an odd copy on the subway seat for the edification of some misguided Brooklyn Coughlinite.

◆◆◆

V . . . —

For whatever is born of God overcometh the world: and this is the Victory that overcometh the world, our faith. *I John* 5:4.

# The Work of Christ's Mission

Public Meetings of Worship, Testimonies and Forum, every Sunday at 3:30  
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**C**HRIST'S MISSION was founded in New York City in 1879 by Rev. James A. O'Connor, a former Roman Catholic priest. Having come to the knowledge of true Christian teaching, he determined to make it known to his former Catholic brethren. A special feature of his Mission has been to help other priests to follow his example and to enable them to find positions in life after resigning from the Roman priesthood. In the sixty years of its existence, Christ's Mission has aided hundreds of Catholic priests in this way.

Its articles of incorporation specifically state that Christ's Mission was founded "for the purpose of mutual improvement of religious knowledge and *for the furtherance of religious opinion.*" It therefore maintains its

platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

---

## CHRIST'S MISSION—Form of Bequest

I give and bequeath to Christ's Mission, incorporated in the State of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

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A COLUMBIA PROFESSOR  
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ANNUAL BIBLE WEEK

January, 1942

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# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

**EDITED BY FORMER ROMAN CATHOLIC PRIESTS**

**Editor-in-Chief: L. H. LEHMANN**

**Associate Editors: JAMES J. MURPHY  
GEORGE M. STRITTER**

**Contributors:**

**REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.  
REV. A. MALINVERNI, D.D., T. C. MARSHALL**

**Vol. III (New Series)**

**January, 1942**

**No. 1**

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# ✠ **Converted Catholic** ✠

"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. III (*New Series*)

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## EDITORIAL NOTES AND COMMENTS

1942

**R**ESOLUTIONS are in order for the New Year. It is an opportune time to clean house, mentally and physically—to throw out accumulations of wrong habits of thought, old grudges and harmful hates, as well as trash piled up in the attics of our homes. Old, useless things must be discarded for those that are new and useful. Although New Year resolutions are often soon broken, something of good in them is sure to remain.

This year 1942 will probably be one of the most fateful in the history of Christendom. Things other than individual well-being will have to come first in our lives. The vital principles that have made America great, that have brought to individuals security, freedom and prosperity are at stake. Religious liberty and the other freedoms that make life decent and worth living are in danger of annihilation. Resolutions to defend and preserve these at all costs must be made and kept.

Now is the time to prove our faith in God's power against the threats of evil men. Now is the time to renew our confidence in Christ's mediatory work of salvation. With Joshua of old we

must all resolve: "As for me and my house, we will serve the Lord."



### AMERICA BLITZED

**W**HEN, at dawn on December 7, America's outposts were as ruthlessly blitzed as Poland, Norway and the Netherlands, it gave the lie to those who had pooh-poohed even the suggestion that it could happen here.

A glance through the issues of **THE CONVERTED CATHOLIC** during the two years of its existence will show who were the chief of these saboteurs of America's morale. Among them must be counted the pope's own representative in Washington who visited army camps "adjuring" American soldiers to "work for peace," and the high-ranking priest-politicians who supported the America Firsters and the "Christian" Fronters in opposing aggressive action against any of the forces of world Fascism. They openly told us that America was not worth saving anyway—especially since its alliance with Protestant Britain and Communist Russia.

God is to be thanked that America was as well prepared as it was, despite the cavilling objections of these peace-

at-any-price isolationists. A united America is now defending even them. The least they can now do is to cooperate whole-heartedly in their own defense.



## THE TWO POWERS

**S**ANDWICHED in between declarations of loyalty to America and condemnation of Communism and Nazism in the pronouncement of the Roman Catholic bishops assembled in Washington on November 18, was the old Roman insistence on the doctrine of the "Two Powers" by which, they said, the human race must be ruled.

This is the unyielding aim of the Roman papacy—that the nations must submit to the dictation of two authoritarian systems of government: the ecclesiastic and the civil. It insists that the institution of the church of Rome is a "perfect society" directly ordained by God to rule the nations in conjunction with, but with a superior power than, the civil state. These two powers are likened to the sun and the moon—just as the moon borrows its light from the sun, so the authority of the civil state is said to be derived from the church which is autocratically ruled by its divinely appointed head in Rome.

Quoting directly from the teaching of Pope Leo XIII on the point, the American Catholic bishops declared: "The Almighty has appointed the charge of the human race between two powers, the [Roman] ecclesiastic and the civil, the one set over the divine, and the other over human things. . ."

This Leonine doctrine re-stating the medieval claims of the church of Rome over the conduct of the human race cannot be accepted if democracy is to sur-

vive in any country. It is in essence authoritarian, and in practice destructive of religious freedom and popular sovereignty. It can be put into practice only by agreement with fascist dictatorships, never with a truly democratic government, unless such a government is prepared to commit suicide by having its people vote out of existence their cherished freedoms of religion, speech, press and assembly.



## CATHOLIC CONTROL OF PUBLIC SCHOOLS

**O**UTSTANDING among the claims of the Catholic church is its asserted right to control all education. The late Pope Pius XI went so far as to lay down (in his encyclical on education in 1931) that the Catholic church's mission to educate "embraces every nation without exception, and all men, within or without her membership, and there is no power on earth that may lawfully oppose her or stand in her way". The Catholic church holds that education is a spiritual function and that its direction and control must rest with her alone, "the only true church established on earth by God."

Efforts to carry this outrageous claim into practice are aggressively made in this country year in and year out. The public school system is insolently styled "publicly supported paganism"; Catholic children are strictly forbidden by canon law to attend public schools or private non-sectarian schools. In some places Catholic parents are refused the sacraments of their church if they send their children to such schools.

The real reason, however, why the Catholic church is against the public schools is not because they do not teach

religion, for it is a common fact that Roman Catholic opposition was one of the chief factors that forced public schools in many localities to drop their non-sectarian religious programs. It was the Catholic propagandists themselves who raised the outcry that a hymn, a prayer and a Scripture reading at the start of the school day amounted to teaching their children a religion they were forbidden to adopt. Catholics want religion taught in the public schools, but only their own religion.

Attention is called to an article in this issue of THE CONVERTED CATHOLIC summarizing the attempts by Catholic pressure groups this past year to gain control over public school education and even to obtain public support for their own parochial schools. Most of the plots failed, as did the effort of Archbishop Schrembs of Cleveland, who issued a pastoral letter in November urging the election of an all-Catholic school board in that city. Such campaigns first to control and then supplant American public school education with priest-controlled schools will not tend to allay the resentment of non-Catholics against other Catholic attempts to dominate the conduct of American life and institutions.



## LA GARBO AND THE ARCHBISHOP

ARCHBISHOP Spellman of New York went out of his way last month to cross swords with Greta Garbo. His condemnation of the "Two-Faced Woman" (her latest picture) was followed by denunciations from Catholic pulpits and press in all parts of the country. The Legion of Decency gave the picture its formal condemnation, a "C" rating. The Knights of Columbus brought all possible influence to bear on

censorship boards to force them to ban it from movie theaters.

As in many other cases of this kind, the repressive action was paraded in the interest of public morals. In reality, however, its real purpose was to intimidate the two-billion-dollar movie industry with a demonstration of the power of the Catholic boycott. The Catholic hierarchy in America has long been wanting to gain over the motion-picture industry the power that Pope Pius XI urged them to secure in his encyclical *Vigilanti Cura*. This encyclical, directly addressed to the bishops of America in condemnation of the motion-picture industry, instructed them with its supreme authority to "advance a new demand, namely, that the industry produce motion pictures which correspond entirely to our principles".



## CHURCH AND RELIGION

THE CATHEDRAL of St. John the Divine of the Protestant Episcopal diocese of New York, largest church on the American continent, was opened up to its entire length on Sunday, November 30. It is the largest Gothic cathedral in the world, though among churches is second in size only to St. Peter's in Rome.

Though hailed by Americans of different faiths as a national shrine and a symbol of the undying spirit of true Christianity rather than just a church of outstanding size, no representative of the Roman Catholic church was present at the opening services. In fact, it is well known that the erection of this great cathedral, which bears the name of Protestant and overshadows St. Patrick's Cathedral in location and size, has always irked Roman Catholics. It

has even been boasted in Roman Catholic circles that by the time it will have been completely finished, New York and America at large will have become so Roman Catholic that a Roman Catholic cardinal will celebrate the occasion by a pontifical high mass at its main altar.

Whether this will come to pass or not, it must never be forgotten that churches, large or small, do not make religion.



### BALKAN CHURCH FEUD

**S**IGNIFICANT of the purpose behind the Nazi-fascist scheme of conquest is the seemingly systematic attempt to obliterate the Serbian and Greek Orthodox Catholic church from Yugoslavia and all the Balkan countries. We have the English Cardinal Hinsley's word for it that in the parts of Yugoslavia occupied by the Italians (Catholic Croatia and Dalmatia) there is, in contrast, no persecution of religion at the hands of fascist conquerors.

Only those who have blinded themselves to the part which the ecclesiastical power of Rome has played behind the scenes in the destruction of the European *status quo* will fail to see this partiality to Roman Catholicism in its proper perspective. They forget that the Orthodox Catholic church has been the great bulwark against the spread of Roman Catholic influence in the Balkans ever since it definitely rejected the dogmatic and jurisdictional authority of the Bishops of Rome in the 11th century. The same is true of Russia.

But the coming of Fascism restored the hope of victory for the Vatican over the "schismatic" churches of Eastern Christendom. The plan was, no doubt, drawn up during the negotiations that

led to the pact between the Vatican and Mussolini in 1929. First to fall into the Vatican's net was the Coptic church after Mussolini's subjugation of Ethiopia—with the blessing of the pope. Next was Albania, which was "conquered" with the Vatican's tacit approval on Good Friday, 1939. The Italian invasion of Greece followed, and would have failed had Hitler not come to the help of his Axis partner. Together they now police the whole of the Balkans, and these two ruthless Catholic dictators may be expected to do their utmost to destroy the thousand-year old bulwark that the Eastern Orthodox church has built against the spread of Roman Catholicism's influence in Russia and the Balkans.



### FOR THE RECORD

**L**AST-MINUTE opposition to any U. S. action against Nazism or any of its fascist partners was contained in the November 22nd issue of the Jesuit magazine *America*, which advertises itself as "*the most influential Catholic periodical in the United States*". Copying from Nazi-fascist spokesmen who took the line that the blame for the Japanese attack on the United States must be laid at the door of President Roosevelt and his supporters because of their hatred of Hitlerism, it declared: "If it comes, the Japanese war will be but a part of the American war against Nazism. Our national determination to destroy Hitlerism has involved us all over the world."

Up till now Catholic church leaders in America have been consistent backers of the isolationist feeling that played into Hitler's hands. For the first time, at their meeting in Washington in No-

vember, the Catholic bishops came out openly against both Nazism and Communism—with their own reservations as to how they want the system of American government changed. This is an expedient policy, now that the United States is definitely committed to a victory over Germany and Italy, in which case the Catholic church would be dependent upon the pro-democracy of American Catholics to bolster its claims.



## RELIGION AND CRIME

A CATHOLIC CRITIC takes the Jesuit magazine *America* to task for attributing “broken homes” and juvenile delinquency to lack of religious training in the public schools, in particular for its statement that, “The secularized school is one of the most demoralizing sins of modern society”. In proof of the falsity of this statement, this Catholic reader wrote to *America* magazine (Oct. 18, 1941) as follows:

“When living in New York City several years ago, I was associated with an educated Protestant gentleman. Unprejudiced, he used to read with admiring approval the encyclicals of Leo XIII. He served from time to time on the jury, and said that most of those brought up for disorderly conduct ‘came from Catholic parochial schools’. We see this for ourselves—students of Catholic schools, academies, colleges, universities, are not outstanding in righteousness or learning. There must be something rotten in Denmark.

E. M. B.”

To those who need confirmation of these facts, we recommend two factual articles on “Catholic Education and Crime” and “Religion and Crime” in THE CONVERTED CATHOLIC for the months of March and May, 1941.

## BIBLE WEEK

MOST OPPORTUNE was the coincidence of the celebration of “Bible Week” with the first tragic days of America’s entrance into the war against our Japanese aggressors. No better source of courage, human uplift, guidance and consolation can be found than the Bible. Daniel Webster styled the Bible not only a book of doctrine, morals and religion, but also “a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow men”. The sponsors of this first celebration of Bible Week pointed out that the Bible is also “the source of the fields of thought trodden by those who founded our Government”.

Even as literature the Bible is unsurpassed by any other book in the English language. Lord Macauley called it “a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power”.

For true Christians the Bible is the foundation of their faith and the unerring inspiration of their whole lives. With King David they turn to God and gratefully repeat, with greater fervor than ever in these troublous times:

“Thy Word is a lamp unto my feet,  
and a light unto my path.”



## IDOLATRY

WORSHIP of images may pass away but idolatry seemingly never. The essence of idolatry is not unbelief, but the coming of any kind of thing between God and his worshipper. It is always easy for the mind of the worshipper to be brought to rest on the creature to the forgetfulness of God. Thus, in the end the thing, not God, is worshipped.

## CATHOLIC PRESSURE ON THE PUBLIC SCHOOLS

**T**HE YEAR 1941 saw many persistent efforts by Catholic pressure groups to have laws introduced into the various state legislatures that would permit further entry of the church into our system of public school education.

These efforts were brought to bear chiefly in two directions: (1) to obtain public tax monies for varying degrees of support for Catholic parochial schools; (2) for extension of the "released-time" plan allowing time-off from regular school hours for religious instruction by priests and ministers of the different denominations. The degree of success of these efforts was not very heartening to Catholic church authorities. Not only was new legislation to support parochial schools voted down, but in some cases existing illegal use of public funds, which had been surreptitiously sanctioned in some localities, was abolished, and the practice severely rebuked by high court decisions.

### TEXAS

In Texas, a third attempt since 1935 failed to amend the state constitution to provide free textbooks for parochial schools after repeated failures to obtain the necessary votes for passage of the amendment. In 1935, the amendment actually passed the Texas legislature, but it was subsequently voted down by a referendum of the people.

### SOUTH DAKOTA

In South Dakota, the constitution states: "No appropriation of lands, money, or other property or credits to aid any sectarian school shall ever be made by the state or any county or municipality within the state." Despite this, however, an attempt was

made by the Catholic church this past year to force Independent School District No. 1 of Yankton, S. D., to supply free textbooks to parochial school children. The trick employed was the plea that the law which allows free textbooks to "Independent School District No. 1" refers to a *geographical* rather than a *corporate* unit. It was argued that under this interpretation *all* schools established within that district should be entitled to free textbooks for their pupils as well as other free services accorded to the public school at the expense of the taxpayers. In rejecting this specious plea, Justice A. B. Beck of the First Judicial Circuit Court ruled decisively as follows:

"The defendant School District has neither the right, the power, nor the duty to furnish the free use of textbooks to plaintiff Leonard Haas (who attended a parochial school), or to any other pupil similarly situated as Leonard Haas, while not attending a public school established and maintained by defendant School District."

The usual complaint made by Catholics against such decisions is that the use of free textbooks, free transportation, etc., for parochial school children is an aid to the individual child and not to the sectarian institution. But it can easily be seen that such a ruling contains no discrimination against the child, since, at any time, he can receive free textbooks and other free services by withdrawal from the parochial school and enrollment in the public school. It must also be remembered that Catholic parochial schools are not just other schools set up side-by-side and in cooperation with the public schools. *They are purposely set up in active opposition to the public schools and with the ultimate objective of totally abolishing them and*

*of supplanting them with parochial schools controlled by the Catholic church and conducted by priests and nuns at public expense.* This flows from the claim of the Catholic church to be the only educator established by God for all men, "within or without her membership".

#### KENTUCKY

In Kentucky this past year, Denis McDaniel, Superintendent of Schools in Hickman County, sought a ruling from the Attorney General's office concerning the payment of salaries out of public funds to teachers (nuns and priests) in parochial schools. In requesting a ruling on the matter he stated that he had been informed that this practice was in operation in several adjoining counties. Assistant Attorney General Owen Keller delivered the decision, which contained the following stinging rebuke to any county official who should assert the right so to use public tax monies:

"If it is true, as your informants say, then the school board members of these districts are violating the law and could be required to return the money to the public school system, as well as removed from office."

It is significant to note that only a short while previous to this, the State of Kentucky passed a law allowing parochial school children to ride in public school buses, on the theory that such aid benefits the children and not the schools they attend. Furthermore, in order to obtain this privilege, it was argued and guaranteed that that was all that the parochial school authorities wanted. But the opponents of the measure at that time foresaw and warned against what would happen, and what did happen, namely, that this bus bill was only the first step toward further raids on the public treasury for the support of parochial schools in defiance

of the stipulations laid down in the State Constitution.

#### MISSOURI

Most important victory for the safeguarding of the public school system was the forceful and unanimous decision of the Supreme Court of Missouri, handed down on July 25, which most emphatically denied any use of public funds for the support of religious schools. This ended the alarming practice in many Missouri counties of *incorporating parochial schools into the public school system while allowing them to retain their religious character.* This is the farthest that Catholic pressure has ever gone in attempts to supplant public schools with parochial schools and make the State pay for their entire support.

In the lengthy decision of the Missouri Supreme Court it was pointed out that the suit was brought by parents of public school children (many of whom were Catholics) against the use of school funds for purposes alleged to be sectarian and religious. "The suit", it declared, "*involves the Missouri constitutional guarantees of religious liberty and presents questions which have never before been considered or decided by our appellate courts*". It detailed how the Catholic parish school of St. Cecelia in Osage County had been taken into the state public school system by the school board of the Meta School District as a public grade school, from which time "it has been and now is supported by public funds"; that although the textbooks and course of studies prescribed by the State Superintendent of Schools were adopted, "the school seems to have been conducted as a parochial school in the same manner as before its inclusion in the public school system"; that it still retained its name of the St. Cecelia school in the

same building *which was rented from the parish priest by the school board*, and that the same nuns were engaged to teach *and were paid by the school board*.

The Supreme Court decision also graphically described the daily routine of religious exercises in the school, as follows:

"We find the usual school day commencing with prayer in the morning. After prayer the pupils are marched, one room at a time, to the Catholic church next door for holy mass. After mass the pupils are marched back again to their schoolrooms, where they receive religious instruction. In this they study the Catholic catechism and the child's Catholic Bible. On one or two days of each week the parish priest gives religious instruction to the pupils in the mid-morning, either at the church or in the schoolhouse chapel. On Friday afternoons the pupils are again marched to the church for confession. In the quarterly 'Teacher's Report to the Parents' the subject of 'Religion' is included under 'Branches Pursued', and a grade in this subject is given each pupil."

It further pointed out that the constitution of the State of Missouri goes even farther than other states in making provision against any kind of support of religion out of public funds. Article II, par. 7, clearly and wisely states: "*That no money shall ever be taken from the public treasury, directly or indirectly, in aid of any church, sect, or denomination of religion, or in aid of any priest, preacher, minister or teacher thereof, as such; and that no preference shall be given to nor any discrimination made against any church, sect, or creed of religion or any form of religious faith or worship.*"

After reviewing the constitutional guarantees of religious freedom involved in the case, and stating that the inclusion of a parochial school in the public school system "constitutes a denial of our guarantee of religious freedom", the Court declared:

"The constitutional policy of our state has decreed the absolute separation of church and state, not only in governmental matters but in educational ones as well. Public money, coming from taxpayers of every denomination, may not be used for the help of any religious sect in education or otherwise. If the management of this school were approved, we might next have some other church gaining control of a school board and have its pastor and teachers introduced to teach its sectarian religion. Our schools would soon become the centers of local political battles which would be dangerous to the peace of society, where there must be equal religious rights to all and special privileges to none . . . No one may waive the public interest; the constitutional provisions are mandatory and must be obeyed.

"The members of the school board have unintentionally but unquestionably violated our constitutional provisions in the respects noted . . . This case must be remanded with directions to the chancellor to enter a full and proper decree for plaintiffs, giving them additional injunctive relief in accordance with the views expressed in this opinion."

All the members of the Supreme Court concurred in this decision and it was signed by Judge James M. Douglas.

As a result of this sweeping decision against Catholic parochial school authorities, further action was taken on August 22, when the Missouri Attorney General's office ruled that *any religious instruction, even if only inferred by symbols or the segregation of pupils into denominational groups, would automatically prevent a school from receiving public money*. This ruling affected about fifty school districts in Missouri. Of further significance was the denial of public school funds to any school where students attended mass during the school day, or where teachers were hired who had "*taken a vow which prevents the giving of secular instruction with complete religious freedom*". This was a deadly body-blow to the whole plan of the Catholic church in this

country to wipe out freedom of education and of religion in the public schools.

## OHIO

The most determined Catholic campaign for control of public school education was made in Ohio, which has long been the scene of persistent efforts on the part of Catholic pressure groups to obtain public money for parochial schools. During the election campaigns last year Archbishop Schrembs of Cleveland issued a pastoral letter to be read in all churches urging the election of *an all-Catholic school board*. Happily, this effort backed by the use of power politics also failed.

## FAILURE OF RELEASED-TIME PLAN

Similar lack of success met the efforts of Catholic pressure groups in 1941 to have state laws passed to legalize time-out from public school classes for religious instruction. Attempts were made in seven states to force passage of enabling legislation to make such a plan legal. In six of these states—California, New Mexico, Rhode Island, Oklahoma, Pennsylvania and Colorado—the bills were either defeated outright or allowed to die in committee. Only in Massachusetts was the effort successful. There are now nine states that have provided legislative authority for “released time” for religious instruction during public school hours. But in thirty-eight states the practice is carried on by means of favorable interpretation of existing state laws by courts and Attorneys General. Yet, despite these favorable opinions, only 357 school systems are taking advantage of them. And out of the total number of 26,000,000 children attending elementary and secondary schools in these thirty-eight states, only 64,013 of them attend religious instruction during school hours.

From all this it is easy to draw the

conclusion that the better sense of the bulk of the American people (Catholics included) is against any and all attempts to impair the vital constitutional guarantees of complete separation of church and state affairs. But it is only by constant watchfulness on the part of wide-awake defenders of this cherished American principle that the repeatedly insistent attacks of Catholic pressure groups can be warded off. The year 1941 may have been a disappointing one for them, but they are sure to come back to the attack with renewed vigor in 1942, and every year thereafter.



## MORE CATHOLIC PRESSURE

A NEW FORM of Catholic pressure on advertisers was initiated last month in Arkansas by the proclamation of “Catholic Consumer Appreciation Week”. According to the local Catholic diocesan newspaper *The Guardian*, of Little Rock, Ark., its aim is “to give Catholics and Catholic institutions an opportunity to cooperate in demonstrating the strength of Catholic buying power resulting from Catholic newspaper advertising”.

\* \* \*

## PHILIPPINE CATHOLIC ACTION

AS PART of the intensive program of Catholic Action in the Philippines, permission was recently granted to Catholic priests to hold religious instruction classes in Manila Law School, National University and Lacon Law College, all of which are secular educational institutions. The Jesuits conduct the classes held at Manila Law School and Maryknoll missionaries at the other two institutions.

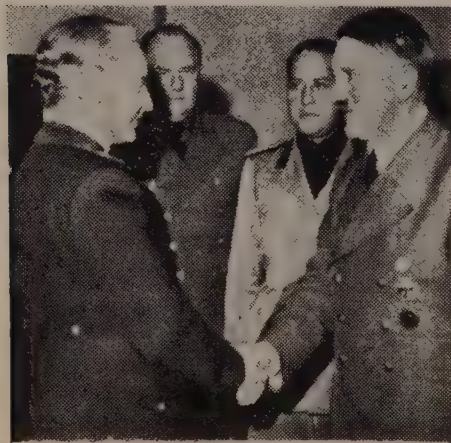
This is in keeping with the aim of Catholic Action in the Philippines: to supply religious instruction in secular schools whenever permission to do so can be obtained.

\* \* \*

Where the spirit of the Lord is, there is liberty.—II Cor. 3:17.

## PROPAGATING FASCISM

FASCIST Spain's Foreign Minister, Serrano Suñer, brother-in-law of Generalissimo Franco, is head of the political bureau of the Spanish *Falange*—which is to Spain what the Nazi Party is to Hitler's Germany and the Fascist Party to Mussolini's Italy. He is also chief of the Council of *Hispanidad*, which has for its object the incorporation into the Axis orbit of most of the countries of South America, the Philippines, Cuba, Puerto Rico, and even large sections of the southwestern and southeastern United States, including the whole of Florida.



Hitler Greets Serrano Suñer, Chief of the Spanish *Falange* and Head of the Superior Council of Spanish Religious Missions Abroad.

Most startling of all is chief Falangist Suñer's post as *head of the Superior Council of Spanish Religious Missions Abroad*, through which the work of fascist Spain's widespread Roman Catholic missionaries is combined with the Falangist propaganda program. In Franco Spain, as in Salazar's Portugal, Roman Catholic missionaries throughout the world are financed and supported by their respective fascist govern-

ments. These religious missionaries not only work for the propagation of the Roman Catholic faith but also for the spread of the fascist ideology from their home countries. As priests exercising the power of religion over masses of believing Catholics, these missionaries, who are paid and directed by Serrano Suñer's headquarters in Spain, become effective instruments for the propagation of world Fascism.

### Great Pro-American MASS MEETING

SUNDAY AFTERNOON, FEBRUARY 19, at 4 P. M.

**COME**

This will probably be the largest and the most interesting patriotic meeting held in New York since the World War. Come without fail and bring your friends.

If you can sell tickets, come and get them at the Hotel Iroquois, 89 West 44th Street, New York. Tickets also available from:

GEO. E. MCCORMACK, 315 Elton Avenue, Bronx, N. Y.  
THE TABLET, 100 Nassau Street, Brooklyn, N. Y.  
(THE CHRISTIAN FRONT) Manhattan  
PETER HALLON, Classic Action Group, Bronx, N. Y.

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MURWIN E. BART, Chairman; BILDESTE MEIER, Treasurer; JOHN BOGREN KELLY, Secretary; FRANCIS X. TALBOT, A. J. DE EDWARD LODGE CURRAN, PATRICK SCANLON, DR. IGNATIUS M. WILKINSON, REV. THOMAS M. KELLY, BROOKLYN, REV. FRANK J. TIMON, JAMES FRANCIS, MARCELINO GARCIA RUIVIERA, GEO. A. TIMON, AND OTHERS

Among the names given here as sponsors of Mass Meeting to aid Fascist Spain are those of Marcelino Garcia Ruviera, active fifth columnist for Franco Spain in New York; two Jesuit priests: Francis X. Talbot, editor of *America* magazine and Robert I. Gannon, President of Fordham University; two other priests, active agents of Father Coughlin's Christian Front: Edward Lodge Curran and Theophane MacGuire; also Patrick Scanlon of the Brooklyn Catholic *Tablet* which, together with the *Christian Front* and *Catholic Action*, also sponsored the meeting.

## PROTESTANTS IN FRANCO SPAIN

REVELATION" magazine recently published the following letter from a Protestant worker in Spain:

"The persecution of evangelicals in Spain today is little short of that during the Inquisition. It is almost impossible for Protestants to get employment. All but one of the Protestant schools, and all Sunday schools, have been closed."

## IN A NUTSHELL— THE HIERARCHY

FEW realize the intense antagonism of official Catholicism to what we call our American way of life, which to a great extent is the outcome of the Protestant Reformation. THE CONVERTED CATHOLIC has repeatedly shown this from the encyclicals and pronouncements of the popes of Rome during the past century and a half. But it is even more boldly and violently expressed by Catholic spokesmen and periodicals in our midst today. A good sample of it is to be found in the Jesuit magazine *America* of May 17, of this year, in an article by John J. O'Connor, Associate Professor of History at St. John's (Catholic) University of Brooklyn, N. Y., one-time managing editor of the *Commonweal* and Catholic editor of the *Religious News Service*. It is as follows:

"How we Catholics have loathed and despised this Lucifer civilization, this rationalist creation of those little men who refused to bend the knee or bow the head in submission to higher authority . . . Today, American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries. This civilization is now called democracy, and the suggestion is being made that we send the Yanks to Europe again to defend it. In reality, is it worth defending? What's the sum and substance of it all? All the Yanks in America will not save it from disintegration. Unless a miracle occurs, it is doomed—finally and irrevocably doomed. The New Order in Europe will be either a Nazi or a British totalitarianism, or a combination of both—a planned economy based on the principle of brute force . . .

"American democracy is disintegrating, crumbling from within. Fatigue, disillusionment, disgust, the unbearable tension in society, the fear of war and the fear of bankruptcy, the absence of security, the technological revolution which has gone far beyond the instruments of social control, deep-rooted,

anarchistic hatred of a social order which has too long denied the principle of social justice, the revolt of the masses and the leveling of all values, the absence of any common ethical basis—these are but a few of the multiple factors in the decline which is now upon us . . .

"The growing anarchy can be resolved in only two ways: totalitarianism or Christianity . . . Leadership in this crisis will not come from the laity. It will not come from the bottom of the Catholic pyramid. It will come only from the top, from the Hierarchy. The Christian Revolution will begin when we decide to cut loose from the existing social order, rather than be buried with it, and release the dynamite that is stored up in the Christian Gospel . . ."

We know that millions of the American Catholic laity do not believe or feel like this, for most of them are either recent immigrants themselves or descendants of former immigrants who left poverty-stricken, priest-ridden countries and found peace, freedom and plenty in this land and were glad to swear allegiance to its constitution and laws.

Recently an Armenian, Steven Avyan, a refugee whose family has suffered untold privations in this war and the last, donated his full week's salary to the United States Treasury to aid the defense program. On that day he had been in this country two years, and in a covering note he said: "This is the date of my second birthday—the anniversary of my entrance into the land of freedom." Mr. Avyan is probably a Catholic, and we like to think that he expresses the attitude of most of the Catholic laity in America today. It is not just to blame the Catholic laity for the hatred for democracy openly expressed and sedition and treason boldly fomented, as in the above statement from the Jesuit *America* magazine, by their uncompromising leaders who carry out the traditional anti-liberal and anti-democratic policies of their church

in Rome.

The sad and dangerous part of it is that credulous Catholics are being taught to believe by these leaders that their hateful and seditious attitude toward the American way of life is in defense of the "Christian Gospel". So

does Adolf Hitler teach when he says in Article 24 of "The National Socialist Party Program": *Die Partei als solche vertritt den Standpunkt eines positiven Christentums*."—"The Party as such is in agreement with the point of view of a positive Christianity."

## MISSIONARY LABORS OF A CONVERTED PRIEST

By DR. WALTER W. MONTAÑO

*Rev. Dr. Walter W. Montaña is a converted Roman Catholic priest now preaching the Gospel to his own people in his native Peru. The story of his life as a priest and of his conversion is told in B. H. Pearson's book "The Monk Who Lived Again". The following is his personal account of some of the hardships suffered by him and his co-workers since he set out to bring the light of the Gospel to Roman Catholics in Peru.*

**T**ODAY, as in the early centuries of Christianity, those who risk their lives for the truth of the Gospel have friends in public life who in secret pledge their support, but who fail when called upon in public to act up to their promises. They admire the teaching of the Christian faith, but will not save its preachers from persecution and death at the hands of the enemies of the Gospel. Many political and intellectual leaders in Latin American countries are friends of this kind, and the recent conduct of the members of the Congress of Peru is typical of what may be expected of South American politicians when called upon to resist the pressure of Catholic church authorities. In private conversation they assured us of their help in securing religious liberty for Protestant preachers, told us of their belief in the Bible, spoke of their contempt for the priests, and expressed their conviction that the Protestant religion was the only religion worthy of acceptance.

They told us of their appreciation of the work of freedom and enlightenment that Protestantism had accomplished among the Indians. Yet these same men, when put to the test in Congress, voted full support for the Catholic church, giving as their reason that "because the majority of the country was Roman Catholic, the Catholic church should be protected by the State".

In a recent presidential campaign, one of the candidates was accused by his opponents of never going to mass or confession. Fearful of this Catholic threat to his political success, he immediately won the favor of the church by promising that, if elected, he would establish new seminaries for priests throughout the country. He was elected, and now is President and protector of several Catholic institutions, and attends all public Catholic celebrations and processions.

A further result of this political compromise with the church authorities has been an increase in the obstruction and

persecution of Protestants. Shortly after his election, the Archbishop of Lima published a Pastoral Letter to be read publicly in every church denouncing Protestants "because they had deprived the people of the Catholic faith". Immediately the peace of Protestant churches was disturbed by the stone-throwing of angry Catholics egged on by their priests. As I was leading the service one evening in my church, an attempt was made on my life. An arrow made with two long machine needles

fastened to one end of a piece of wood, and with a propeller at the other end to guide it, was aimed at me. God alone protected me from harm. Similar persecution is spreading all over the country. In the main province of the Central Sierra, Protestant publicity is not permitted, although full liberty is allowed to attackers of Protestants.

This unfortunate state of affairs was made all too clear to us by another recent incident here in Lima. Two laymen of our church were sent to a town



Dr. Montañón in his monastery cell.

about a hundred miles away to preach and distribute Gospel tracts. As they neared the town they were halted by a drunken government official who took them to jail. In the little church toward which the two brethren were on their way, the gathering of believers was united in prayer awaiting their arrival. Suddenly a policeman appeared, and with blasphemous, vulgar language herded them all together, men, women and children, and took them to the same jail where the two brethren had already

been confined. The policeman ordered the little church closed and forbade any further services to be held there. Those arrested were accused "of immorality because they had an immoral book called the Bible; of being disturbers of the peace because they did not worship in accord with the teachings of the Catholic church; of indecency because they baptized in the river; of being thieves because they sold an evangelical magazine".



**Dr. Walter M. Montañó, former Dominican priest,  
dressed in the full habit of his Order.**

After six days in prison they were released through efforts on our part. While in prison they were not worried or unhappy, but sang their hymns and praised God, and took occasion to preach the Gospel to the other prisoners. The jailer became interested in their Gospel teaching and the brethren gave him a New Testament. As I write this, news comes from Northern Peru telling of another persecution there. The pastor and believers of the free Church of Scotland in Chachapoyas have also been arrested and sent to jail for the same "crime" of being Protestants.

But none of us are alarmed at having to suffer persecution because of our faith. The most serious matter is the danger of losing the brilliant and promising generation of today. While the political leaders are compromising with the Roman church, the young intellectual leaders are going far from religion and are engaged in a plan to make the country free from any religious influence. As they see evil things and wrongdoings in the Roman church, they think that all religions are the same. While we are not afraid of persecution we are afraid of losing this hopeful generation, losing it for the kingdom of God. By means of public lectures and the press we are trying to tell them that there is something more vital than any organization, and that is Christ. We are trying to convince them that the religion of the Gospel is not seeking earthly power, that the Lord's kingdom does not belong to this world. We are trying to show them a religion that changes sad moral conditions, broken lives and faint hearts into happiness and abundant life.

#### EDITOR'S NOTE—

Have you read "*The Monk Who Lived Again*", the thrilling life story of Dr. W. W. Montano? You should not miss reading this interesting missionary biography. Price: \$1.25.

## PROTESTANT PROGRESS IN THE PHILIPPINES

INDICATION of the number of Catholics converted in the Philippines, stronghold of traditional Spanish Catholicism, is had from the report of progress of the Philippine Christian Mission, work of the church of the Disciples of Christ. This one denomination now has nine churches in Manila alone, a city of four hundred thousand people. Their Cruzada Church has a thousand members and meets twice on Sundays with an attendance of five hundred each time. Furthermore, during the first eight months of 1941, they founded eight more churches in the islands—two on Mindanao, one in Negros and five in Luzon. In that period they had 542 baptisms.

Still the population of the Philippines remains almost 90% Roman Catholic, and Catholic pressure groups use this fact as an argument that public affairs should be controlled by the Catholic church. An *independent* Catholic church exists in the Philippines with membership of over a million and a half. Acceptance of Gospel Christianity by the Filipinos would be the best warrant for the defense of their Commonwealth against all un-American alienologies.



## PROTESTANTS FROM THE CATHOLIC POINT OF VIEW

"Nor are we Catholics free from the influence of pagan ideas. We American Catholics are surrounded by congenial non-believers with the result that every day we are witnessing the infiltration of pagan ideas into the minds of Catholics. We see this especially in the distinction made by so many Catholics between God and the Church."

Quoted from a speech of the Reverend Augustine S. Hargendon of Boston speaking before the National Congress of the Confraternity of Christian Doctrine held in Philadelphia on November 16, 1941. Quotation from the *N. Y. Times*.

## DOLLARS FOR THE VATICAN

**F**INANCIAL considerations make it necessary for the Vatican not to appear too openly in favor of the Axis powers just now. It cloaks its true aims under a policy of so-called neutrality by refusing to be quoted officially even on the question of aid to Russia, although everyone knows it is utterly opposed to anything that might prolong the existence of the USSR. Instead of giving expression to its designs, it encourages its hierarchy and clergy in America and other countries to put them into operation. It must be remembered that the Vatican in recent years has depended almost exclusively upon financial contributions from the United States, and that U. S. dollars and supplies can still reach Rome.

The beneficial effects to the Vatican of this pretense at neutrality can be seen in the case of Canada, which is actually at war with Italy. Special arrangements have been made there with the Apostolic Delegate, Archbishop Antoniutti—an Italian protected for the occasion by Vatican City citizenship—whereby he can transmit Canadian money to Rome. This special privilege, according to *The Gospel Witness* of Toronto, enables Canadian funds to reach, not only the Vatican, but Roman Catholic missions anywhere, including Italy, Germany, Occupied France, Greece, Spain and Portugal. This amounts to valuable financial assistance to the Axis war effort. It is pointed out, on the other hand, that Protestant churches in Canada cannot send funds to their missions abroad, and the Union of Regular Baptist Churches of Ontario and Quebec, for instance, which used to support the work of the French Bible Mission in France, is now obliged to pile up its funds collected for this purpose until restrictions have been removed.

Following is *Circular No. G. M. 60*, sent to all banks and financial concerns in Canada by the Foreign Exchange Control Board at Ottawa instructing them on the special privilege accorded the Apostolic Delegate respecting transmission of funds to Vatican City:

10th February, 1941.

No. F. 417 *Foreign Exchange Control Board—Circular No. G. M. 60*

THE FOREIGN EXCHANGE CONTROL BOARD ADVISE AS FOLLOWS under date of February 8th, 1941:

### Vatican City

"1. To meet the difficulties of communication and of effecting financial transactions with Vatican City without contact with enemy States, the Board has made special arrangements with the Apostolic Delegate in Canada.

2. Accordingly all remittances previously made to Vatican City will hereafter be made in Canadian dollars to the Apostolic Delegate for deposit in his Canadian dollar bank account. It is understood that they consist of the following kinds of payments:

- (a) Special contributions for mission purposes;
- (b) Contributions for various religious orders formerly sent direct to the Vatican;
- (c) Sundry contributions from Canadian dioceses;
- (d) Interest coupons, etc., falling due on Canadian securities.

3. Applications by the Apostolic Delegate to make remittances abroad for the support of missions will be dealt with on the same basis as other religious remittances.

4. Roman Catholic religious bodies which previously made remittances direct to missions abroad will continue their previous practice on the same basis as other religious bodies. The Apostolic Delegate has indicated that he is concerned only with money which has been or will be destined for the Holy See or to the missions which will receive their support therefrom."

Please govern yourselves accordingly,

Robert Rae,  
General Manager.

Since all monies gathered for Catholic missions are sent to the Vatican for distribution throughout the world, it can easily be seen how much paragraph 4 above is to the benefit of the Vatican's policies.

Another special privilege granted to the Catholic church by the Canadian government was contained in the post-office announcement some time ago that air mail would be received for direct transmission to Vatican City. After the outbreak of the war, Vatican citizenship was conferred by the pope on the entire papal diplomatic corps throughout the world, and all his Italian representatives thus became subjects of the pope as a temporal prince and exempt from internment in countries at war with Italy. They all enjoy what is called diplomatic immunity. It is of dangerous importance that they are permitted full freedom of communication with their Vatican headquarters without any supervision or censorship of their mail.

Similarly, with the United States now at war with Italy, the Italian citizens of Vatican City in Washington will enjoy this same immunity; their dispatches to Rome will also be immune to investigation and censorship. It requires no stretch of the imagination to realize how easily vital information could leak out to the Axis powers through the German and Italian ambassadors resident in Vatican City. The Vatican is styled "the world's listening post"; it has equal facilities for becoming the world's "transmission post".

### TO DESTROY LIBERTY

"To secure rights has been, and is, the aim of the Christian civilization; to destroy them, and to establish the resistless, domineering action of a purely central power is the aim of the Roman policy."

—Gladstone in "Vaticanism."

## A COLUMBIA PROFESSOR SPEAKS OUT

UNSOLICITED, the following letter was received by the wife of one of our staff from a professor and head of a department of Columbia University in New York City. It goes to the very heart of the problem of the Catholic church in a democracy:

"I want to thank you for the copies of *THE CONVERTED CATHOLIC*. I did not know who had sent them until I read your letter. I have passed them on to places where they would do the most good. I can well imagine that carrying on with the magazine is an uphill job.

"The whole problem is one of our own making, it seems to me. We established religious freedom in this country, and then assumed that, because the Protestant and Jewish sects were all non-centralized organizations whose policies are made by those responsible to their lay membership, they and all other churches would operate more or less harmoniously within our democratic framework. But in the case of the Roman church such an assumption seems to have been completely fallacious. Its hierarchy is, and intends to remain, authoritarian, and is in no wise responsible in its policy-making to the majority will of its lay membership. Although Catholic laymen in America are undoubtedly more liberal than Catholics anywhere else on earth, they have no voice, nor can they ever have, in policy-making. Moreover, the hierarchy here seems to be not only illiberal but is actually organizing itself to become progressively less liberal. Indeed, under a popular climate of religious toleration, the members of the hierarchy are achieving reactionary victories which would not be possible even in some Catholic countries where the public is well aware of the dangers of clericalism in politics; here they are not prevented, by the notion that they must

be religiously tolerant, from dragging the issue out in the open. In America, where the danger of political clericalism is not understood, any attack upon it is misconstrued even by the Protestant public as an act of religious intolerance.

"I am aware, merely from observation, of the evils of political clericalism and its threat to democracy. Some day we may wake up and see that an organized, militant authoritarian religious institution cannot be tolerated in a democratic society. Authoritarianism is so efficient (because it sacrifices ultimate values for proximate ends) that it will always defeat democratic institutions unless safeguards are set up and constantly maintained. We can get along with a Catholic minority only if we are perfectly free to bring the issue out in the open and educate our youth to see what its implications are. That is approximately what the English have done—that and the curbing of the political power of the Roman church by legal measures. Within this open and above-board framework, the English Catholic is perfectly free to practice the religion of his choice—and rightly so, whether we think that religion is reasonable or wholly non-intellectual and unreasonable. We now see in France a 'devout' clerical party working diligently and prayerfully to wipe out the last sparks of freedom in that nation, busy consummating the Catholic hierarchy's long-nurtured dream of obliterating Freemasonry, democracy, Calvinistic individualism, Rousseauism, and what [Jesuit Father] Gannon calls 'the rising plague of liberalism'; they cannot even see that their sectarian authoritarianism is a perfect tool for Hitler's secular authoritarianism.

"How successful THE CONVERTED CATHOLIC will be in helping to combat similar machinations of the Roman ternity in this country, I do not know. I am aware, though, that it is a thankless job. However, I had no intention of waxing so garrulous."

## STRANGE CONVERSION

HERE is the story as told to us:

Mrs. Flanagan, meeting her neighbor, Mrs. Kelly, one Sunday morning coming out of a Protestant church, indignantly exclaimed:

"Glory be! Mrs. Kelly, sure an' it wouldn't be after turning Protestant you'd be!"

"Begorra, and why not, Mrs. Flanagan! And 'tis nothin' I'm ashamed of either. It's like this: I says to meself, ever since they made the Armistice back in 1918, what did we have but depression, poverty and misery, with nothin' to fall back upon but home relief and WPA! But now comes along the war again; me husband gets a good job at \$75.00 a week; Johnny earns \$50.00 a week, and even Mary, who's just after finishing a course in one of them night schools, has a job in an office at \$20.00 a week. But now, just as we're all prosperin' again, the pope and the priests orders us all to pray for peace!"



## THE CATHOLIC CHURCH IN GERMANY

DENZIL G. M. Patrick, writing from Geneva, Switzerland, on September 20, to *The Christian Century*, supplies us with a most enlightening account of Catholic church conditions in Germany from a Swiss Roman Catholic periodical, *Kirchenzeitung*. What may be surprising to many is the comparative freedom of speech and action enjoyed by the Catholic church and its people in Hitler's Reich. Following is what this Roman Catholic paper reports:

"The public is buying more Bibles and more religious books than before. Sermons are much better than they used to be. The clergy is conscious of the call of the hour. There are only too many questions to be dealt with and the people are more receptive to the Word of God. The church is the only place where the German of today can still hear a comparatively free, true, courageous word, in addition to the eternally unchanging litany of the radio, press and public speeches. I was astonished and rejoiced to see that

these preachers are not overcautious. Their preaching is right up to date and deals exclusively with the fundamental truths of Christianity and they courageously defend the rights of personality and the uniqueness of the Christian faith over against the exaggerated nationalistic theories."

From this there seems to be no doubt about the fact that, despite minor differences between Nazi authorities and the conduct of certain recalcitrant liberal Catholic groups, the relations between the Catholic church and the Nazi regime are quite cordial.



## SPAIN PERSECUTES PROTESTANTISM

IN CONTRAST to the favored position enjoyed by Roman Catholicism in Germany and all fascist dictator countries, is the sad plight of Protestantism in fascist Spain. With the signing of the recent agreement between the Vatican and the Franco government "to restore the Catholicism of the glorious national tradition", the last hope for freedom of religion for Protestants in Spain seems to have vanished. The same Denzil G. M. Patrick reports to *The Christian Century* about the persecution of Protestantism in Spain as follows:

Two recent provisional decrees led to the immediate closing of all Protestant schools in Spain and forbade the reopening of the Protestant churches which had been closed during the civil war. All notices outside the churches had to be taken away. At present, Protestant services can be held at about eight places, whereas more than 200 churches and chapels have been shut. The Protestant edition of the Bible may not be sold any longer. Stocks of the British and Foreign Bible Society in Madrid were confiscated and destroyed. The fact that Catholic instruction is compulsory in all schools and that attendance at mass is obligatory for all soldiers, state officials and invalids in hospital, exercises great pressure on the Protestants. Economic

difficulties must be added to all this. Some of the Protestant pastors have had to flee, especially those who were once Catholic. Some have been able to find humble work to do in Spain, but most are in deep distress. They have no support from abroad and do not dare to apply to the relief organizations. The pastors in the village congregations are closely watched. They are forbidden to visit the former members of their congregations.

Here is ample proof of what is taught by Catholic officials even in the United States\*, namely, that in Protestant countries with Catholic minorities, the Catholic church claims the right to full liberty of action and propaganda, but in Catholic countries is justified in denying that liberty to Protestant minorities.

\* Cf. *The State and the Church*, Ryan & Miller, p. 38.



## THE LEGEND PERSISTS

MANY local newspapers carry a "Catholic Information" column, which purports to show how patriotic the Catholic church is in America and endeavors to quiet Protestant fears about Catholic teaching.

The weekly paper in Bucknell, Pa., recently carried such a column, which is devoted to a re-hash of the old claim that Thomas Jefferson was indebted to Cardinal Bellarmine for the principles contained in the American Declaration of Independence. It speaks of Robert Bellarmine and Thomas Jefferson, whose pens "inked out philosophies so similarly sound and Godlike", that Bellarmine must have "whispered to Jefferson as he pondered and wrote his historic document".

This fantastic legend has been many times exploded, most recently in two articles in THE CONVERTED CATHOLIC for the months of November and December, 1941.

# On the Lookout

By JAMES J. MURPHY

## JAPAN AND THE CATHOLIC CHURCH

THE SECRET ENTENTE of the Vatican with Nazi-Fascism is chiefly revealed by its policy of passive resistance to the anti-Hitler crusade of the Democracies. However, the Vatican-Fascist pact is also clearly evidenced in the Far East. Hand-in-hand with growing Nazi influence on the military dictatorship of Japan, Japanese relations rapidly grew in cordiality, while harassing and expulsion of Protestant missionaries became the order of the day. The *N. Y. Herald-Tribune* of October 8, 1941, observingly remarked: "The Japanese Government has become more cordial to the Catholic church in the last six months than at any time in recent years, while China [now largely under Japanese control] has continued to be the most flourishing Catholic mission field in the world." The *Herald-Tribune* goes on to quote the latest information from Japan received by the Right Reverend Thomas J. McDonnell, national director of the Society for the Propagation of the Faith: "The Japanese have not actually granted recognition yet to any Christian sect *except* 'to that Christian church which is known as Roman Catholic' ". He might have significantly added that all foreign missionaries have been forced to leave Japan except those "recognized" by the Japanese Government, i.e., Roman Catholics.

While Roman Catholics bask in the favors of the Rising Sun, persecution and expulsion of Protestant missionaries spread to Japanese-controlled China. A typical instance is the recent case of three Presbyterian missionaries arrested in the Japanese puppet state of Manchukuo. After the Japanese had held them incommunicado for over a month, they ruthlessly expelled them in November 1941, without even revealing the nature of their charges.

\* \* \*

## VATICAN—DEFENDER OF HITLER

PRESIDENT ROOSEVELT'S declaration of the anti-religious program of Nazi Germany

was discreetly followed by an English-language broadcast from the Vatican which attempted to leave the opposite impression. An account of the broadcast appeared in the *N. Y. Times* of November 11, under the headline: "Nazi Creed Speaks of Belief in the Divine. Vatican Gives Catechism Without Comment—Text From German Paper."

\* \* \*

## WAVE OF THE FUTURE

PROOF of Hitler's admiration for things Catholic and the well-laid plans for the clerico-fascist New Order is the following Associated Press dispatch from Rome published in the *N. Y. Times* of December 3, 1941: "Latin will be the official international language for scientific relations in Adolf Hitler's so-called 'New Europe' . . . The Institute of Roman Studies is preparing modern Latin dictionaries for that day."

\* \* \*

## ROMAN ETHICS

THE CATHOLIC ETHICS of "secret compensation", even as taught in elementary catechisms, allows stealing under circumstances where the thief feels that the owner has less right to the money and property in question than he himself has. (See article on "Religion and Crime" in THE CONVERTED CATHOLIC, May, 1941).

That the "secret compensation" doctrine of Catholics is no matter of theory but an evil practice that has wormed its way even into courts of justice is shown by the following case, which is by no means uncommon:

Catholic John Francis O'Connor, thirty-five years old, was in debt. He 'borrowed' money from the Bank of Manhattan where he worked. At his trial in Federal court, his Catholic attorney Thomas C. Casey pleaded in his favor that the bank does an injustice to a young man by paying him only \$30 a week and expecting him to dress fashionably; that under circumstances where the bank obliges its employee to handle large sums of money, he should not be blamed for 'secretly compensating' himself. Catholic Judge Clancy, after hearing this plea, suspended a six-month sentence. (Cf. *N. Y. Post*, November 19, 1941).

It is fortunate that most Catholics study their catechism with little diligence, otherwise such cases might be even more frequent.

## NORTH AMERICAN FUEHRER

CATHOLIC SINARQUIST "fuehrer", Salvador Abascal, was arrested in Michoacan, Mexico, on December 2, after conducting a meeting that denounced the national education law as "socialistic" because it excludes the teaching of the Catholic religion in the public schools and favors social reform. [Teaching of the Catholic catechism is allowed in the Catholic schools of Mexico.] Twenty other Sinarquists were arrested in Oaxaca for terrorizing school teachers. Seven hundred Sinarquists have been arrested during the past year as murderers of teachers and cooperative farm workers. (Cf. N. Y. Post, Dec. 2, 1941).

The clerico-fascist Sinarquismo party is made up of ardent Catholic Action-ists. President Camacho of Mexico, a Catholic, in spite of his democratic leanings, long hesitated through fear of Catholic back-fire to condemn Sinarquismo, although the party was already notorious as a transmission belt for Nazi propaganda and known to be financed by the German Government. (See THE CONVERTED CATHOLIC, November 1941, p. 226 and p. 241.) A Congressional majority, headed by Felix Diaz, a democratic liberal, recently forced the President to outlaw Sinarquismo in the interests of both national and Pan-American defense.

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## FRUSTRATION OF COUGHLIN

ANTI-SEMITIC SATELLITES of Father Coughlin held high hopes of gaining control of the New York chapter of the *America First Committee*. With it would come a coveted place on the national committee with major power in the carefully planned political campaign of 1942. The Lindbergh Jew-baiting speech was all that was needed to assure victory for the Coughlin henchmen. Spokesman for the Coughlin forces was Edwin S. Webster, Jr., executive-secretary of the New York Chapter of *America First*. His constant companion was Robert Harriss, Coughlin's business manager and publisher of *Social Justice*. George Smythe, former bodyguard of Father Coughlin, was loaned to Webster for protection until the "big deal" came off.

And then came the war! *America First* was forced to dissolve. The most disappointed and embittered man in America is Father Coughlin. On the memorable December 8th General Wood, Senator Wheeler,

Representative Hamilton Fish and other "America Firsters" proudly declared their support for America-at-War. Coughlin sulked in his Hitlerian gloom. To the insistent reporters his only answer was: "No comment".

\* \* \*

## TAMMANY CORRUPTION

SHAMELESSNESS in Tammany Hall is as brazen as ever. After the people of New York City in the public referendum of November 1941 voted out of existence the 440 sinecures of Tammany hangers-on in Sheriff's and Register's offices, the bosses attempted to cajole the State Civil Service Commission into making the present office-holders permanent civil service employees so as to overrule and nullify the will of the people. This would cost the City a half million dollars a year for political parasites. Newspaper protest prevented the fraud, but only at the last minute. The Commission in turning down the Tammany request threw them a sop by taking under special consideration five cases in which the desired civil service immunity may be granted. One of the five favorites is a Helen S. Broun, a cashier at a salary of \$4,300 a year. She is a co-leader in the Tammany party.

After the recent elections Governor Lehmann foiled a Tammany request to have its defeated candidate for City Controller reappointed to a judgeship paying \$25,000 a year.

Joseph A. Ruddy, Tammany politician and brother of a Tammany district leader, finished this past October a Sing Sing sentence for civil service fraud perpetrated while he held a City civil service job at \$4,260 a year. Contrary to Sing Sing precedent he was released the moment his minimum sentence expired. One month after his release, while still on parole, he impudently filed suit in Supreme Court to compel New York City to pay him an annual retirement allowance of \$2,133.

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## JOKE OF THE MONTH

ARNOLD LUNN, English convert to Catholicism, now lecturing at Notre Dame University in Indiana states that "the Catholic church in Spain, Spanish army chiefs, Carlists and even many Falangists are anti-Axis".

# THIS CRITICISM

By JOHN H. BROWN

*EVEN more so than in the United States proper is the American way of life (because of its freedoms, and especially its public school system of education) criticized and attacked in the Philippines. In the forefront of the attack are the Jesuits, with their "Commonweal" magazine and "Ateneo" radio. They openly advocate for the Philippines a corporative system of government similar to that in Salazar's Portugal. Because of the strategic position of the Philippines in the storm-center of the Pacific, we are happy to reprint the following timely and caustic article against these Jesuit critics from the esteemed "Philippine Magazine" edited by A. V. Hardendorp and published monthly in Manila. It was written before the outbreak of the war in the Pacific in protest against un-American activities in the Philippines:*



N recent days this outmost outpost of the sway and suasion so gently wielded by the United States has been enlivened if not enlightened by certain curious caustic animadversions upon the way in which America works and walks.

Across the air have come snappy pulsations broadflung by chirping school boys who prate ad nauseam on matters holy and profane. Their main endeavor seems to be to show America up.

Some of the boy journalists of Manila also tender the American Republic their daily or weekly morsels of advice. Their main qualification for this enterprise seems to be a profound lack of acquaintance with American ideas and ideals. Apparently also they possess an instinct which enables them to misapprehend every fact which presents itself to their struggling intelligence.

America's outlook is questioned, her deficiencies are catalogued, her motives are assigned and interpreted, all from the Old World viewpoint and in the light of Old World conceptions. These fulminations bear little relevance to any American form of thought and are, on the whole, inconsequential.

The principal target of these strictures is the public school system which we learn is in a ghastly, ungodly condition. It is advertised in Manila as the source of all sin and all satanity. It is sneered at as non-sectarian and non-creedistic. Diatribes aired and diatribes printed spread the news that Americans never did know how to go about it to build any decent sort of instructional machinery.

These morose murmurings seem to be inspired by certain European or Asiatic evangelists. They are obviously directed by maladjusted minds steeped in Old World philosophy.

Our attention is always drawn to the ancient sod which the progenitors of the American people left behind them with such eagerness.

All things are better done on the farther shores. And we are offered objective instances in profusion. On the fertile flats of Flanders—through the picturesque valleys freshened by the Tagus waters—in the verdant fields of pasture where the

river Shannon flows, life and learning are differently constituted. Always in a fair far land the vine flourishes and the pomegranate buds.

In the precocious maunderings of certain of Manila's assiduous editors there is also a persistent and consistent undertone of deprecation regarding America's foreign policy. Her attitude toward Europe is repeatedly deplored. It appears that she has picked the wrong horse. It just seems quite too bad that America is disposed to stand with the impossible people whose language she speaks, whose laws she lives by, and whose ancient ideals she cherishes.

The net effect of these aspersions on America is negligible principally because the American people are not disposed to give one hasty hoot for any opinion held by any living man or dead ghost outside of the United States. Moreover any reader or listener who is still at large and in possession of a couple of convolutions can appraise palpable propaganda when it confronts him.

Apparently Americans never do get fed up on criticism abroad. They often look upon it as encouraging. It has never been their purpose to mold their institutions or to adapt their operations to conform with the wishes of the rest of the human race. They do not conceive that it is their mission to keep any outlanders in good humor. In short they pursue their existence and administer their affairs with no intention of pleasing any foreigner on earth.

If criticism and censure of the United States in Asia and Europe were entirely to discontinue, it would be altogether deplorable from the American viewpoint. When the world becomes satisfied with America, America will be highly dissatisfied with the world.

Nevertheless the carpings and cavilings of sections of the Manila radio and the Manila press do have a sort of nuisance value, and a certain irksomeness obtains when the public school system of the Republic is attacked. America is proud of her schools. She has glorious cause to be so. The public schools are the very foundations of the Republic. Universal education never existed until the United States existed. An attack upon American schools is an attack upon America.

It should be made known to mankind (if indeed Americans cared even slightly for an outside judgment) that the United States was originally organized to be different from the rest of the world. The United States is not just another country. It is other than the others.

The public schools of the United States are completely secular. There are potent reasons therefor, most adequate and most compelling. These need not now retard us but it will be enough to say that this condition is immutable. Americanism before all else means secularism.

In the United States the suffrage is based entirely upon citizenship and sanity. No qualification of property, station, rank, race, or religion exists. The suffrage is universal. Consequently education must be universal. The Government's duty requires that every citizen be tutored in citizenship. No other government on earth has this obligation.

The United States, of all the nations on this globe, has an honest, untainted system of schools open to every child within the national boundaries. Education is free. It is modern. It is compulsory. The government of every State recognizes the need of schooling every child.

From the beginning of their history the American people have shown an altogether fanatical passion for education. Education in the United States is almost

a superstition. No other institution has ever been held in such tender regard as the free, common school system. No other nation has ever devoted half as much money to its schools. No other nation has ever had such faith in education. No other nation has ever found such faith so well justified.

Nothing is so precious to the American people as their school system. To strike at the American schools is to strike at the American people. Nothing else could be so bitterly resented except actual armed assault upon the Government.

Almost every day in this vicinage, as the shadows lengthen and the whispering of the breeze begins, there appear one or more editorials devoted to prognostication and lament. The patent facts are summarized and woven with patent fancies, and grotesque implications are propounded therefrom. The broad general inferences which flow from these sickly wailings would seem to suggest that America is drifting to her doom.

These weird effusions are plainly not dispensed by the Gothic Consulate-General in Manila, else they would be more cleverly worded and less clumsily conceived. But they are just as evidently emanations of an un-American or anti-American mind. They exhibit every mark of an alien ideology. They fit like a glove the praxis of the Axis in their antic attempts to make friends and influence people.

This year is one of history's fateful years and Manila is within a great storm area stretching from Batavia and Singapore to Tokio and Shanghai. This is scarcely the tokened time and not quite the punctual place for such tendacious tactics on the part of any organs of publicity.

The purposes of America are simple and sincere. They are well known on every island and on every continent. The American people have a culture and a civilization entirely their own. From Asia and from Europe in the past hundred years they have learned little and have liked less.

In former days, a well-spread, good-natured Governor-General in Manila, a man most terribly American and not without a certain largeness of soul and a certain grasp of the essential things, was inspired to render to the world one of those Homeric conceptions which it were worth a long voyage over the ample ocean to discover. This rich rendition must have set the Olympian groves resounding to joyous Jovian guffaws. Addressing a gathering of friends and others, he launched a blasting retort to those unacclimated critics who had censured his country and his administration. He remarked with classic pertinence, "The boats run both ways!"

The versatile Governor is gone. But navigation of the seven seas is still an art and an enterprise. The boats still run both ways, and it should be mellow in the minds of those cross-grained exotic beings who like not this climate nor these coasts and who are everlastingly critical of America, and her ways, that sailings are still available upon the face of the waters.

Speech, of course, is free and so also, sometimes, is passage back to those blessed Old World shores where life is so beautifully organized.

Owing to lack of space we are obliged to hold over till next month the second installment of the **Syllabus of Errors of Pope Pius IX.**

## THE REAL REMEDY

AUTHORITARIANISM, in the conduct of both religious and civil affairs, is what all true Americans must dread, for it is the antithesis of the philosophy of government formulated by the founding fathers of our American Republic and is destructive of our American way of life. It is a confession of despair that man cannot rule himself, that he cannot find his way alone. It is also opposed to the Christian ethic that man must be his own priest in his relations with God, and his own ruler in civil matters through representatives of his own choosing.

The opposite to authoritarianism is individual liberty, whereby the individual integrates himself, is master of his own destiny under God's guidance, and in like manner helps to order and integrate the life of the community of which he is a part. It does not necessarily conduce to license, lawlessness and Godlessness, as opponents of individual liberty falsely assert. On the contrary, it is expected that its results should be in keeping with the teaching of the Christian Gospel, by the full acceptance of which the individual acquires self-determination, intellectual liberty, spiritual freedom, and release from the paralyzing fear of tyrannical men who seize autocratic power over the civil and religious conduct of other men.

This was taught by Christ and is clearly embodied in such principles enunciated by him as "Ye shall know the truth, and the truth shall make you free". A society of free men directly responsible to God is the real goal of man's highest aspirations; by its attainment alone can the fruits of Christian teaching reach maturity.

## QUESTION BOX

Q. Why do Protestants deny the power to priests to forgive sins in confession when they can read in their Bible (St. John's Gospel, chapter 20, verses 22-23) that Christ said to his apostles: "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained"?—M. K., Minneapolis, Minn.

(Because of the importance of this question we devote our entire Question Box to it in this issue.)

A. This is one of what Catholic apologists call "great Catholic texts", which, they say, prove the power of their priests to forgive sins and the power of the pope to rule all Christian people. Protestants sometimes give an unsatisfactory answer to this question, which is simple enough if the text and its context are clearly explained.

In the first place, it is well to note that Jesus Christ preceded this pronouncement by saying "as the Father hath sent me, even so I send you". There is a similarity, therefore, between the "mission" of Christ from the Father and the "mission" of the apostles by Christ. Yet we know that their *office* and *work* were distinct. Christ was sent to *save from sin by his death*; the apostles were sent by him in turn, *not to save, but to preach his Gospel of salvation*.

It is evident, therefore, that the apostles were not commissioned *judicially* to forgive sins. Even if they were, we know from the Gospel record of their acts that they never exercised any such power.

Secondly, the church of Rome does not act upon this text literally, for if so, priests would have *arbitrary* power to say to a penitent "I pardon you" or "I condemn you". The Catholic church teaches that a penitent in confession must at least have "attrition" for his sins in order to benefit by the priest's absolution.

The real answer, however, is contained in the fact that Jesus Christ at the time was commissioning his apostles to go forth and preach his Gospel of salvation to the whole world, "that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke,

24:47). The apostles went forth and remitted sins, as all Protestant ministers do today not, however, by saying as all Catholic priests do in confession "*Absolvo te*" ("I pardon you"), but *by preaching the Gospel* of the forgiveness of sins by the sacrifice of Christ. The apostles and their successors were not sent, as Christ alone was sent by the Father, to forgive sins, but to preach their remission to those who would accept his Gospel, and their retention to those who would reject it. Christ, therefore, clearly instructed his apostles that, "Whosoever sins ye are the means of remitting by your preaching of the Gospel, they will be remitted, and whosoever sins ye retain when this Gospel is rejected, they will be retained." For the Gospel of Jesus Christ, while it is "the savour of life unto life" to some, is "the savour of death unto death" to others.

Catholic apologists also point to the verse in *Matthew* 18:18: "Whatsoever ye shall bind on earth shall be bound also in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven", which is again repeated in *Matthew* 16:19, to Peter. They say that this proves that Christ gave all power on earth and in heaven to the popes of Rome and the priests of the Catholic church.

But here again it must be noted, first, that this was said to all Christ's disciples, including the women present. Again, this does not refer to binding and loosing from sins against God, but to releasing Christians from burdensome, non-Christian works, such as fasting, abstaining from meats, forbidding to marry (which St. Paul calls "doctrines of devils" in *I Tim.* 4:1-3), and the binding them to what is salutary in faith and practice. Since all Christians belong to the "priesthood of believers", laws for the maintenance of communal order are necessary among them and are sanctioned by God as agreed upon by them.

By full interpretation of these so-called "great Catholic texts", the unwarranted claim of the church of Rome falls to the ground. Texts like the above, often merely a part of the text, without proper context and devoid of the whole spirit of the teaching of Christ, prove nothing conclusively. Of such is Rome's most vital text of all: "Thou art Peter and upon this rock. . ." Texts and parts of the texts used in this way can lead to the most ridiculous conclusions—like the well-known case of the man who read to the end of the page: "And Judas

went and hanged himself", then turned two pages that were stuck together and read at the top of the next page: "Go thou and do likewise!"



## SPIRIT OF TORQUEMADA

MANY indications prove the danger of the spread of the spirit of persecution today as a result of the revival of inquisitional methods by the Nazi-fascist dictatorships. A review in this magazine (May, 1941) of the book, "*Characters of the Inquisition*" by William T. Walsh, highly authoritative Catholic author, showed how praise for the torture methods of Torquemada can be broadcast even in twentieth-century America. This author actually was awarded the *Laetare Medal* last year from Notre Dame University, which is the highest academic honor accorded by the Catholic church in this country for meritorious Catholic work.

How acceptance of the poisonous spirit of religious persecution may spread was made evident by a favorable review of Walsh's defense of medieval Inquisitors in *The Holy Cross Magazine*, put out by the Protestant Episcopal but decidedly Anglo-Catholic Order of the Holy Cross at West Park, N. Y. In its July, 1941, issue, the Rev. Carl Tiedemann says in part of Walsh's book:

"The author of this highly entertaining book has gone directly to the sources and has exposed many inaccuracies. He omits nothing, however harsh, and he draws a new picture of the Inquisition as it actually was. . . Mr. Walsh's examination makes thrilling reading. . . Here is a book which may be read not only for pleasure, but for justice's sake."

We must surely be on our way back to the Middle Ages when a minister of the Christian religion urges the reading of a book justifying the torture methods of the Inquisition as something "thrilling" and for the sake of "pleasure" and "justice".



## FIFTY TO ONE

THE ROMAN CATHOLIC bishop of Brooklyn, N. Y., has opened fifty centers for the instruction of Protestants in the teachings of the Roman Catholic religion. In contrast, Christ's Mission is the only institution with the special object of instructing Roman Catholics in the teachings of Evangelical Christianity.

# About Books

NOTES FROM A LAYMAN'S GREEK TESTAMENT, by Ernest Gordon, 371 pages, cloth, W. A. Wilde Company, Boston, Mass. Price \$2.00.

THE AUTHOR of this work is the editor of *The Sunday School Times* and son of the late Rev. Dr. A. J. Gordon, well known as a preacher of the Gospel in Boston towards the end of the last century. The Greek Testament used by the author in the collecting of the items for this work is the one from which his father preached the Gospel of Grace.

Although the title indicates that the book is the work of a layman and not a technically-trained theologian, it has the unmistakable marks of scholarship without the superabundance of dry erudition found in scholarly works that makes them difficult to understand. This is an excellent Scriptural reference work for the laity for this very reason; it is of more valuable assistance still for Sunday school teachers and ministers who have no knowledge of Greek.

As former priests, we justly marvel that such an accurate and valuable work can be put out by a Protestant layman. Few priests of the church of Rome could attempt a work of this kind, and we wish every priest would have and study a copy of it. All the texts and parts of texts that are twisted to serve the unwarranted claims of the papacy can be seen here in their true meaning, for the Greek original is the true key to the proper meaning of the New Testament. Apart from the enlightenment that this book affords on controversial matters, it should serve as a most consoling help in private Bible study and personal meditation. It makes live the Word of God so needed today in the solution of the ills of the world. We earnestly recommend it; the price is very reasonable for such a large volume.

\* \* \*

THE PROBLEM OF ANTICHRIST, by Rev. Fred J. Peters; 71 pages, paper covers. Price 35¢.

THIS is another of the "Popular Protestant Prophetic Studies" of this author. It is in defense of the "historic" interpretation of the antichrist, and should prove a valu-

able contribution to this question in these times to many who see the near fulfillment of Bible prophecies.



## OTHER BOOKS RECEIVED

A COMMENTARY ON ST. PAUL'S EPISTLE TO THE GALATIANS, by Martin Luther; New and Abridged Translation by Theodore Graebner, D.D., Professor of Philosophy and New Testament Interpretation at Concordia Seminary, St. Louis, Mo.; 282 pages, cloth, Zondervan Publishing House, Grand Rapids, Mich., Price \$1.95.

THIS famous document of the great reformer Martin Luther is of greater importance than ever today when the whole post-Reformation civilization is being attacked from all sides. Here we have Luther's own masterful explanation of the Pauline doctrine of justification by faith, not by works either of the Jewish or Roman Catholic religion. It was this re-assertion of the true teachings of Evangelical Christianity that made the Reformation the source of so many blessings to mankind.

In this work Luther hits hard at the whole false foundation of papal teaching. Here is stressed the vital fact that in the spiritual realm "man can perform nothing but sin, because he is sold under sin". He quotes the rime in which the church of Rome taught its erroneous doctrine:

"God will no more require of man,  
Than of himself perform he can"

which, says Luther, may hold true in material things but not in the things of the spirit.

Like all reprints of original masterpieces, this work of Martin Luther surpasses anything written by moderns about him and his teaching.

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### SO. AMERICAN MISSIONARIES

REV. S. B. Mosby, of the Scandinavian Alliance Mission to South America, writes to say:

"Your magazine is very enlightening. May the Lord continue to bless you in your ministry to declare the truth to a needy world. It touches our heart to see how many souls are bound in the darkness of superstition and religious fanaticism which hinders the truth of the Gospel of Jesus Christ from reaching the people."

\* \* \*

FROM Washington, D. C., L. L. F., a converted Catholic, writes:

"For years I was not only a devout Catholic but really tried to study the religious practices that they called 'perfection'. But I found a great lack of response and a sense of futility in it all. I believe that I am now on the right track and realize that it is only the Holy Spirit that regenerates. Yet I do not seem to be able to have the 'experience'. I know I have lots to unlearn, and can appreciate what a former priest must go through. However, the joy in the Lord certainly compensates for all that has to be suffered."

\* \* \*

P.M. of Boston, Mass., commenting on our Bellarmine-Jefferson articles, says:

"In reading your articles on the 'Bellarmine-Jefferson Legend' I at once thought of a book by the late Dr. W. E. Garrison, entitled, *Catholicism and the American Mind*, for it contains a chapter on the same subject, which the author also explodes in a very effective manner."

### INFALLIBILITY

"SPEAKING of infallibility, one of the great evils that flow from that doctrine is that they are not content to let the pope alone be infallible. Somehow every little parish priest seems to think it inheres in the powers granted to him at ordination. . . . Indeed, it seems even to go further. Read the Catholic newspapers and magazines—they are always dogmatic, always sure of their ground, 'cock-sure' I should say!

K. F., San Diego, Cal."

\* \* \*

### NO IMPRIMATUR

NEW JERSEY'S so-called "Race-hatred Law" was declared to be invalid on December 5 by the New Jersey Supreme Court. Though primarily aimed at anti-Semitic Bundists, its provisions could have been used as a curb on free speech of all in criticism of any race or creed.

Rightly the Court declared, "It would be a greater evil to our State and its people if the press was subject to censorship and the free speech of the individual dependent upon a censor's imprimatur."

\* \* \*

### VATICAN-AXIS UNITY

AN ASSOCIATED PRESS dispatch of November 3, says: "Bishop Enrique Pla y Deniel of Salamanca today was named Cardinal Primate of Spain by General Francisco Franco with the approval of the Vatican." A cardinal primate is the first cardinal of the country in dignity and prestige, as well as ecclesiastical rank.

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It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

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February, 1942

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**Editor-in-Chief: L. H. LEHMANN**

**Associate Editors: JAMES J. MURPHY  
GEORGE M. STRITTER**

**Contributors:**

**REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.  
REV. A. MALINVERNI, D.D., T. C. MARSHALL**

**Vol. III (New Series)**

**February, 1942**

**No. 2**

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# ✠ Converted Catholic ✠

"When thou art converted, strengthen thy brethren."—Luke xxvii: 32.

Vol. III (New Series)

February, 1942

No. 2

## RETURN TO RELIGION

*This is the Victory that overcometh  
the world, our faith. — I John 5:4.*

**U**NBELIEVERS scoff at those who turn to God for help in time of trouble but who forget Him when things go well. They fail to see that God is truly a Father and lovingly understands if men, like children, run to Him for protection when danger threatens. Nor is there any shame in this. On the contrary, it is in itself a public testimony of necessary faith in the power of God. It is the natural consequence of the insufficiency of mankind without God, an acknowledgment of God's unfailing might when the foundations of earthly power totter under our feet.

The religion that we profess, however, is much more than this, more than merely a stockade to fence in and protect those who are weak and afraid. It is also a stronghold from which those who are valiant and strong sally forth armed to meet and overcome danger, not to submit to it. This is the kind of religion that made the beginnings of America great, which endowed it with its glorious heritage of universal brotherhood and humanity, and which will now be its sure defense and guarantee of victory over the forces of evil that seek to rob us of this cherished heritage.

To this religion many who trusted only to material science and reasoning are now returning. They have come to realize that the heart discerns more immediately than the head, that it "hath reasons that reason knoweth not". Their discovery of the value of religion has placed them on a surer foundation and has given them a calm courage that science and reasoning by themselves could never supply.

With the great Luther we can all trustfully proclaim in these troublous times: "A mighty fortress is our God!"

## EDITORIAL NOTES AND COMMENTS

### JESUIT ENIGMA

**E**NLIGHTENING yet somewhat enigmatic information concerning Jesuit-Vatican cooperation with Nazi-fascist plans for domination of America was contained in dispatches from Mexico City, January 11 and 12, by Mr. Harold Callender, correspondent for the New York *Times* specially designated to report on Catholic activities in Latin American countries.

One dispatch confirms what **THE CONVERTED CATHOLIC** has pointed out regarding Spanish Falange-Catholic influence in the Philippines. A secret agent of Franco, in an open statement last September to Mexican officials, is reported by Mr. Callender to have said: "The Falange is strong in the islands, where it influences cultural and commercial life and where its social auxiliary has done great work and attained great influence. The Filipinos appreciate the chance to throw off the American yoke." Our article in the September, 1941, issue of **THE CONVERTED CATHOLIC** entitled "Jesuit Plot in the Philippines", substantiates this.

In another dispatch, Mr. Callender quotes Franco's secret agent to the effect: 1) that in Spain and South America the Catholic church (not the Catholic people) has been in league with the Spanish Falange, which works closely with the Nazis; 2) that this co-operation of Jesuit Catholicism was opportunely engineered by the Fascists and Nazis for their own ends, and that their ultimate aim is to destroy the power of the Catholic church together with all religion. In other words, the power of the Catholic church is said to be used by Fascism merely as a weapon

against the United States and Britain.

The second part of the statement by Franco's agent may be discounted as a trick to gain anti-clerical support in Mexico for the Falangist cause. One fact, however, is made plain, namely, that the Catholic church has actually been cooperating with the Nazi-fascists against the Democracies. Whether the second part is true, namely, that the Nazis and Fascists have merely used the Catholic church for their own ends and will eventually double-cross the Vatican, is beside the question.

### THE CATHOLIC CHURCH AND MEDICAL FREEDOM

**W**HATEVER may be said for or against parental choice in matters relating to the birth of children, no one can honestly justify the methods employed by Catholic church authorities to obstruct the medical profession and the will of the majority of the people in seeking a sane solution to the question. It is nothing that impairs in any way the freedom of religion or that restricts the teaching of any sect. No one has ever sought to force anyone by law to practice birth control or to prohibit any church or organization from condemning the practice.

The factual article by Mr. Eugene L. Belisle in this issue of **THE CONVERTED CATHOLIC** on the political machinations of Catholic church authorities in Massachusetts in this regard should be carefully read and seriously considered. It is a challenge to all who value medical freedom and who wish to safeguard the will of the majority against unwarranted and underhand political interference by any church group.

It will be noted that a poll in 1936 proved that 70% of Americans as a whole are in favor of legal distribution of information on birth control. In 1940, another public-opinion survey in Massachusetts, third strongest Catholic State in the Union, showed 64% basically in favor of birth control and 82% in favor of medical freedom in regard to it. Yet, Cardinal O'Connell and his Jesuit backers have done everything that is reprehensible in politics and propaganda to thwart even the consideration of an Initiative Petition to the Legislature and a Referendum of the voters of the State with a view to changing the statute which forbids even doctors to supply birth-prevention information in cases where pregnancy is a danger to married women. The necessity of saner legislation on the matter is evident from the fact that whereas, under Massachusetts statutes, it is illegal to advise methods to *prevent* dangerous pregnancy, therapeutic abortion in cases of dangerous pregnancy already advanced is legal.

Only after much time, labor and expense, even of suffering and imprisonment, has it been made possible for the voters of the Bay State to express their will in this matter next November by referendum ballot. All that is sought is legal permission for physicians to give information on contraception and to furnish contraceptive supplies to married people for health reasons. The false plea by Catholic authorities that birth control is a religious matter has finally been disposed of by Supreme Court decision. Fifty percent more votes than needed have been obtained to put the matter to a referendum vote in November 1942.

## EXPEDIENT TURNABOUT

AS A WHOLE the Catholic press throughout the country has changed overnight from a persistently obstructionist, anti-British and isolationist policy to a modestly patriotic declaration of support of America's full participation in the war against the Axis. It is our fervent prayer that this is not merely a temporary face-saving gesture, but a sincere, whole-hearted effort to place the Catholic church in America 100 percent on the side of American democracy.

As expected, however, Father Coughlin's vicious mouthpiece, *Social Justice* magazine, remained as adamantly anti-British and pro-fascist as before. Its December 15 and 22 issues, for instance, circulated during the first tragic weeks after the Japanese attack on Pearl Harbor, mercilessly condemned the "sleezy Britishers", our "bungling diplomats and politicians", "the Rothschilds", "the Bank of England", as the cause of the war in which we are now engaged. With obvious anti-Semitic intent, it declared that "the pack of usurers who transubstantiated a vice into a virtue in the 16th century" should be liquidated rather than Hitlerism.

Coughlin and his nefarious 'Christian' Fronters have received the fullest support from the highest Catholic church authorities in this country. Among Catholics his followers and admirers are legion. Yet it would be unwise and regarded as curtailment of the right of freedom of speech and press for the Government to silence him and his organ of anti-democratic propaganda. But if his ecclesiastic superiors fail to take action against

him now, then they too must share the just resentment of the American public against him and what he has so long stood for.



### PROTESTANT UNITY

**C**HRISTMAS DAY, Britain's Prime Minister, a Protestant of the Church of England, and the President of the United States, an Episcopalian, worshipped together in perfect unity of spirit in the Foundry Methodist church in this nation's capital. Here was proof of the basic unity, in religion and principles of government, among the upholders of the Protestant Democracies.

It is needless to point out that the head of a Catholic country could not in conscience join with them.



### CATHOLICS AND THE U.S.O.

**J**UST resentment has been expressed at the allocation of sole management to Catholic church authorities of a \$160,000 recreational building at Fayetteville, N. C., by the United Service Organizations. The North Carolina State Convention, at its 111th annual sessions at Asheville, went formally on record as opposing the action as unfair because the majority of contributors to the U.S.O. were Protestants. The Convention called upon the U.S.O. to reconsider and withdraw the allocation; it pointed out that it was a danger to religious freedom to give the exclusive management of any one building to one denomination. This is all the more imperative where such exclusive management is allocated to Roman Catholic church authorities whose religious tenets denounce all

other beliefs as heretical, all other but Catholic education as pagan, and non-Catholic recreational standards as dangerous to morals.



### PUPPET PRIEST-DICTATOR

**L**ITTLE NOTICE has been given of late to Monsignor Joseph Tiso, the Roman Catholic priest who is President and Hitler's puppet dictator of nazified Slovakia. On August 29, last year, it was openly proclaimed that the governmental system of Slovakia under Priest-President Tiso would be "a combination of German Nazism and Roman Catholicism". Obviously, Monsignor Tiso thoroughly agrees with that other Nazi-Catholic statesman, Franz Von Papen, that "The Third Reich is the first country to put into practice the high principles of the Papacy".

How faithfully Priest-President Tiso is carrying out Hitler's plans for his New Order was made known in the German weekly *Neue Ordnung* as reported from Zurich, Switzerland, on December 22, 1941. In an interview, priest Tiso declared that Slovakia's anti-Semitic activities were justified because of "love of our own people". He alleged that Jews have always been the enemies of the Slovak nation "which they oppressed politically and economically, and tried to destroy socially". He therefore concluded: "All we undertake against Jews is done from love of our own people. Love of neighbor and love of country has been developed into a fruitful struggle against the enemies of Nazism."

Such Jesuit reasoning for Catholic consumption in Nazi-controlled Europe must have been pleasing to all Nazi-

fascist hierarchs there. It is poison to all liberty-loving defenders of democracy.



## NATION-WIDE EVANGELISTIC CAMPAIGN

**L**AST YEAR, a series of evangelistic preaching missions was held in 22 large cities of the nation, sponsored by the Department of Evangelism of the Federal Council of Churches. This year, during the months of January and February, a like enterprise under the name of the National Christian Mission in cooperation with 2,500 Protestant ministers and laymen, is sending more than 200 speakers into 50 of the larger cities of the nation to preach the gospel to overflowing audiences in large churches and public auditoriums.

Apart from the valuable spiritual uplift resulting from such meetings among Protestants of all denominations, it is gratifying to note the basic religious unity evidenced in practice by Protestants on such occasions. Catholics may have their Pope of Rome and his alleged infallible word as the unifying factor of their church; Protestants have a much surer unifying factor in the Gospel, which is common to them all and which contains the undisputed Word of God.



## ALMIGHTY MEN

**T**HROUGHOUT history, ambitious men, in imitation of Lucifer's attempt to make himself the equal of God, have tried to assume sole, almighty power over all other men. Today it is Adolf Hitler who, as a result of an "inner call", and mystic "intuition", recently proclaimed himself sole mili-

tary as well as political master of Nazi Germany as part of his greater plan to make himself master of the whole world.

Nothing like it has been known since Pope Leo XIII boldly proclaimed: "We hold on earth the place of Almighty God."



## ARCHBISHOP ON THE SPOT

**E**VEN CATHOLICS cannot deny that Archbishop Michael J. Curley, who rules the twin Archdioceses of Baltimore and Washinton, overreached himself in his scathing condemnation of the whole policy of America's war preparations against the Axis when he gave his comment to the press on Sunday, December 7, after the news had reached us of the Japanese attack on our outposts in the Pacific. Following is the text of his official statement to the *Baltimore Sun* at 6:35 P.M. on that fateful Sunday evening:

Archbishop Michael J. Curley, asked for comment on Japan's attacks on United States bases in the Pacific Ocean, said:

"We might as well have a war in the Pacific. We're out looking for war, aren't we? We're out looking for war in the Atlantic, so why not in the Pacific? In fact, we've got a war in the Atlantic. We've had one there ever since the order to shoot on sight went out.

"We're not satisfied. We're looking for war, so I see no reason why we should not have a war in the Pacific, on all the seven seas and everywhere."

Asked whether he wished this comment to be published, the Archbishop said: "Yes, go ahead, but I'm afraid you won't be able to keep the humor of it in the writing."

Later, he endeavored to cover up his venomous attack by a lengthy statement to the effect that he was not fully aware at the time that actual hostilities

had broken out, and which belatedly and expediently pledged the support of the Catholics of his two Archdioceses for America's war.

The incident is a matter of public record; his statement and the facts connected with it speak for themselves.



## OUR ONLY SAVIOUR

By T. C. MARSHALL

CATHOLICS can read in their approved Bible (*Matt. 1:21*) the following: "Thou shalt call his name Jesus, for he shall save his people from their sins."

This salvation from sin is the greatest and the freest gift in the world, for the simple reason that sin is the cause of all misery, disease and sorrow that afflicts mankind.

But Jesus Christ alone can save from the guilt and power of sin. Human efforts, such as education, catechetical and moral instruction, ecclesiastical discipline, rites and ceremonies, if properly understood and employed, may help but only in a very secondary sense. But no amount of these in themselves can actually save from sin. Salvation is solely the work of Jesus Christ.

When the late well-known newspaper columnist Heywood Broun sensed the approach of death, he realized that he was not prepared to meet God and sought advice from Monsignor Fulton J. Sheen. The latter afterwards boasted that it took only ninety hours of "instruction" in the teachings of the Roman Catholic church to convert Mr. Broun and prepare him for death. But it would not have taken ninety minutes for any ordinary evangelical preacher or Salvation Army officer to have shown him what true repentance means

and how true forgiveness of sin is obtained by direct, personal approach to Jesus Christ. Monsignor Sheen put Heywood Broun right with the Catholic church; an evangelical minister would have put him right with God. His sins would not merely have been forgiven, but he would also have been completely delivered from the power of sin forever; he would have received enduring peace of mind and the certain knowledge that he was completely saved and ready to meet God at any time. He would have truly understood what Christ said in *John 14:2, 3*: "I go to prepare a place for you. . . that where I am, you also may be." No amount of instruction in the beliefs, rites, ceremonies and laws of the church of Rome could have given him that assurance.

For more than 58 years, I have proved by experience under a variety of widely different circumstances, the power of Jesus Christ to save from sin; never once has he failed to keep his promise to be with me, and his presence has been more than sufficient for the needs of the hour. Any and every one can experience this by lifting his heart wherever he may be to the Blessed Saviour of all men.

All those in sorrow and distress in these tragic times would do well to keep in mind a phrase coined by the Rev. James A. O'Connor, converted priest and founder of Christ's Mission: "*The seeking Saviour can always be found by a seeking sinner.*"

\* \* \*

(Mr. T. C. Marshall, still vigorous and helpful at the age of 84, was a co-worker with Father O'Connor at Christ's Mission and edited **THE CONVERTED CATHOLIC** before it was obliged to suspend publication in 1928.)

## FROM JAPS AND JESUITS, O LORD DELIVER US!



## THIS LITTLE MAN IS WORTH FIGHTING FOR

ABOVE picture of a little Filipino boy in an American public school in the Philippines is from the *Philippine Magazine* for July, 1941, and accompanies a plea to save his public school system from what the editor calls "the Jesuit blitzkrieg of the Catholic Educational Association". It appears that the Jesuit attack on the public schools in the Philippines was already half won before Manila was taken by the Japanese invaders.

President Quezon, who some time ago braved Catholic opposition by vetoing a bill that would have introduced the teaching of the Catholic religion in the public schools, also fought against this attack and protested against "lowering the educational standards of the country". The aim of the Jesuits was to cut down the number of years in public school to a total of 12 instead of the usual 16 in the United States, and to introduce three units of religion into the curriculum. The Jesuits, with their *Commonweal* magazine and *Ateneo* radio-hour, have openly opposed the American way of life and advocated the setting up of a corporative state for the Philippines patterned after Portugal under dictator Salazar.

It would seem that the task before us is to redeem the Philippines not only from the Japs but also from the Jesuits.

# THE FIGHT FOR MEDICAL FREEDOM

By EUGENE L. BELISLE\*

**T**HE first half of an important and highly significant fight by Catholic political action against medical and parental freedom regarding birth control in Massachusetts recently ended in victory for the Massachusetts Mothers' Health Council, formerly the Birth Control League of Massachusetts. The upshot of a long, hard battle is that on November 3, 1942, Massachusetts voters will decide by referendum ballot whether to adopt an amendment to the state's 1879 birth-control statute, which will allow physicians to give information on contraception and furnish contraceptive supplies to married people for health reasons.

Massachusetts, with a population 40-percent Catholic under the iron hand of Cardinal O'Connell, is the third strongest Catholic state. The Church indeed has disproportionate strength because of the large number of Catholics in political office. In Massachusetts, as elsewhere in the country, the Roman Catholic hierarchy has been almost the only important opponent of medical freedom and parental choice regarding birth control. Statistics show that birth control by some means has been a part of the Yankee mores for more than a century; and Catholic birth rates, particularly among the predominantly urban Irish, indicate that control of childbirth has also been a part of their practice.

The issue in Massachusetts is much more than just a fight to amend the old Anthony Comstock statute. It involves for the first time a political test of the power of democracy and science against the power of authoritarianism and dogma. The extreme reactionaries who constitute the unyielding core of the Catholic Church have overextended themselves this time and are being challenged; for in seeking to kill legislation which forces no one to do anything against his will, conscience or religion, they have branded the Catholic Church as an organized political minority attempting to force its will on a whole people.

The fight, a long and none too clean one, started when a social worker, a nurse and a physician in a birth-control clinic serving only married women were arrested under the old law. Raids followed, confidential medical records were seized and seven charity-supported birth-control clinics were closed. The State Supreme Court upheld the conviction of the three medical workers. Massachusetts became the only state to have declared a physician guilty of criminal offense in providing contraceptive care to a married woman whose life might be endangered by pregnancy. (Oddly enough, later termination of such a pregnancy by therapeutic abortion is legal under Massachusetts statutes.)

It was obvious that the law must be amended by legislation. But no prohibitive birth-control statute in the United States, either state or federal, has yet been liberalized by legislation. It is only by judicial interpretation that various federal and state Comstock laws have been modified. There was, however, one possible way in which to by-pass the established legislative controls. If a majority of Mass-

\* Mr. Belisle is executive director of the Massachusetts Mothers' Health Council and secretary of the New England Committee for the St. Lawrence Seaway. His article is reprinted here with kind permission of *The New Republic*.

achusetts voters were in favor of medical and parental freedom regarding birth control, the Initiative and Referendum could be utilized. The first steps could not be taken until the summer of 1940 because of the shift of the Massachusetts legislature to biennial sessions. The Council used the interval to publicize the issue, gain supporters and organize throughout the state. Although a 1936 Gallup poll which asked "Should the distribution of information on birth control be legalized?" showed 70 percent of Americans in favor, 59 percent in favor in Massachusetts and 45 percent in favor in Boston, this majority had to be increased before a referendum could be tried.

After a year of hard work, another public-opinion survey in June, 1940, gave the movement a great impetus. It showed that 64 out of 100 voters having an opinion on birth control were basically in favor of it, and 82 out of 100 voters having an opinion on *medical freedom* regarding birth control favored that. While 55 out of 100 Catholics having an opinion on birth control were opposed, 72 out of 100 Catholics having an opinion on *medical freedom* were in favor of it. Immediate steps were taken for filing an Initiative Petition.

The opposition plunged into the fight, invoking all the traditional scare-machinery. Chester A. Dolan, senate Democratic leader, gave the keynote statement to the press: "Once again the exponents of that vile and repulsive practice of birth control with its concomitant vices, have raised their voices. . . ."

When Mrs. Margaret Sanger came to Massachusetts on a week's speaking tour to rally the voters to take the Bay State out of the Dark Ages, the extremists in the Catholic church mobilized for action. A tremendous anti-democratic pressure campaign, the "Call to Arms," was organized by the faculty of Holy Cross College. It almost succeeded in preventing her from speaking in Worcester, but a wave of resentment against this attempted infringement of civil liberties sprang up among non-Catholics and Catholics alike, and she spoke as scheduled. An even more violent attack upon her right to speak in Holyoke gained her many new adherents all over the state, particularly among liberal Catholics, who were shocked that the hierarchy's opposition would extend to interference in Protestant church affairs.

With a distinguished list of doctors and leading citizens backing the movement, 50,000 signatures throughout the state were rolled up by 2,000 volunteer workers and registered with the Secretary of State. The initiative petition advanced automatically to the legislature for a mandatory roll-call vote in both houses by June 3, 1941.

From the start the Council never had much hope for the success of the initiative petition in the legislature. It banked on the referendum. And the frantic attempt of the opposition to prevent the issue from ever going to the referendum led former Mayor Frederick W. Mansfield of Boston, legislative counsel for Cardinal O'Connell, to take a step which may lose the Church the fight. He proposed to kill the bill under Article 48 of the Constitution, which excludes from initiative petition measures that "relate to religion, religious practice and religious institutions." Mr. Mansfield's attempt to make the issue a religious one shows all too clearly the readiness of certain members of the Catholic hierarchy to destroy democratic powers if they are being used to establish fundamental individual liberties supported by other churches but opposed by the Catholic Church. If a

purely permissive measure could be excluded from initiative petition and referendum simply because certain religious spokesmen favored and others opposed it, almost any attempt to use this procedure could be destroyed by a minority group.

Members of the legislative Committee on Public Health, anticipating such an attack, themselves sent the bill to the Supreme Court for an advisory opinion. The decision of the Court, handed down by all seven Justices, three of whom are Catholics, utterly disposed of Mr. Mansfield's objection :

**The proposed law makes no discrimination by reason of the religious views of the persons within its scope. It neither commands nor prohibits any form of religious belief . . . Indeed, it does not command or prohibit any conduct whatever on the part of any person. The proposed law is purely permissive. Religion is not a factor in its application, and, if approved by the voters, it will not interfere with the freedom of any person within its scope to act in strict accordance with his religious views.**

Although the measure was voted down in both houses as expected, it was barely defeated in the senate. The Council never expected to win there, but has held its main fire for the 1942 referendum. The volunteer workers and supporters of the cause went into statewide action, and obtained 7,300 new signatures, 50 percent more than needed to place the question on the ballot. With 60,000 known supporters in 300 out of the state's 350 cities and towns, the referendum drive grows stronger every day.

The final outcome of the battle will not be known until November 3, 1942. The Massachusetts Mothers' Health Council expects to win. Either way the Church stands to lose. A Catholic victory at the Massachusetts polls is a defeat for the Catholic Church in America. It would mark the Church as a political party fighting legislation that would not interfere with Catholic behavior, and seeking to deprive the entire state of personal freedom of conscience and action in accordance with values endorsed by most other religious bodies in America. Repercussions of such clerical domination of medical and parental freedom in Massachusetts would reverberate in other states which have small Catholic and large non-Catholic populations and whose churches have approved of birth control and are already concerned about clerical control in politics. A victory for the referendum, after the Church had committed its entire lay membership to opposition, would indicate strikingly a new independence of liberal, forward-looking Catholics, of whom there are many, from political dictation by the hierarchy. More important even than the loss of actual political power would be the blow to the Church's prestige throughout the nation. It would be the first significant defeat, a defeat which might repeat itself on other issues in the next decade.

The Catholic Church can protect its moral authority only by withdrawing from the political fight against medical and parental freedom of choice while continuing to assert its determined position in regard to artificial birth control for its members. For not only Protestants, but Catholics also, suspect that no small part of the Church's pressure for anti-birth-control statutes in civil law is designed to keep in line the many Catholics who no longer accept its dictum on this matter.

What chance is there that in the future the reactionary group in the Catholic Church may change its mind? If we look back over the centuries, we see that rarely if ever has the Church gone on fighting indefinitely for a lost cause. It has always been possible to reinterpret doctrine to bring it into line with the necessities of a changed situation. But this is cold comfort to those, both within and out-

side the Catholic Church, who confront the implacable opposition in Massachusetts. Will the intelligent and reasonable group among the Church leaders see the dangers of the situation and exert their pressure? And will they do so with sufficient force, and in time? Lay Catholic reaction to hierarchical fascism in the Margaret Sanger-Holyoke affair gives some reason for hope.

## MORE CONFUSION TACTICS

**T**HE FANTASTIC CLAIM made by Bishop Shaughnessy before 15,000 prelates, priests and nuns in Philadelphia on November 16, that the actual Catholic population of the United States is 35,000,000, has no basis in fact or reason. Even the official estimate of 21,000,000 is obtained by means not approved by the U. S. Census Bureau, since it is based upon *population* figures and not the number of actual *communicants* as is the census of Protestant church membership.

One way that Bishop Shaughnessy arrived at his figure was to deduce it from the boasted 31% of army selectees who gave the Roman Catholic religion as their preference. But, as was pointed out in THE CONVERTED CATHOLIC in its November, 1941, issue, this is no proof either that the percentage of Catholics in the armed forces is greater than their proportion of church-going membership in the whole population or that Catholic church membership is larger than what is claimed for it. It is obviously impossible to fix church membership in the country at large from the percentages of those giving religious preferences in the army and navy.

More misleading still was Bishop Shaughnessy's deduction of his 35,000,000 figure by his insistence that the Catholic church actually loses few of its members permanently, since most of those who leave the Catholic church come back on their deathbeds. This fallacy has become by repetition almost a conviction among Catholic church defenders.

Contradicting Bishop Shaughnessy on this point was the recent admission by the Jesuit magazine *America* of an over-all "leakage" of more than 43,000,000 from the Catholic religion in the United States and that "more than 63,000 baptized Catholics abandon the faith each year". It further stated that "if the children and descendants of every Catholic were now Catholic, every second person in the United States would be a Catholic". In passing, it is well to remark that only in a country like America that guarantees the right of the individual to worship in the church of one's own choosing could so many Catholic conversions have taken place.

This confusion of claims, counter-claims and lamentations is but another of the many tactics to bewilder the Protestant mind about the Catholic church as a factor in American life.

### REPRINT OF "THIS CRITICISM"

SO MANY of our readers wrote enthusiastically of John H. Brown's article, "THIS CRITICISM", in last month's CONVERTED CATHOLIC, that we have made a reprint of it. It is a splendid defense of American public school education and American institutions in the Philippines against Roman Catholic attacks.

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# RIPTIDE OF CATHOLICISM

By JOHN T. MURRAY



LARM has become vocal in high Catholic circles at the dire results of Catholic population decline in the United States.

The blame is laid to the fatal error of Archbishop Hughes of New York in the middle of the last century who herded Catholic immigrants into large cities where birth control prospers instead of allowing them to spread out into the more conservative rural areas. His policy at that time, however, appeared to be to the advantage of the Catholic church, for it avoided to some extent the almost certain danger of vast numbers of Catholics being lost to Protestantism through dispersal in priestless country districts; it also established the power of the Catholic church in large industrial cities by taking over the political machines and naming their Bosses.

The clever strategy of yesteryear has turned into a boomerang. Immigration from Catholic countries has ceased; the Catholic birth rate has fallen off more than one-third—even the city Irish and Italians are not reproducing themselves. The lone exceptions are the superstitious Catholic Mexicans of the Southwest and the French Canadians in parts of New England. Some Catholic churches and parochial schools, built and maintained at crippling expense, are in danger of being left empty. What a catastrophe this would be to the Catholic church is evident from the fact that 80% of Catholics in the United States live in cities. What alarms Catholic authorities most, however, is the discovery that nearly half of the 2,952 counties in this country have no resident priest at all. The large number of Kellys

and Murphys, O'Quinns and McCoys, who are devout Baptists and Methodists (clergy and laity) is proof of the steady leakage suffered by the Catholic church in the United States during the past half century. The total loss from one cause or another is conservatively estimated at about 50%.

The Catholic church, essentially a proselyting organization and interested in "power politics", cannot afford to allow its power and numbers to decline. In the past the country belonged to the Protestants; the city, steadily increasing in influence, numbers and wealth, belonged to the Catholics. Now that city people are practising more and more birth control, the Catholic church has decided that the country must be won from the Protestants and populated with Catholics. The National Catholic Rural Life Conference, aided by auxiliary organizations such as the *Home Missioners of America*, has set itself to this task. It met recently in convention in Jefferson City, Mo., made known the urgent need of 10,000 strong Catholic country parishes and mapped strategic plans. By means of chapel-trailers, vacation parochial schools, procurement of school busses to bring children as much as thirty miles to Catholic schools, visiting lay nuns, adoption of churchless rural sections by wealthy city dioceses and parishes, and by the free distribution of millions of Catholic propaganda booklets, they hope to increase the number of Catholics so as to pave the way for the establishment of fixed Catholic parishes and schools in the three-quarters of the United States now called in Catholic Home Mission circles "a veritable heathen land".

As former Catholic priests, our opinion is that the prospects for a successful campaign to win rural America from Protestantism for the Catholic church are far from rosy. The Catholic Rural Life Conference seems to ignore vital facts that bid fair to undermine any great endeavor.

First among the chinks in the armor of Catholicism is the fact that Roman Catholicism is a religion that thrives by "group psychology", by showy spectacles, ritualistic gatherings, mystic rites and especially by segregation from Protestants. Non-Catholics, on the other hand, confident of Christ's assurance that "where two or three are gathered together in my name, there am I in the midst", can experience as intense a spirit of nearness to God and obtain as complete soul-satisfaction when they gather together for worship in a private home or a small country church as if they were in some majestic cathedral. The pompous vestments, the mystic incense and tapers necessary for Catholic rites are without effect in a private parlor or in a tumble-down church. What is more, they are often so incongruous, to say nothing of the ill-trained altar boys in their misfit soutanes, that the ceremonies turn from the sublime to the ridiculous. The Latin of the priest, which novelists delight in describing as sonorous and awe-inspiring as it rumbles through the vaults of vast cathedrals, becomes a mere mumble-jumble when heard at close range in a barn-like country church.

As former priests with wide experiences in city and country most of us connected with THE CONVERTED CATHOLIC have experienced the inability to impress Catholics in a rural setting. Lack of a "confession box" and presence of a priest who knows everyone by sight keep Catholics from frequent confessions. Then, too, what statues are found in a rural church are gaudy and

cheap and lack the esthetic appeal so essential to Catholicism.

But the biggest obstacle to Catholic proselyting in country places is the priests' inability to preach aggressive Catholic doctrine. Their fellow priests from large Eastern parishes upbraid them for being too Protestant, for not preaching hell-fire Catholicism against birth control, missing Sunday mass and belonging to condemned fraternal societies. Rural priests are even obliged to accept mixed marriages as a matter of course. They find it impossible to organize their scattered parishioners in a way to make them united and aggressive. For, with no Catholic social life, Catholics in country districts join their Protestant neighbors in social and church affairs and become so contented with the general Protestant atmosphere that their priests cannot run the risk of condemning it as heretical and pagan.

Protestantism has survived and thrived in the free, tolerant atmosphere of rural America. Catholicism, on the contrary, failed to take root there and thrived only in large politically corrupt cities where the Hagues and the Prendergasts took orders from the hierarchy. In country districts Catholics cease to fear the threats and strictures of their clergy, and become free Christians, Protestants without denomination. In the eyes of the church they are branded as "indifferentists", a type of Christian more dreaded and abhorred by official Catholicism than out-and-out pagans.

The hope of the Catholic Rural Life Conference to build up the Catholic church in the Protestant atmosphere of rural America is naive. Catholic leaders from Europe with more experience and foresight know better than to be deceived by such fond desires. They know too well that Roman Catholicism will become a lost cause without an authoritative civil and political regime to en-

force its dictates and to quarantine Catholics from free Christian people.

The results of this test in decades to come will prove the value of the true Christian basis of Protestantism as against the man-made ecclesiastical structure that holds Catholicism together.



## LUTHERANS IN MEXICO

**H**UGE losses have been suffered by the Catholic church in Mexico as a result of the revolutionary ideas taught to the people under anti-religious regimes there during the past fifty years. Protestant church work suffered also to a certain extent, but now that many religious restrictions have been removed, Protestantism stands to gain more than the Catholic church.

The Rev. Cesar A. Lazos, native Mexican Lutheran pastor in Mexico City, writing in *The Walter League Messenger* for December 1941, states that in many towns near Mexico City Catholic churches have been abandoned by the priests because the people refused to attend mass, and that financial contributions to Catholic churches in Mexico City have dwindled to such an extent that one priest has publicly announced that no one may enter his church unless he deposits a *peso* at the entrance. He further reports that the Catholic church has lost not only much of its moral influence but also much of its property, and that the people have discovered that they can get along as well, and more cheaply, without their priests and churches. Many Catholic church buildings have been converted into public libraries, schools and government offices, and three such buildings have been turned over to the Presbyterians and Methodists.

As a result, Lutheran missions in Mexico, together with missions of other

Protestant denominations, have been able greatly to expand the scope of their work for the conversion of Mexican Roman Catholics to acceptance of Gospel teaching. It is easier for them to draw upon native religious workers to spread the knowledge of Protestant Christianity, though, in spite of the law, the Roman Catholic church in Mexico has continued to employ a far greater number of priests of both native and foreign birth than is allowed.

There is no doubt that ultimately, when complete victory has been won against both civil and religious authoritarianism, the Mexican people will adhere in overwhelming numbers to the teaching of Protestant Christianity that conforms to freedom for all in all walks of life. The Lutheran missionaries and those of other Protestant denominations report most promising success already in laying the groundwork for the conversion of Mexico as a whole to Protestant Christianity.

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## TEXT OF THE SYLLABUS OF ERRORS

*This is the second installment of the official Catholic text of the eighty condemned propositions known as The Syllabus of Errors of Pope Pius IX. As in the first installment in December's CONVERTED CATHOLIC, the positive proposition opposed to each, which is the true teaching of the Catholic church, is placed in the right-hand column:*

### “VI.—Errors About Civil Society, Considered Both In Itself and In Its Relation to the Church

“39. The commonwealth is the origin and source of all rights, and possesses rights which are not circumscribed by any limits.

“40. The teaching of the Catholic Church is opposed to the well-being and interests of society.

“41. The civil power, even when exercised by an unbelieving sovereign, possesses an indirect and negative power over religious affairs. It therefore possesses not only the right called that of *executor*, but that of the (so-called) *appellatio ab abusu*.

“42. In the case of conflicting laws between the two powers, the civil law ought to prevail.

“43. The civil power has a right to break, and to declare and render null, the conventions (commonly called *Concordats*) concluded with the Apostolic See, relative to the use of rights appertaining to ecclesiastical immunity, without the consent of the Holy See, and even contrary to its protest.

“44. The civil authority may interfere in matters relating to religion, morality, and spiritual government. Hence it has control over the instructions for the guidance of consciences issued, conformably with their mission, by the pastors of the Church. Further, it possesses power to decree, in the matter of administering the divine sacraments, as to the dispositions necessary for their reception.

“45. The entire direction of public schools, in which the youth of Christian states are educated, except (to a certain extent) in the case of episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers.

### VI.—Propositions Opposed to These Errors: Official Catholic Church Teaching:

39. The commonwealth is not the origin and source of all rights and does not possess unlimited rights.

40. The teaching of the Catholic Church is not opposed to the well-being and interests of society.

41. The civil power, especially when exercised by an unbelieving ruler, does not possess an indirect and negative power over religious affairs. It, therefore, does not possess the right of *executor*, much less that of *appellatio ab usu*.

42. In the case of conflicting laws between the two powers [canon law and civil law] the civil law should not prevail.

43. The civil power has no right to break and to declare null the conventions concluded with the Apostolic See relative to immunity of the clergy, without the consent of the Holy See, much less against its protest.

44. The civil authority may not interfere in matters relating to religion, morality and spiritual government. Hence it has no control over the instructions for the guidance of consciences issued by the pastors of the Church, in conformity with their mission. Neither does it possess the power to decree anything relative to the dispositions necessary for the reception of the divine sacraments.

45. The entire direction of public schools, in which the youth of Christian states are educated and, above all, of episcopal seminaries, may not and must not belong to the civil power, and other authorities [the Church] shall be recognized as having the right to interfere in the discipline of the schools, the arrangement of studies, the taking of degrees or the choice and approval of teachers.

"46. Much more, even in clerical seminaries, the method of study to be adopted is subject to the civil authority.

"47. The best theory of civil society requires that popular schools open to the children of all classes, and, generally, all public institutions intended for instruction in letters and philosophy, and for conducting the education of the young, should be free from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age.

"48. This system of instructing youth, which consists in separating it from the Catholic faith and from the power of the Church, and in teaching exclusively, or at least primarily, the knowledge of natural things, and the earthly ends of social life alone, may be approved by Catholics.

"49. The civil power has the right to prevent ministers of religion, and the faithful, from communicating freely and mutually with each other, and with the Roman Pontiff.

"50. The secular authority possesses, as inherent in itself, the right of presenting bishops, and may require of them that they take possession of their dioceses before having received canonical institution and the apostolic letters from the Holy See.

"51. And, further, the secular government has the right of deposing bishops from their pastoral functions, and it is not bound to obey the Roman Pontiff in those things which relate to episcopal sees and the institution of bishops.

"52. The government has of itself the right to alter the age prescribed by the Church for the religious profession, both of men and women; and it may enjoin upon all religious establishments to admit no person to take solemn vows without its permission.

"53. The laws for the protection of religious establishments, and securing their rights and duties, ought to be abolished; nay, more, the civil government may lend its assistance to all who desire to quit the religious life they have undertaken, and break their vows. The government may also suppress religious orders, collegiate churches, and simple benefices, even those belonging to private patronage, and submit their goods and revenues to the administration and disposal of the civil power.

46. Much less, especially in clerical seminaries, is the method of study to be adopted subject to civil authority.

47. It is not the best theory for civil society to require that public schools be opened for children of all classes and that, in general, all public institutions for instruction in letters and philosophy and education of the young be freed from all Church authority, regulation and interference, and be fully subject to the civil and political power in accordance with the ruling powers and the prevailing thought of the age.

48. Catholics are forbidden to approve of the system of instructing youth which consists in separating it from the Catholic faith and the power of the Church, and in teaching it exclusively, or at least primarily, the knowledge of things of nature and only the earthly purposes of social life.

49. The civil power has no right to prevent ministers of religion and the faithful from communicating freely with each other and the Roman Pontiff.

50. The secular authority does not possess the inherent right to name bishops and require them to take possession of their dioceses before being canonically established and given the apostolic letters from the Holy See.

51. And, moreover, no secular government has the right of deposing bishops from their pastoral functions, nor is it free to disobey the Roman Pontiff in those things that relate to episcopal sees and the establishment of bishops.

52. The government has of itself no right to change the age prescribed by the Church for the religious profession [the taking of vows] of men and women; nor may it demand of religious institutions that persons secure its permission before taking solemn vows.

53. Laws for the protection of religious communities [monasteries and convents] and assurance of their rights and duties must be upheld; above all, the civil government is not to help those who wish to leave the conventual life they undertook and break their vows. The government is not allowed to suppress religious orders, collegiate churches and simple benefices, especially those belonging to private patronage, and submit their goods and revenues to the administration and disposal of the civil power.

"54. Kings and princes are not only exempt from the jurisdiction of the Church, but are superior to the Church, in litigated questions of jurisdiction.

"55. The Church *ought to be separated* from the State, and the State from the Church.

#### "VII.—Errors Concerning Natural and Christian Ethics

"56. Moral laws do not stand in need of the divine sanction, and there is no necessity that human laws should be conformable to the law of nature, and receive their sanction from God.

"57. Knowledge of philosophical things and morals, and also civil laws, may and must depart from divine and ecclesiastical authority.

"58. No other forces are to be recognized than those which reside in matter; and all moral teaching and moral excellence ought to be made to consist in the accumulation and increase of riches by every possible means, and in the enjoyment of pleasure.

"59. Right consists in the material fact, and all human duties are but vain words, and all human acts have the force of right.

"60. Authority is nothing else but the result of numerical superiority and material force.

"61. An unjust act, being successful, inflicts no injury upon the sanctity of right.

"62. The principle of *non-intervention*, as it is called, ought to be proclaimed and adhered to.

"63. It is allowable to refuse obedience to legitimate princes: nay, more, to rise in insurrection against them.

"64. The violation of a solemn oath, even every wicked and flagitious action repugnant to the eternal law, is not only not blamable, but quite lawful, and worthy of the highest praise, when done for love of country."

54. Kings and princes are not exempt from the jurisdiction of the Church, much less superior to the Church, in litigated questions of jurisdiction.

55. The Church should not be separated from the State and the State from the Church.

#### VII.—Propositions Opposed to These Errors: Official Catholic Teaching:

56. Moral laws stand in need of divine sanction and human laws must conform to the law of nature and receive their sanction from God.

57. Knowledge of things philosophical, of morals and of civil laws may not and must not depart from divine and ecclesiastical authority.

58. Other forces than those residing in matter are to be recognized; and all moral teaching and moral excellences must not be made to consist in the accumulation and increase of riches by every possible means and in the enjoyment of pleasure.

59. Right does not consist in the material fact and human duties are more than vain words and not all human acts have the force of right.

60. Authority is more than the result of numerical superiority and material force.

61. An unjust act, even though successful, inflicts injury upon the sanctity of right.

62. The principle of non-intervention (of the Church in civil affairs), as it is called, is not to be admitted or adhered to.

63. It is forbidden to refuse obedience to legitimate princes; much more to rise in insurrection against them.

64. The violation of a solemn oath, and, above all, wicked and flagitious action repugnant to the eternal law are not only blameworthy but entirely unlawful and deserving of the most extreme reprobation, even when done for love of country.

\* \* \*

The final installment of this *Syllabus of Errors* will appear in our next issue.

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I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day—*II Tim. 1:12.*

## ARCHBISHOP ORDERS ELECTION OF ALL-CATHOLIC PUBLIC SCHOOL BOARD



**JOSEPH**

**BY THE GRACE OF GOD AND THE FAVOR OF THE APOSTOLIC SEE,  
ARCHBISHOP-BISHOP OF CLEVELAND**

**TO THE CLERGY, RELIGIOUS AND FAITHFUL  
OF THE CITY OF CLEVELAND AND THE COUNTY OF CUYAHOGA:**

I recommend most heartily for a favorable vote both the City and County Levy. The approval of these levies is made necessary by law. Failure to approve means that both City and County cannot continue to carry on. The consequence will be disastrous to every citizen in City and County.

I am especially pleased that in these days of rising costs an increase in wages is provided for policemen, firemen and other City employees, so they can have proper standards of living.

As the election of members to the School Board is no more a political question than these levies, I recommend the re-election of Frank T. Jamieson and Doctor George F. Greene and the election of John R. Beljon and Herbert C. Eisele.

This recommendation is made because it is a good American practice to elect the best qualified candidates regardless of race or religion. They are recommended as citizens who have the best interests of the Public School System of Cleveland at heart.

Very devotedly yours in Christ,

†**JOSEPH SCHREMBS,**

**Archbishop-Bishop of Cleveland.**

This letter is to be read at all the Masses in every church and chapel of Cuyahoga County on Sunday, November 2nd, 1941.

By order of the Most Reverend Archbishop.

†**JAMES A. McFADDEN,** Chancellor,  
**Auxiliary Bishop.**

**O**PPPOSITE is a facsimile, from *The Catholic Universe Bulletin*, official organ of the Archdiocese of Cleveland, Ohio, October 31, 1941, two days before the Sunday preceding election day, of the pastoral letter of Archbishop Joseph Schrembs, ordered "*to be read at all the masses in every church and chapel of Cuyahoga County on Sunday, November 2nd, 1941*". Its object was to secure the election of Catholics *only* to the public school board of Cleveland and thus vest unanimous control of the board in the hands of men directly subservient to the Archbishop.

Five of the seven members of the board were already Catholics, thus possessing majority control of the board. Not content with this, the Archbishop sought a sole Catholic vote in the conduct of the public schools of Cleveland. He not only used his spiritual authority to secure the re-election of two of the five Catholics, but the election of two other Catholics to replace Alfred A. Benesch, a Jew with a record of 16 years of valuable service on the school board, and Mrs. Norma F. Wolff, a Protestant, who, besides her value as a member of the board, has been also a leader in many other community activities of great worth to the citizens of Cleveland.

Happily, despite this attempt to undermine the principles of representative government, the Archbishop's plan was frustrated by the just vote of the electorate.



## LOVERS OF LIBERTY

ITALIAN PROTESTANT ministers through their New York ministerial association strongly condemned Mussolini, Hitler and ecclesiastical dictatorship. Their resolution emphasized that life and liberty, which mean more than racial ties, are at stake in the present conflict.

## CONVERTED CATHOLIC BISHOP

**A** BOOK of 358 pages entitled, "Radio Replies", and containing "1422 questions and answers on Catholicism and Protestantism", is being widely distributed to Protestants. It is the work chiefly of an Australian Catholic priest, Leslie Rumble, and is being distributed in the United States under the auspices of the Archbishop of St. Paul, Minn. Its answers are of the usual sophistic argumentation type that bewilder and confuse the Protestant mind. It follows the stereotype Catholic apologetic that "the Church" comes before the Bible, that there was nothing good in the Reformation, and assumes that Protestants know little or nothing about religion and the Catholic church everything; every reply can be said to be based upon the "ipse dixit" of the Catholic church.

Of interest to us are the questions and answers about former Bishop Julio Garrett of Cochabamba, Bolivia, who, in December, 1929, returning his insignia of office to Rome, resigned his bishopric and joined the Protestant Episcopal church. He is at present a minister of that church in Puerto Rico, and we have had the pleasure of personal correspondence with him. He has been the target of vituperative attacks by the Catholic church, all of which are repeated in this book of "Radio Replies", against his name and character.

Only a fair-minded Protestant would ask of a Catholic apologist "Why did Bishop Julio Garrett leave the Catholic church", and expect to receive a truthful answer. The only answer that should be expected is the one given: "Because he was not true to his charge, he was deposed and excommunicated by the pope." Bishop Garrett's own reasons: because of his inability to accept the infallibility of the pope, and because

of the avarice and immorality of the clergy in Latin America", are, of course denied; he is further accused of "offenses against the commandments of God and the laws of the church". Similar to a priest who leaves the Catholic church, a converted bishop is accused of being a "bad man", if for no other reason than his action in leaving the church; he is automatically deposed, and if he gets married he is counted as living in sin. As long as he remains in office and does not get married *legally*, then, even if he loses faith in God himself, he is counted a good and faithful pastor.

It will be a great shock to credulous Catholics who read this book to discover that even bishops at times leave the Catholic church. It is hardly to be expected, however, that simple Catholics will wonder at the vilification only of priests and bishops who become Protestants, and the implication that those who remain in the church are paragons of faith and moral sanctity.

There is much in this Catholic "cook-book" that is patently unjust to Protestantism. Martin Luther is pictured as being, by his own admission, "a victim of immorality and drunkenness. . . who broke away from the Catholic church and set up a new church for himself"; and it is stated that nothing can justify the Protestant Reformation. Most astounding is the statement on page 347:

"The Protestant tradition is dying fast, and more and more Protestant clergymen are deprecating efforts to convert Catholics to Protestantism. Where once they declared that they had left the Catholic church, they now wish to say that they really never left it at all, and that they still belong to it. And that makes it rather absurd to try to convert Catholics from a church to what these clergymen claim to be really the same church."

If any great number of Protestant ministers held to this opinion, then indeed there would be an end to Protestantism, and no further need of apologetic to defend the errors of the church of Rome.



## REAL RELIGIOUS LIBERTY

THE BAPTIST World Alliance, in its declaration at its Atlanta Congress held two years ago, laid it down that "No man, no government nor institution, religious or civil, social or economic, has a right to dictate how a person may worship God, or whether he shall worship at all."

In this, the Baptists are in perfect conformity with America's constitutional guarantees of religious liberty and separation of church and state. It is substantiation of the treasured principle in all Protestant countries that men's religion is between God and themselves. It is truly Christian, since salvation, according to Gospel teaching, depends upon free acceptance of it by the individual approach to God through Jesus Christ.

Consistency in upholding this declaration in favor of true religious freedom by Baptists is shown by the report of an interview with Dr. J. H. Rushbrooke, President of the Baptist World Alliance, and published in *The Life of Faith*, a British weekly. His statements covered Soviet Russia's attitude toward religious liberty, the Vatican's collaboration with the Axis powers in matters of religion, and the "Sword of the Spirit Movement" in England.

Dr. Rushbrooke holds out the hope that Russia's dependence upon Protestant democratic countries in its hour of peril will result in real freedom for

religious as well as non-religious propaganda. But he is not so hopeful for a true change of heart with regard to religious liberty in countries dominated by the Roman Catholic hierarchy. Taking as example the recent agreement between the Vatican and Franco's government in Spain, Dr. Rushbrooke says:

"Under the concordat, Roman Catholicism is declared to be the only religion of the Spanish nation, and the government is under obligation to assist the bishops in, among other things, suppressing 'undesirable' literature. The fact that a concordat of ninety years ago is reapplied indicates that in the matter of intolerance the official Roman Catholic policy is unchanged."

He goes to the root of all the trouble with the Catholic church in the present struggle between authoritarianism and democracy by clarifying the Vatican's clever distinctions when it speaks in favor of "minorities":

*"The pope speaks of the claims of minorities, but the word 'minorities' is qualified by the adjective 'racial'. In discussion of minority claims and rights during recent years, it has been customary to speak of racial, religious, and cultural minorities. The dropping of two of these adjectives is not accidental."*

Nor has Dr. Rushbrooke much faith in the Sword of the Spirit Movement by which the Catholic church in England has allayed the fears of Protestants respecting Catholicism's fixed religious intolerance. He holds that it apparently "aims first at gaining kudos for the pope, and secondly at side-tracking the issue of religious freedom". Many in England who were at first deceived by this clever move of Cardinal Hinsley to cover up the real aims of the Vatican in its dealings with the Nazi-fascist dictators, now have come to agree with the opinion of Dr. Rushbrooke and have exposed the Sword of the Spirit Movement for what it really was planned to accomplish.

## INFAMOUS PROPAGANDA

**A**TROCIOUS vilification of all the great Protestant leaders of history was contained in the July 1941 issue of *St. Joseph Magazine*, a Roman Catholic monthly periodical published in the State of Oregon. Every one on the illustrious list of converted Catholic priests who are honored by all true Protestants and Americans as martyrs and fighters for the cause of truth and Christian liberty is individually denounced as a criminal and "fifth columnist". After mentioning Wickliffe, John Hus, the Albigenses and the Waldenses, it proceeds to vilify John Calvin as follows:

"John Calvin (1509-1564), the founder of Presbyterianism, was a fifth columnist of the first magnitude. His father was convicted of defrauding the Church's treasury in a French diocese, and as a result was imprisoned and forfeited all his possessions to even up the theft. This left his son penniless.

"Resulting from this—but not entirely because of it—John Calvin spread abroad his false and really malicious doctrines, and set up a counter-religion to the Church of his people. It has endured to this day, but the original teachings of Calvin have been greatly modified."

Martin Luther, greatest of Protestant reformers, is vilified worst of all. Under his picture the following is said:

"Probably the most pernicious fifth columnist since the nefarious Judas was Martin Luther (1483-1546). His work has endured to this day, although its vigor has been steadily diminishing—so much so that its final breath probably will be drawn in a comparatively short time. Today many Lutheran adherents go so far as to disown the man whose name has given them their official title.

"Certainly Martin Luther was and is a shame to the human race. Hardly a sentence he uttered was free from coarseness and vulgarity. It would be

impossible today to publish his writings except in a censored edition. Even Protestants would never call him a pious man, much less a saint."

Every schoolboy knows that the vital freedoms for which Americans are fighting to the death today were won for us by men such as these who are so violently calumniated by this Catholic magazine. We can only hope and pray that its Catholic readers are not so credulous as to believe such infamous distortion of the truth.



## CATHOLICISM AND THE NEW ORDER

TWO declarations of official Catholic aims concerning the Catholic church in the New Order after the war were recently given out to the world, one from the Vatican Newspaper *Osservatore Romano* and the other by Cardinal van Roey, primate of Belgium.

The Vatican newspaper laid it down that the Catholic church must remain completely neutral in the struggle between the opposing regimes of democracy and fascist authoritarianism, and must not get involved "in disputes regarding the terrestrial desirability, utility, and efficacy of temporal forms which purely political institutions take". It insists, however, that the Catholic church must have its say on "what ought to be the orientation of those who prepare to rule civil society toward religion, toward the Church, the grandiose supernatural and social force of Catholicism."

Cardinal van Roey goes further and denies that the Catholic church can be indifferent to all regimes, and insists that the Catholic church can only "adapt itself to different regimes provided that those regimes safeguard liberty and do not violate consciences, allowing the [Catholic] Church full ex-

ercise of its powers".

There is here the usual deception in all official Catholic utterances for consumption in democratic countries. It is untrue, in the first place, that the Catholic church is indifferent to temporal forms of civil government and mundane affairs. All the popes of the last two centuries are on record as violently condemning the freedoms which are vital to our American way of life, nor is official Catholic Action idle in the matter of working by reprehensible means to make America Catholic. Far from being indifferent, Catholic forces work day and night to compel civil society to conform to its teachings alone. They fight for "liberty", but mean only liberty which, in the words of Cardinal van Roey, "allows to the Church full exercise of its powers"—which Church is defined by the Vatican newspaper as "the grandiose supernatural and social force of Catholicism".

It is hardly necessary to point out that such "liberty" could only be accorded by a fascist regime, not by a representative democratic government. To accord such liberty to the Catholic church, as has been done particularly in Spain and Portugal by their respective fascist dictatorships, means denying religious liberty to all other denominations.

### STILL \$1.00 A YEAR

DESPITE rising costs of materials and production we do not want to increase our yearly subscription rate beyond the convenient \$1.00 a year (Canada \$1.25). We look to those who can afford to do so to make up the deficiency in our budget by contributing what they can towards our sustaining fund. This is necessary for the continuance and expansion of a magazine like ours which carries no commercial advertising.

# On the Lookout

By JAMES J. MURPHY

## THE PHILIPPINE FIFTH COLUMN

THE SPANISH PHALANX (Falange), even after America's entry into war, continues to effectively sabotage American defense in South America. Recent articles in THE CONVERTED CATHOLIC have proved the essentially Catholic character of this fascist vanguard. Confirmation of this fact is found in a recent article in the *N. Y. Times* of January 4, 1942, from the pen of Catholic journalist Arnaldo Cortesi, a pro-Catholic authority on papal politics who used to report from Rome for several years. This article, cabled from Buenos Aires, is headlined as follows: *Falange Works Under Cover. Spanish Fascists Give Valuable Aid to the Axis Forces in Latin American Countries.* The article goes on to say: "It is remarkable how little attention has been paid to the Falange Española in all the inquiries that are made from time to time in South America to uncover activities of actual or potential enemies of the United States. . . *The strongly Catholic character of the Falange Española* enables it, moreover, to make its influence felt in at least some circles of staunch Catholics."

Another proof of the identity of things Spanish and things Catholic is reflected in the boastful confession of a Falange spy quoted by Harold Callender: "Hispanidad is a marvelous idea of Franco and the Falange to save the Spanish world from the claws of the United States. . . The United States hates all that is Spanish, all that is Catholic." (*N. Y. Times*, Jan. 11, 1942.)

The cringing hesitancy to uncover Catholic *Falangistas* in South America was duplicated in the Philippines days after the declaration of war by the Axis-inspired Japs. The *N. Y. Times* of Dec. 13, 1941, after quoting Admiral Hart, reports: "It was announced that all Axis aliens had been put under protective custody but it was not decided whether members of the Spanish Falange (Fascist) party would be regarded as potential enemies."

This explains the uninterrupted activity of Axis fifth-columnists in the Philippines after the arrest of all Japanese, German

and Italian aliens. This conclusion is confirmed by Pilar Primo de Rivera, head of the women's auxiliary of the Falange party, at the national convention held in Granada, Spain, the first week in January. She felt that the "branch [of the Falange party] in the Philippines had received a special decoration for its work on behalf of the totalitarians in the Far East." (*N. Y. Times*, Jan. 11, 1942.)

Catholic-Falange propaganda was revealed in preceding issues of THE CONVERTED CATHOLIC, especially the September 1941 issue. It was the irony of history and the measure of Axis gratitude that the churches of the *Falangistas* who indirectly augured a welcome to Fascist invaders were among the first victims of the Axis air raids on Manila.

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## THE VATICAN FACES EAST

AMERICAN-PROTESTANT missionaries have been more than ever harassed and persecuted by the Japanese since the opening of Pacific hostilities but Catholic missionaries are assured that they have nothing to fear. Jesuit missionaries who have exclusive control of American-Catholic mission enterprises in the Philippines are to go on with their work during the Japanese occupancy. An official statement by the New York provincial of Jesuits revealed that the 250 Jesuits in the Philippines are all safe and "would undoubtedly remain in the Philippines, no matter what happens".

A similar statement in behalf of American-Catholic missionaries in other parts of the Orient was made by Bishop J. E. Walsh, superior general of the Maryknoll Fathers. He gave assurance that in spite of the declaration of war the missionaries in the Orient "are in no serious danger". All in all, there are 1,273 Catholic missionaries in the Pacific war area.

A complete political understanding was reached last Spring between the Vatican and the Japanese through the secret conference of the Japanese Foreign Minister with Pius XII. The conference was declared an eminent success, although, as Herbert Matthews reported in the *N. Y. Times*, "it probably had little to do with religious affairs".

Even long previous to the above *entente* the Vatican had sent instructions to all Catholic missionaries in China definitely favoring the Japanese stand in the bloody Sino-Japanese controversy.

As mentioned in the last issue of **THE CONVERTED CATHOLIC**, Roman Catholic missionaries in the Orient boast that they are the only foreign missionaries officially recognized and favored by the Japanese Government.

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## A PROTESTANT KELLY

**THE HONOR** of being America's first hero of the second World War was justly accorded Captain Colin P. Kelly, the 27-year-old Army pilot who met his death after sinking the Japanese battleship *Haruna* on December 8. He was a native of Madison, Florida, where our editor-in-chief, Leo H. Lehmann, served as pastor of the Catholic church before his conversion.

Captain Kelly came of a Presbyterian family, converted from Roman Catholicism like many others of Irish-Catholic ancestry throughout the United States. It is easy to imagine the credit that would have been taken by the Catholic church had Captain Kelly's family remained Catholic. His bravery would have been exclusively attributed to his Catholic training and beliefs.

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## THE CHURCH IN POLITICS

**THE SPIRITUAL ARM** of international fascism, the Vatican hierarchy, has dealt a cautious but steady hand in favor of the Axis from the Orient to Latin America. With the exception of Monsignor Tiso, Hitler's Slovakian viceroy, no prelates have played a better hand for the Fuehrer than the bishops of France. The Most Rev. Roger Beausart, auxiliary bishop of Paris, is one of the eight new members of Petain's National Council.

But not only in France are the French bishops openly in favor of collaboration with the Axis but likewise throughout the vast empire of Colonial France. Here in North America, the Most Rev. A. Poisson, bishop of St. Pierre, Miquelon and Ile aux Marins, territories of France, stood by in approving silence while Vichy officials erected a powerful radio station to service the Nazi Intelligence Bureau. He refused to celebrate a mass for the French hostages killed by the Nazis. He continued to frustrate the will of 98% of his flock who favored the cause of the "Free French".

Only when Admiral Muselier of the Free French fleet seized the islands did he open his mouth. It was to denounce the demo-

cratic rule-of-the-majority procedure "in method as in principle" and to acclaim loyalty to the Vichy regime. He posted in his church a message from which the following is quoted: "I can't in conscience recognize you [Admiral Muselier] as the true government of St. Pierre, nor does the military seizure of the country or your plebiscite, false in method, as in principle, give you the right to it."

Admiral Muselier, a Catholic, was much embarrassed by the pro-Nazi political intervention of the bishop and even more so by his false accusations. The admiral declared before a Town Hall meeting of citizens: "I will never interfere with our religion." He added that neither must the church interfere in politics. He formally denied the bishop's accusation that he had tried to force him to be neutral. (Cf. *N. Y. Times*, Dec. 27, 1941.)

Anti-democratic policies of the French clergy have been secretly seconded by their French-Canadian brothers-of-the-cloth. The Canadian Institute of Public Opinion has found that "throughout Canada today approximately six voters in every ten, on the average, favor a compulsory draft for overseas service. In the Province of Quebec, however, sentiment is opposed." (*N. Y. Times*, Dec. 27, 1941.)

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## LIQUIDATION OF ORTHODOX CATHOLICS

**THE QUISLING OF CROATIA**, Dr. Pavelitch, after betraying his people into the hands of the Nazi invaders, was received in audience last August by Pius XII, the day after he received the new Roman Catholic King of Croatia, the Duke of Spoleto. Recent revelations of the Yugoslav Government-in-Exile disclose, in a document prepared by the Archbishop of the Serbian Orthodox church, the most recent crimes of these Nazi henchmen. "According to the Archbishop, the wholesale killings [of 180,000 Orthodox Serbs] were carried out on orders of 'Quisling' Pavelitch and members of the Ustashi . . . Priests' beards were pulled out and their throats cut. In one case a priest was forced to dig the grave for his own son. The son was tortured before his father's eyes." (*N. Y. Times*, Jan. 3, 1942.)

A copy of the Orthodox archbishop's report was sent to the Archbishop of Canterbury. For obvious reasons, none was

sent to the pope. Pius XII, though aware through his own diplomatic service of these barbarous massacres of Orthodox Catholics and their clergy, has refused to raise his voice in protest.

A detailed account of Roman Catholic rivalry toward the Orthodox church and strategic plans for furthering its ambitions through Nazi-fascist cooperation are contained in the May 1941 issue of **THE CONVERTED CATHOLIC**.

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## ABOUT-FACE

**CHAMELEON** changes of color are a poor second to the reversal of opinions in isolationists and appeasement journals. *Scribner's Commentator*, leader in the non-Catholic field of Axis-sympathizers, completely reversed its policy and principles in the January issue, the first to follow the declaration of war. In doing so it followed the two-week lead of the Jesuit *America* and the Catholic press that follows in its footsteps. One and all, they are now engaged, like the Hearst papers, in a frenzy of drum-beating and flag-waving.

Only Coughlin's *Social Justice* is doing sentry duty on the fascist front. The Sage of Royal Oak is keeping alive the embers of fascist dreams. His present defeat only whets his ambition for dictatorial revenge. The Jesuits look the other way while he keeps alive the skeleton organization that will be ready for quick expansion in the days of dislocation and confusion that are expected after the war.

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## PRELATES PLEAD FOR MURDERER

**RACKETEERING** is rampant in long-shoremen's unions. Catholic Irishmen and Italians are leaders in the New York end of the racket. Four of them, Donovan, Dunn, Thompson and Hughes, were found guilty in Special Session Court on January 3, 1941.

Salvatore Sabbatino, wealthy Catholic dealer in stevedore services, murdered an official of the Longshoremen's A. F. of L. Union last October. He pleaded guilty to first-degree manslaughter. During the trial in mid-December, his son testified that his father "often drank, sometimes becoming very drunk". Sabbatino's Catholic lawyer, James D. Murray, asked for a suspended

sentence on the grounds that his client was in a "mental twilight zone" at the time of the shooting.

Catholic prelates and priests testified in an effort to secure Sabbatino's release. Monsignor Francis P. Connelly testified that Sabbatino was "a very good man and deeply religious". Monsignor Alfonso Arcese, Father James Kelly and Father William Gately gave similar testimony. (*N. Y. Times*, Dec. 12, 1941).

The court sentenced Sabbatino to Sing Sing for a term of five to ten years.

It is pertinent to reflect that the plea of the Catholic defense counsel and his priestly witnesses in extenuation of this murder are identical with the tactics of Clarence Darrow which the Jesuit press so roundly condemned in the name of ethics, a decade and more ago.

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## THE MISSING CARDINAL

**ST. MARY'S SEMINARY** in Baltimore, Md., celebrated recently its sesquicentenary. Present at the occasion were one hundred and eleven archbishops and bishops, a cardinal and the Apostolic Delegate. This was the largest gathering of Catholic prelates ever assembled in this country. It would seem that they had more important business to transact than the official occasion connoted.

Cardinal O'Connell of haughty mien did not grace the occasion. The reason: St. Mary's Seminary belongs to the Sulpician Fathers. While still on the first rung of the ecclesiastical ladder, William O'Connell was expelled from the seminary by the Sulpicians. After "Big Bill" (as he is known among the clergy) climbed to the top of the ladder he expelled the Sulpicians from the Brighton Seminary of his Boston archdiocese. Reason: "Big Bill" doesn't like Sulpicians.

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## SUNDAY BINGO

A **BROOKLYN**, N. Y. reader, commenting on our "St. Bingo" article (in our December issue) tells us that the weekly Bingo party at the Church of the Holy Name in Brooklyn, which is held every Wednesday evening, was omitted on New Year's Eve so that the people could hold their revelries elsewhere; instead, it was held at the church the following Sunday evening.

## FASCIST AFTERMATH IN SPAIN

**I**N THE SPRING of 1939, some 450,000 Spaniards, who had remained loyal to the regularly elected Republican government, were driven across the Pyrenees Mountains into France by Franco's rebel soldiers. Since then, the fall of France and the increasing domination of Spain by Hitler have made the situation of these refugees almost untenable.

Thousands died in France attempting to stem the German advance. Several hundred fell in and around Narvik, Norway, when the Allied expedition was slaughtered by the Germans. An unestimated number joined the French Foreign Legion and are still serving in Africa. Their master has changed, however, and it is now Hitler who commands their services. Meager reports from Vichy-held North Africa tell of the almost slave-like conditions under which these freedom-loving Spaniards live.

Some 100,000 still live in Unoccupied France. There they have been herded into concentration camps, where they exist in misery and terror, threatened both by starvation and the German secret police, who now command throughout the Vichy-controlled territory.

By far the largest number of the original half million refugees returned to their native land after being assured of amity by Franco. The promise of freedom from persecution applied only to those whose hands were not "smeared with blood", a loose term that has allowed Franco and his agents to do about as they pleased. Naturally, all returned leaders have ended up before a firing squad or in a concentration camp.

Remaining in France, even under the present intolerable conditions, has been no guarantee of safety to those who actively participated in the Civil War. Aided by the complete cooperation of the German secret police, who in turn control the police of Vichy, Franco has reached out and grabbed those leaders who had escaped and were protected by the French during the days of the Republic. Luis Companys, former President of Catalonia, was arrested in Unoccupied France, taken to Spain and executed. Many others met the same fate.

Companys and others taken during and after the Civil War were Masons. That in itself was considered reason enough for their imprisonment or execution. Only those Masons who escaped to North or South America were able to evade Franco's vengeance.



## SONS OF THE MINISTRY

PROMINENT OFFSPRING of Protestant clergymen would constitute a royal roll of honor in the history of America. Two recent deaths bring this thought to mind. One was the death of Otis Skinner, world-famous dramatist and theatrical critic, father of Cornelia Otis Skinner. Mr. Skinner was the son of a distinguished Protestant minister. The other instance was the death of the Reverend Dr. Henry Winters Luce foreign missionary and outstanding educational leader in China for over thirty years. He is the father of Henry R. Luce, publisher of the magazines *Time*, *Life* and *Fortune*.



## FROM AN EX-PRIEST

"Thank you for THE CONVERTED CATHOLIC. I am a converted Catholic priest and I find your magazine very helpful. It is militant yet charitable to the individual in the fight against the power of the papacy that keeps so many in bondage."

—B. K. N., Buffalo, N. Y.

## QUESTION BOX

### Q. WHAT IS THE BLACK MASS?—

P. B., Denver, Colo.

*The term "Black Mass" is used among Catholics for a mass of requiem, or "dead" mass, because the priest wears all black vestments. It is also the name for a mass offered to conjure up the devil in what is known as the cult of Satanism.*

A. Belief in the power of a priest to change a piece of bread into the body and blood of Jesus Christ led (as can well be imagined) to the opposite belief and practice of trying to bring the devil and his power likewise into a wafer of bread. It is admitted by the most reliable Catholic authorities that the cult of Satanism was practiced to a great extent during the Middle Ages, and even up till the last century. Evidences of it were discovered in May 1895 in the Palazzo Borghese on the Pincian Hill in Rome. During alterations to the building a suite of rooms on the first floor was found to be laid out as a *Templum Palladicum* for the worship of Satan; the candles, mass vessels, ritual book, missal, etc., used in this cult were all there. The usual method employed was the celebration of mass by a profligate priest who used a black wafer of bread, black vestments and candles and recited blasphemous incantations and obscenities to conjure up the devil and have him incarnate himself in the wafer which was then eaten by those present.

As the accusation of witchcraft was used, even in early American times, as a reason for killing people, so also with the Black Mass and the cult of Satanism. The Jesuits are believed to have instigated the assassination of King Henry III and of Cardinal Lorraine in 1588 by accusing them of practicing this cult of Satanism after the king had been condemned as a heretic, deposed and excommunicated.

Historians point out that the severity of the laws passed by Queen Elizabeth of England against the Catholic mass and church ritual was due to the prevalence of devil worship and the need to wipe out the practice of the Black Mass. Mass was prohibited altogether in England in 1559.

Q. In a recent issue of "The Converted Catholic" you called attention to an Independent Catholic church in the Philippines. What is this church called?—J.L.B., Baltimore, Md.

A. They are called Aglipayans and number over a million and a half. They broke away from the Roman Catholic church after the Philippines were taken over from Spain by the United States in 1898 and have remained independent of Rome ever since.

## THE EDITOR'S MAILBAG

### SPREADING OUR MESSAGE

EVANGELICAL magazines in Spanish, Italian and Portuguese carry many items and articles in translation from THE CONVERTED CATHOLIC for the instruction of their readers. We are pleased at this widening of the scope of our ministry.

Rev. Henry H. Smith, editor of *Noticiero Luterano*, Evangelical Lutheran monthly magazine published in Spanish, tells us of the following interesting incident:

"In the December issue of our *Noticiero Luterano* we published a brief summary of Rev. J. Bahuth's article which appeared in the November issue of THE CONVERTED CATHOLIC, page 235. Last Sunday and Monday the undersigned was in Monterrey, N. L. Mexico, visiting with Rev. Felix Segovia, native Mexican minister of our church. Brother Segovia told me that he had shown our article "*De Tinieblas A La Luz*" to a Roman priest in Monterrey. But the priest refused to believe that Rev. Bahuth had been converted as he had written in his article in THE CONVERTED CATHOLIC. He termed our article 'propaganda'. In order to prove to this priest and others that not only we, but also THE CONVERTED CATHOLIC, have published the truth about Rev. Bahuth, please send us his address so that we can have him write to his priest and convince him of the truth.

"Our Evangelical Lutheran church of the Missouri Synod has the joy of working among Spanish-speaking people. A glance at the *Directorio* will show where we are working. By God's grace we also carry on extensive radio work in Spanish. In Texas alone we now preach in Spanish over radio stations in Browns-

ville, Austin, Corpus Christi, and up till a short while ago also in San Antonio and Laredo."

\* \* \*

"AURORA EVANGELICA", a monthly magazine that brings the Gospel message to Portuguese Roman Catholics, also carries articles in translation from THE CONVERTED CATHOLIC. Its editor writes as follows about its work and gives his own personal testimony of conversion:

"Under separate cover we are sending you copies of the *Aurora Evangelica* which endeavors to accomplish among the Portuguese Roman Catholics what THE CONVERTED CATHOLIC is seeking to do among the English-speaking Roman Catholics.

As editor of the *Aurora Evangelica* perhaps I should include a statement of introduction. During my collegiate days in Portugal I studied for the Roman Catholic priesthood but became disgusted with the attitudes and actions of my colleagues and professors. I then studied law and later taught in an institution of higher learning. Upon establishing myself in the United States I became the editor of a secular Portuguese newspaper. My wife and I were nominal Roman Catholics at that time. A friend of mine told me of the Portuguese Protestant service which was being conducted regularly in the Port. Presbyterian Church of Newark, of which Dr. Samuel S. Rizzo is the Pastor. My wife and I attended the service out of curiosity and continued to attend regularly from that time on. Months later we were converted and became members of the same church. While serving as an elder I received the call to enter the Ministry of the Gospel and enrolled at Princeton Theological Seminary. Since my graduation my wife and I have been laboring to bring the light of the Gospel to the large Roman Catholic Portuguese groups located in New England. The task is tremendous but the fields are white unto the harvest. Already many have come under the power of the Holy Spirit and have accepted Christ as their Saviour. We feel that we can reach a larger number of indifferent Roman Catholics through the ministry of the printed page."

\* \* \*

"REVISTA EVANGELICA", published in Texas by the Baptists for the conversion of Mexican Roman Catholics, is another medium for the spread of the Gospel message in Mexico. We are also pleased to note that the Cuban magazine *Ultra*, which corresponds to our *Readers Digest*, has selected

articles from THE CONVERTED CATHOLIC for reprint in translation.

\* \* \*

## GUATEMALA

FROM the Dean of the Central American Bible Institute, Guatemala, C. A.:

"As we work among people brought up in the Roman Catholic faith, I am sure THE CONVERTED CATHOLIC will be a great blessing to us in our effort to get the Gospel to them. I will have the other missionaries read each number, and thus make the influence of the magazine reach as far as possible."

\* \* \*

## FROM THE PHILIPPINES

MAILED from Iloilo City, P. I. on November 8, the following from a Philippine attorney of that city was received by us a few days after the Japanese had captured Iloilo:

"Your magazine is like rain in the desert in this part of the country. If you are not in a position to establish a branch of your mission in the Philippines, you should send more sample copies of your magazine to prominent people in every town and city in order that your magazine, books and pamphlets may be widely read and that the truth shall make the people free."

\* \* \*

## NICARAGUA

ANOTHER letter from the Central American Mission, Managua, Nicaragua, C. A., says:

"We are very pleased to receive your magazine and like the material in it. Working, as we do, in a Catholic country, we expect to receive real benefit from your publication."

\* \* \*

MANY wrote to tell us of their amazement at our quotations (in last month's issue, pages 11, 12) from the Jesuit magazine *America*, which so viciously condemn our American way of life. It is well to remember also that this Jesuit weekly magazine advertises itself as "the most influential Catholic magazine in the United States".

\* \* \*

OUR article on "St. Bingo", in THE CONVERTED CATHOLIC for December, 1941, was praised very highly and extra copies in reprint were requested by clergymen and others.

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CATHOLICISM

FROM PRIEST TO MINISTER

MSGR. SHEEN ANATHEMATIZES  
THE AMERICAN WAY

CREATION IN CHRIST

March, 1942

229 WEST 48TH ST  
NEW YORK CITY

# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editors:* JAMES J. MURPHY  
GEORGE M. STRITTER

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.

REV. A. MALINVERNI, D.D., T. C. MARSHALL

Vol. III (*New Series*)

March, 1942

No. 3

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# ✠ Converted Catholic ✠

"When thou art converted, strengthen thy brethren."—Luke xxvii:32.

Vol. III (*New Series*)

March, 1942

No. 3

## RELIGION AND WAR

*"He that believeth on me hath everlasting life"*—John 6:47.

**B**OTH the motives that make for war and the spirit and conduct of the soldier under fire have much to do with religion. War means sudden, violent death for millions, and it is religion that cares for life beyond the grave.

This aspect of war may not be apparent to Americans, fighting as they are now in a war for the defense of rights and liberties rather than for the beliefs and practices of any particular kind of religion. It is the all-important factor, however, in the mentality of the enemy soldiers whom they engage in battle. Americans take leave of each other before battle by a nonchalant wave of the hand, saying with assurance, "I'll be seeing you!". The Nazi-Germans fanatically cry out to each other "Heil Hitler!", the Italian-Fascists "Duce!". The fatalistic Japanese say to each other "Until we meet at Yasukuni!"—at the shrine in Tokyo where the names of those who fall in battle are reported and enshrined.

American soldiers do not need thus to be fanatically indoctrinated to enable them to die bravely. They heroically risk their lives from nobler motives than the glorification of a man-made religion, an emperor or a pope. They fight for rights and liberties that flow from true Christian principles. If they die, they look to no man, be he pope or emperor, for allocation of eternal reward. They look instead to Him who has given the assurance: "He that believeth on me hath everlasting life."

Protestantism not only has taught Americans that the next life is good, but that the life in this world also can be made worth while. Because of this, America is unjustly accused of being Godless and its way of life pagan and materialistic. Such, however, is not the case. Assured by Christ of eternal happiness hereafter, true believers in Jesus Christ can devote more time to making this life more happy and joyful than devotees of man-made religions.

Thus the believing American Christian soldier fights first to live and defend liberty and decency in this life for himself and his loved ones. If he dies in the attempt he has full assurance that death will lead him, not to suffering in purgatory or to a shrine in Yasukuni, but to eternal happiness with God.

## EDITORIAL NOTES AND COMMENTS

### SAINT PATRICK

**M**ARCH reminds us of the patron saint of Ireland and of the erroneous conceptions Catholics have of him as a teacher of Roman Catholic beliefs and practices.

In St. Patrick's time (492) there was no pope of Rome as he is known today. Beliefs and practices now believed to be essential for salvation in the Roman Catholic church did not exist when St. Patrick preached Christianity to the Irish. He could not have preached purgatory, auricular confession, transubstantiation, mariolatry, the rosary, indulgences, the immaculate conception, papal infallibility and the host of other things which Roman Catholics must believe and practice or be damned. All of these were introduced many centuries after St. Patrick's time.

St. Patrick preached Christianity as found in the New Testament and as practiced in Protestant churches today. For six hundred years after his death, the Christian church in Ireland did not know or carry out even the rites of the Roman church. These were forced upon the Irish, strange as it may seem, by the English invaders. But the beliefs and practices of the church of Rome became so slavishly rooted in Ireland, that when these same English endeavored to force the Irish people to give them up again at the time of the Reformation, they hopelessly failed.

These facts have been made available to Irish Catholics in America. Let us hope and pray that they will, in time, take heed of them and really honor St. Patrick by re-adopting the kind of

Christianity which he taught to their ancestors in the year 492.



### THREAT TO SOUTH AMERICAN MISSIONS

**F**OR YEARS Catholic propagandists have threatened that Pan-American solidarity can only be achieved by favoring Catholic church interests in both North and South America. They have persistently held that attempts to deprive South American countries of their Catholic "culture" and foist on them the pagan and materialistic way of life of the United States would throw them into the arms of Hitler and Mussolini. They substantiate their threat by reminding us that the peoples of the twenty-one South American Republics are 90% Roman Catholic.

This threat has been intensified of late by Catholic spokesmen and the Catholic press because of recent efforts to secure Pan-American unity of action against the Axis powers everywhere. It has even been exploited by certain non-Catholic spokesmen. The Rev. William F. Cunningham, an official of the Catholic Bureau of Inter-American Collaboration, has been able to quote the author John Erskine to the effect that the greatest work of destruction of inter-American amity was being caused by Protestant missionaries in South American countries. Quoting Erskine, he declared: "Nothing can be said for the missionary who is trying with misapplied zeal to undermine the Catholic faith. It is a work of pure destruction". He added that

this Protestant missionary work in South America is part of "*a plot to spread the empire of Anglo-Saxondom and Protestantism*".

All of this is aimed to frighten the United States Government into curtailing the spread of the Gospel in South America. It is also part of Catholic pro-Axis propaganda to win over the South Americans to the side of the Axis. But misplaced sympathy of this kind has already caused irreparable damage to the efforts of Britain and America against Axis aggression. Shall costly blunders by unwise appeasement of pro-Axis Catholic countries in Europe be repeated on this side of the Atlantic? Nor must it be forgotten that evangelization of the Catholic peoples of Latin American countries is the most effective means of educating them for democracy.



### MINISTERS' SONS

THE AVERAGE Protestant minister has more to contribute to defense of America than Catholic priests. The sons of Protestant ministers fight and make the supreme sacrifice of their lives shoulder to shoulder with their fellow Americans.

A sample of this was published in the press on February 3. It told that on Sunday morning, when the Rev. Dr. Roy W. Merrifield of the Plymouth Congregational Church at Maywood, Chicago, read the honor roll of those from his congregation who are fighting for their country, he paused before the last name, then said: 'And also my son Jacque, who was a member of this congregation. He was killed in action while guarding Clark Field at Luzon with the Philippine tank forces on Dec. 30.'

### DEFEAT OF THE ROMAN EAGLES

FASCISM and all its works can even now be safely said to be as dead as Dickens' proverbial doornail. The United Nations may yet have to contend long and bitterly against its military might on the field of battle. But their determined will to erase Fascism as a way of life for the future has already triumphed. America's belated awakening and its all-out effort to wipe out the scourge on every continent has made the outcome a foregone conclusion. When the smoke of battle dies away, the only wonder will be why there was ever any fear that authoritarianism in civil and religious life could stage a come-back and triumph over the free way of life, or even exist side-by-side with it.

That Fascism originated in Rome and found fertile soil only in Catholic countries that had been denied the blessings of the Protestant Reformation is not extraordinary. Fascism is intolerant, dogmatic, one-man rule in the social sphere; Roman Catholicism is intolerant, dogmatic, one-man rule in the sphere of religion. They are two facets of a forced ordering of life that is opposed to what we call democracy. Both must go down together in defeat, just as both would have triumphed in victory. Both are an attempt at resurgence of the old Roman spirit seeking universal domination over the temporal and spiritual life of mankind by arbitrary authority. It was this Roman spirit that betrayed the true development of Christianity when the bishops of Rome assumed the position and titles of Caesar.

With the defeat of Fascism the dream of reborn dictatorial rule in church and

state will have ended. Roman Catholicism's hope for victory over Protestantism will be completely frustrated. Integration of the Catholic church into a universally democratic world is unthinkable. It has conformed to the American way of life only as a matter of expediency, never as a fixed, approved policy. It has always feared the increasing trend toward greater freedom and control by the people in a world democracy. The Jesuit magazine *America* (May 17, 1941) styles our way of life a "Lucifer civilization" which the Catholic church "loathed and despised", and hoped that the New Order of the fascist dictators would destroy it.

The United Nations are now fighting to end this attempt to resurrect authoritarian rule in such a way that it will never be attempted again. It is our prayer that Catholics will fully cooperate in establishing the desired free fellowship of all nations, so that every individual will be guaranteed the freedom to order his life and worship his God as conscience dictates.

### CATHOLIC COOPERATION WITH JAPS

PREVIOUS to Japan's attack on America's outposts in the Far East, ample verification was had of reports of anti-American activity and propaganda by the Jesuits in the Philippines. In view of this, credence can be given to the assertion of a Tokyo short-wave broadcast (reported in *The New York Times*, Feb. 4) that "*the Catholic bishop of Manila and the papal representative in the Philippines had joined in cooperation with the Japanese for creation of the 'new order' in Asia, and had urged island Catholics to like action*".

Significant also are further Japanese attempts to convince the Filipinos (and Catholics everywhere) that this is a religious war, that the Japanese also are "brought up on religion", and that their invasion of the islands was "divinely ordained". They also stress the fact that, like Roman Catholicism, the Japanese are unified by a supreme ruler who is both an earthly and a divine sovereign.

### BIBLE CENSORSHIP

AT the insistence of Cardinal Villeneuve, the most powerful political figure in Canada's Catholic province of Quebec, the provincial parliament recently passed a censorship law, ostensibly for the purpose of suppressing Communist literature.

But soon, the Cardinal's censorship law was extended to cover the dissemination of the Protestant Bible and Bible literature. According to recent Canadian press reports, Quebec's police confiscated the trunks of a Protestant evangelist who was trying to conduct services there. Following is the inventory of the "communist" literature that was seized:

- 489 Copies, the Gospels, in French
- 24 Copies, Gospels, in English
- 1 French New Testament
- 1 French Bible
- 1 English-French dictionary
- 20 Religious tracts, in French
- 2 Chorus books, English

This put the Bible agent out of business. Last year in Franco Spain, over 100,000 copies of the Bible and Bible literature in Spanish sent to Madrid by the British Bible Society were confiscated and turned over to the paper factories to be ground into pulp.

## WE ARE NOT ALONE

**L**EAKAGE of the Irish in America from the Roman Catholic church has been greater than Catholic statisticians want to admit. Actual figures of this defection of the Irish, as well as those of other nationalities, have never been computed. **THE CONVERTED CATHOLIC** is at present attempting to make an estimate of Catholic conversions to Protestantism by means of a questionnaire to about 2,500 Protestant ministers on our subscription list; we are asking these ministers to let us know how many former Roman Catholics are now communicants of their churches.

In the meantime, it is interesting to note how many ordained ministers of Protestant denominations bear Irish Catholic names. As a sample of this, here is a list of the numbers of *regularly ordained ministers of the Baptist and Methodist churches* with decidedly Irish Catholic names taken from the subscription lists of **THE CONVERTED CATHOLIC**:

Kelly .....	30
Murphy .....	37
Sullivan .....	28
Lynch .....	17
McCarthy .....	15
McGuire .....	12
McGinty .....	9
McGinnis .....	8
McCabe .....	5
McGrady .....	4
McCoy .....	11
Hogan .....	7
O'Connor .....	10
O'Flaherty .....	4
O'Brien .....	8
O'Neill .....	8
Kelly O'Neal .....	1
Riley .....	12
Casey .....	9
Malloy .....	5

Besides these we have Finnegans, Talbots, Shaughnessys, Farleys, Doyles,

Bradys, Brannons, Ryans, and others; also some Lehmanns. These are all Baptist and Methodist ministers; few Lutherans have Irish names, but doubtless the Lutheran ministry, too, has many members with German Catholic names.

In order to arrive at a fair estimate of the number of converted Catholics of all nationalities in Protestant denominations, we request all ministers to whom we have sent our questionnaire not to fail in filling it out and returning it to us as soon as possible.



## MEXICO NEEDS THE GOSPEL

FROM Mexico, Rev. Henry T. Reimer writes:

"The country is beautiful. The people—well, they make you feel that you should help them. If anything would turn you against the Catholic religion their plight would. I suppose that they did give them something in place of their idols, but instead of making God the high spot in their lives, it seems that the priests and their comforts and the beautiful cathedrals were stressed too much. Mexico needs the Protestant church badly. I hope that they get it before the people become entirely irreligious."



## PHILIPPINE STATISTICS

**T**HE POPULATION of the Philippine Islands is about 17,000,000, just double what it was when the United States took over in 1898. Roman Catholics constitute 70% of the population, or about 12,000,000; Aglipayans (independent Catholics), Protestants and pagans number about 10% each. Only 25% can speak English, and half the entire population is illiterate.—*Cf. The Philippines, A Study in National Development*, by Joseph Ralston Hayden.

## FROM PRIEST TO MINISTER

### The Rev. Nicholas Wesselenyi Tells Why He Left the Roman Priesthood and Became a Lutheran Pastor

#### My Family

**T**HE WESSELENYI FAMILY has been known for centuries in Hungarian national and Protestant church history. My great-grandfather was a large landowner at Atkarpusztá in Hungary, and was born a Lutheran. As is the custom with noblemen, he first decided on a political career and studied law at the Academy of Jurisprudence in Eger, which was then, and still is, supported by the archbishop of that city. There he was induced by his priest-professors to become a Roman Catholic. Instead of becoming a lawyer he became a priest. But he soon discovered that all the favors bestowed upon him were with an eye to his extensive property; disillusioned, he left the priesthood.

But he did not return to the Lutheran church, perhaps because of the strict laws in Hungary against those who renounce adherence to the church of Rome. He remained a Catholic, married, and his family also was brought up in the Roman Catholic religion. My mother and father were faithful members of the Catholic church, but my father died soon after my birth and my mother married a Lutheran, Gustav Cziriak, a descendant of a prominent Lutheran family. One of his ancestors was Martin Cziriak, who was a student at the University of Wittenberg in 1552, and an eyewitness of the Lutheran Reformation. He became the first Lutheran superintendent in Northern Hungary.

Although my stepfather and three half-brothers were Lutherans, my moth-

er insisted on giving me a strict Catholic education. I was sent to the Royal Roman Catholic Archgymnasium at Miskolc, Hungary, in which some of the professors belong to the teaching order of priests known as Minorites. I joined this order and later became a priest. I was first sent to Italy to receive the highest theological training available in the Roman church. I spent my first year of training in the city of Padua, famous for its shrine of St. Anthony, and was then sent to Rome to study philosophy at the Benedictine University of St. Anselm. I studied theology at the International College of St. Theodorus and from there was sent to the *Athenaeum Pontificum de Propaganda Fide University*, the highest institution of learning in Rome, to complete my studies.

#### Protestantism Assailed

Here the whole teaching is aimed chiefly against Protestantism. We had a very emotional Sicilian professor of dogma who always tried to confirm his lectures with violent outbursts of hatred against Luther. His treatment of the important subject of justification caused me to entertain the most serious doubts about the Roman Catholic teaching on eternal salvation. The Scriptural passages upon which the professor based his lectures did not seem to cover his declarations. He never missed an opportunity to attack Luther, calling him a stupid and inflexibly proud Prussian friar, a man of abnormal sexual desires, and the one solely responsible for the disunity of Christendom. Though he could not

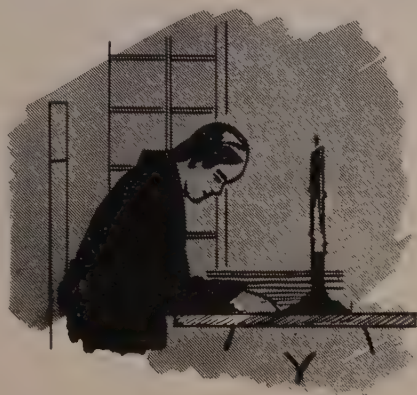
speak German, he took it upon himself to analyze Luther's name. According to him it meant, in Italian, *carogna* (in English, "carcass"). He insisted that Luther's whole doctrine was contained in the phrase: "*Crede fortiter et pecca fortius*"—"Be courageous in believing and still more courageous in sinning" He taught that Luther must be regarded as the father of criminalism, because he denied the necessity of good works, that his teaching about the Christian life consists only in a fruitless faith, and that his doctrine encourages the masses to shameful sinning.

Many doubts had entered my mind about the doctrines of the Catholic sacraments, transubstantiation, the efficacy of the mass, confession and other religious practices. But I always quenched the flaming doubts with the thought that my mother's greatest desire was to see me a priest. My professor's charges against Luther, however, challenged me to further investigation. In the silent hours I asked myself: If Luther really did teach such an immoral principle, how could the Reformation have become of such historic significance and produced such widespread religious betterment? In a locked bookcase of the seminary library were books forbidden to those who had not yet been ordained to the subdiaconate. So I asked for the key and obtained permission to read the originals of Luther's works. Though they are many, I persisted in my search for the principle of Luther's doctrine as taught by my professor.

### A Luther Exhortation

After diligent search I failed to find the alleged phrase. In one of Luther's letters to Melancthon, however, I did find something similar in the wording, but with an entirely different meaning. It read: "*Esto peccator, et pecca fortiter, sed fortius in fide et gaude in Chris-*

*to.*" Literally this is translated: "Be a sinner and sin bravely, but be braver still in faith and rejoice in Christ." But from the context and from Luther's whole teaching from the Gospel, especially from the Epistles of St. Paul, it is evident that this was not intended as an incitement to sin. It simply means that we cannot help the fact that our whole human nature is corrupt, that spiritually a man can do nothing to earn his salvation, that, as St. Paul teaches, only by faith in Christ Jesus can any flesh be justified, that man by nature is "sown in corruption" and can only be "raised in incorruption" by the power of faith in Jesus Christ.



This teaching of Luther is the keystone of the Christian religion; without it Christ's work is nullified and man is left to depend on useless human works and is lost. By continued reading of Luther's books I came to this new understanding of the Christian Gospel. I felt the need to communicate my discovery to my mother, but I knew this would be impossible to do openly, since my letters were subject to the censorship of the rector of the seminary. I was therefore forced to employ secret means to communicate with her and informed her that my conscience protested against remaining in the semin-

ary and becoming a priest. But she resisted my decision most severely and finally induced me to obey her. So, to please her, I submitted to ordination to the priesthood by Cardinal Marchetti Selvaggiani, the pope's vicar, on July 12, 1931.

### The Priestly Life

I then returned to Hungary and began my life as a priest, more or less resigned to the step I had taken. But all my doubts were again awakened when I heard that one of my friends, a Jesuit, had left the Catholic church and had joined the Reformed church, but not without great trouble and risk in predominantly Catholic Hungary. His conversion deeply impressed me, and again I began to study my theology and to compare the Roman Catholic and the Protestant teachings. My life as a priest had been comparatively happy, and, because of my creditable scholastic record in Rome, I enjoyed many privileges. Yet when I compared the teachings of Rome with those of the Gospel as expounded by Luther, I knew I could not remain a priest.

But it was not possible for me to break away from the church of Rome in Hungary because of my family connections. So I had to wait till Providence showed me the way out, and for three more years I was forced to bear the yoke of the Roman priesthood.



### Once More the Word

In the course of my studies I discovered that the Word of God must be considered as the only norm and standard of Christian teaching, and that the decrees and dogmas of "infallible" popes and church councils were not to be relied upon as a guide to salvation. I came to realize that the church of Rome uses the Scriptures only in a secondary sense, and merely to confirm her traditional practices, and that many of her doctrines and practices are not in agreement with the Scriptures. It is a religious system that leads to enslavement of mind and conscience.

After I had served as a priest in Hungary for five years, the Archbishop of Montreal, Canada, appealed to the Minister-General in Rome for two Hungarian priests. I was sent, and arrived in Montreal on October 9, 1936. But even in my new surroundings my conscience gave me no rest. Two years later, on December 9, 1938, I resigned from the priesthood and was confirmed in the Hungarian Lutheran church at Windsor, Ontario, by the Rev. John L. E. De Papp, the local pastor, and the Rev. Stephen Zima, Slovak pastor at Detroit, Michigan.

I attended the Lutheran Seminary at Waterloo, and in September, 1940, was called to serve a small Hungarian-Wendish mission at Perth Amboy, N. J.

Thus God at last rewarded my efforts to find the truth. Study of the Augsburg Confession led me anew to the Scriptures, where, by personal approach to Jesus Christ, I found the Way, the Truth and the Life. I have found the truth and the truth has made me free.

I am a Lutheran because I believe that true unity of Christianity can be brought about by universal adherence to the Augsburg Confession. The true Christian church must stand on the

Rock of Faith in Jesus Christ; that is her one and only foundation, and against it the gates of hell shall never prevail.



## SAD SPECTACLE OF THE IRISH

THE IRISH have been credited in history with a determined love of liberty. For centuries the soul of the Irish has cried out against oppression, and Ireland's sons have bled and died on many a battlefield in their own country and in foreign lands in defense of freedom. The fact that the Irish have slavishly submitted to authoritarianism in religion, and failed to throw off the yoke of the Roman papacy when the chance was given them during the Reformation, is not all their fault. They are by nature superstitious and fearful of spiritual threats. Accustomed to live a hard, impoverished life in a cheerless, damp climate with ever-weeping skies, and with few of the comforts of earthly life, they have always placed their hopes on joy and happiness in a heaven hereafter. It is their misfortune that they have always believed that entrance into that heaven can only be obtained by implicit obedience to a hierarchical priesthood.

The real tragedy of the Irish has been the exploitation by their Roman church authorities of Irish nationalist aspirations. Undying hatred of Protestant England has been bred in their hearts; they have been made to believe that to die fighting for Ireland against England is to merit a martyr's crown in heaven for defense of the only true religion by which men can be saved. All their rebellions have been fomented by their church. Yet, by a clever play of Vatican politics which the Irish in Ireland have never fully understood, their insurrections against England have

been invariably crushed in the end by means of religious excommunication by their bishops on instructions from Rome. All Irish patriots, for instance, revere Father Murphy who started the rebellion of '98 in Wexford; few know that he was excommunicated by the church for having done so.

But now, when freedom and liberty of all kinds are threatened the world over as never before, the Irish shirk either joining or aiding in the fight. Cooperation is denied even to America where millions of refugee Irish found a home, riches and prosperity; a land which has supplied Ireland for more than a century with money and inspiration. Today we witness the sad spectacle of American soldiers, equipped and ready to fight and die to liberate the nations crushed under the heel of Nazi-fascism, denied a footing on the soil of Catholic Ireland and welcomed only in the Protestant corner of its "black North".

Mr. De Valera is on record as protesting the landing of United States troops in Northern Ireland. Patrick Maxwell, Nationalist (Catholic) Member of the Northern Ireland Parliament, declared in an interview to the Associated Press on January 28:

"There is nothing we can do physically to throw the American troops out of Northern Ireland, or we would do so. So far as we are concerned, the landing of Americans in Northern Ireland is the same thing as the landing of the Germans in Norway . . . We consider the landings an aggression against the Irish nation. The closest analogy would be if the Japanese were to land in occupied France to help the Germans."

More alarming still is the report of Dr. John Heenan, published in the *Catholic Herald* of London (and reprinted in the Catholic press in the United States), telling of the attitude of Irish Catholics "concerning the relative merits of a German and an Allied

victory". Though admitting that "the world under Hitler" would not be to the advantage of the Catholic church, Dr. Heenan gives his readers to understand that it would be preferred by the Irish to "the world under what the Allies call democracy." The reason he gives for this is, as he says, because "the world under what the Allies call democracy—not a magic word in Ireland where democracy and Christianity are not confused—would mean a world not devoted to God and His Christ but to the realization of a 'better world'." And he goes on to say that this 'better world' (which he puts in quotes) "is understood by many Irishmen to be one ruled according to the principles of materialistic humanism".<sup>1</sup>

Anyone can see that these are really not the sentiments and opinions of the Irish people as a whole. Ireland has furnished many volunteers to the British armies now fighting the Axis on distant fronts. They are rather the sentiments and teachings of the Roman Catholic church in Ireland and put into the mouths of the Irish Catholic people for pro-Axis propaganda purposes among the Catholic Irish in England and America.

L. H. LEHMANN\*

<sup>1</sup> Quoted from the Brooklyn Catholic Tablet, Jan. 24, 1942.

\* Our editor-in-chief, who was born in Ireland where he was brought up a Roman Catholic and later ordained a Roman Catholic priest.

### ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

## FRANCE REVIVES PAPAL ANTI-SEMITIC DECREES

VICHY FRANCE, having made friends with Hitler and the Vatican, made its "Nuremberg" laws against the Jews effective as of January 16, according to a special cable dispatch from Vichy to the New York Times of that date. Twenty-six different professions are now forbidden to the Jews. This includes all connection with banks, stock exchanges, insurance companies, advertising and numerous other occupations, and permits them to work only in manual or subordinate positions.

These Hitlerian Nuremberg laws are not new; they were dogmatized into the life of Europe by the popes. Pope Eugenius IV, in 1442, issued the following decrees among others:

"Christians shall not allow Jews to hold civil honors over Christians, or to exercise public offices in the state.

"Jews cannot be merchants, tax collectors or agents in the buying and selling of the produce and goods of Christians, nor their procurators, computers nor lawyers in matrimonial matters, nor obstetricians; nor can they have association or partnership with Christians.

"Jews of whatever sex or age must everywhere wear the distinctive dress and known marks by which they can be easily distinguished from Christians. They may not live among Christians, but must reside in a certain street, outside of which they may not, under any pretext, own houses".

Pope Paul IV, in 1555, added the following decree:

"Jews may engage only in the work of street-sweepers and rag-pickers, and may not be produce merchants nor trade in things necessary for human use."\*

\* Cf. Bull. Rom. Vol. VI, p. 499, and Vol. VII, p. 741. For fuller list of these anti-Semitic papal decrees, see THE CONVERTED CATHOLIC for Jan. 1941—"How the Popes Treated the Jews".

## NEW CREATION IN CHRIST

*"By the works of the law no flesh shall be justified in his sight for by the law is the knowledge of sin."*—Rom. 3:20.

**T**HE DIFFERENCE between Roman Catholicism and Protestantism centers around the opposing teachings of salvation by faith and salvation by works. Protestantism, which is the reassertion of the original Gospel teaching of Christianity, insists with the Apostle Paul that works according to the law of men in the spiritual life not only do not justify, but are the cause of sin and condemnation: "The law was given to condemn, not to justify." *Rom. 3:19*. Again to Titus (3:5) Paul lays it down that "*Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.*" Roman Catholicism continues the pre-Christian religious teaching that for eternal salvation it is necessary to carry out to the letter the laws laid down by the theologians and priests of the church.

This does not mean, as Catholic people are falsely told by their priests, that Protestants teach that, as long as you believe, you can sin as you like. This is a calumny on Protestants. Their teaching is that good works do not effect our salvation, that salvation means a *new creation in Christ Jesus*, that it is a *free gift*, that good works come not before but *follow after* regeneration which can only be accomplished by faith in Christ: "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—*Ephes. 2:10*. There can be no good works in the spiritual order before the new birth, since the only work that God will call good is the work that is

brought forth by the power of the indwelling Christ—"Christ in you both to will and to do".

If you go to Tibet you will find along the banks of the rivers groups of men holding in their hands long poles with strings dangling from them over the water. They sit there day after day lifting and dropping the poles. At first glance it would seem as if they were fishing. On closer examination, however, you will find that there is a weight at the end of the string, and on the weight is an engraving of Buddha. All day long they raise and lower their poles, letting the weight splash upon the surface of the river. Ask them what they are doing and they will reply: "Storing up merit." The larger the number of impressions they make with the image on the water the greater will be their merit with God after they die!

This is no different from the teaching of the Roman Catholic church under the name of Christianity. Like the heathen who have never heard of the name of Christ, Catholics are also taught that it is necessary to "earn" one's salvation by repeated human acts, and that excess merit, resulting from masses, fastings, rosaries, medals, scapulars and repetition of prayer formulas, is "stored up" for them in heaven.

Here we have illustrated the "bondage of doing", of substituting human actions—which often have no value even in human life—for the accomplishing of something altogether beyond the power of man himself. This is the bondage in which the church of Rome keeps its millions of adherents. It is not only un-Christian but unjust and dishonest.

A Buddhist believer, for instance, who is less pious than others may be able to afford a better and longer fishing pole, may be more expert than his more pious brethren in casting the image of Buddha upon the surface of the water, and would therefore store up more merit than the others. So also in the church of Rome the poor and the ignorant are at a disadvantage. Those with money can have masses (which are believed to be of infinite value with God) offered for themselves which the poor cannot afford. Those with education and higher intelligence can study to know the fine points of the laws of the church upon which eternal salvation or damnation is believed to depend.

What if one more pious than the rest should fail in the knowledge of some necessary requirement of the law? In all religions that profess to dispense grace according to works of ecclesiastical laws, new requirements are constantly added to such an extent that the mass of ordinary believers cannot fail to be in ignorance of the latest additions to them. The church of Rome makes no allowance for ignorance of the laws it makes and upon which the salvation of souls is made to depend. Its canon law, identical with the harsh rule of ancient Rome, lays it down as a basic principle that "ignorance of the law does not excuse" (*Ignorantia legis non excusat*). Where is the pity for those who want to do all that is necessary but fail because they have not learned of some last requirement? Where is that equality before God, which is basic in Christian teaching, in a system that affords its priests opportunity to study the law, to offer masses for themselves without cost, and which dispenses to the rich spiritual benefits denied to the poor because they cannot afford to pay for them?

God is to be thanked that we are free today to preach and teach that above the woe and the sin, the evil and the failure of men there stands the cross of Christ with its power to save all "to the uttermost". Against the darkness of heathenism and the futility of human works to save it stands written: "*Believe on the Lord Jesus Christ and thou shalt be saved!*"

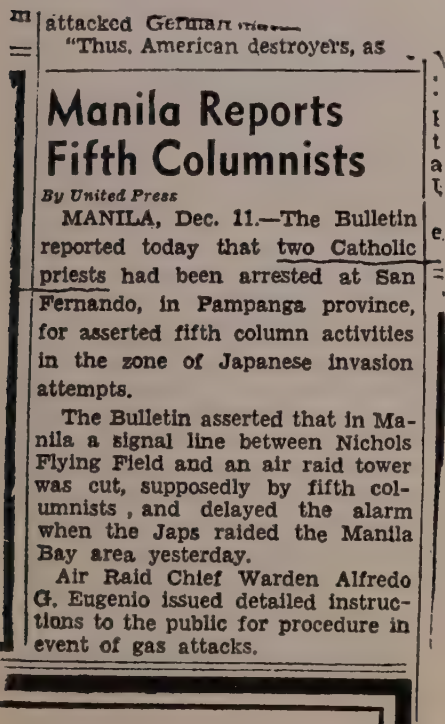


## WHOSE THE GLORY?

FROM a bitter isolationist, anti-British and anti-war policy, the Catholic press in America has turned to the eulogizing of Catholic soldiers and chaplains who have distinguished themselves in war service. The aim is to create the impression that Catholics excel in heroism just because they are Catholics. Ruefully, the Brooklyn Catholic *Tablet* was obliged to correct the hasty impression it first gave its readers that Captain Colin Kelly, America's Number 1 hero, was a Roman Catholic; its issue of January 24 apologetically admitted that Captain Kelly and his family were good Presbyterians!

Much is being made of the fact that the Filipinos are 70% Catholic, from which it would seem to follow that to the Catholic church and its teachings is due the heroic stand of the Filipino forces under General MacArthur in Bataan Peninsula. To these brave Filipino soldiers, who learned to love liberty and progress in public schools patterned after those of the United States, all honor and glory are due. But in giving praise for their heroism to their Catholic religion, Catholic propagandists, as is usual in such cases, do not show both sides of the picture. Overlooked is the fact that for years the Jesuits in the Philippines were notorious for their destructive carping at the efforts of Americans to train the Fil-

ipinos in the American way of life; by press and radio they openly advocated a fascist, corporative regime for the Philippines after being granted full independence in 1946. Forgotten, too, is the fact of a widespread and efficient Catholic-Spanish fifth column which seems to have greatly aided the Japanese in the first weeks of their assault against the Philippines.



Above facsimile of a United Press dispatch from Manila on December 11, is proof that two Catholic priests were actually apprehended as spies helping the invading forces of the treacherous Japanese. The full extent of the assistance rendered to the attacking Japanese by this fifth column will seep out only after the war is over.

The falsity of the statistical arguments deduced by Catholic propagand-

ists to glorify their church at the expense of others has many times been disclosed in previous issue of THE CONVERTED CATHOLIC. There was, for instance, the argument of Bishop Shaughnessy who endeavored to make us believe that there must be at least thirty-five million Catholics in the United States because 31% of those registered for the draft gave the Catholic religion as their preference.<sup>1</sup> There was no mention of the fact that registrants for the draft can only indicate if they are Catholic, Protestant or Jewish. This means that under "Catholic" not only all register who are practising Roman Catholics, but also the following: all who were baptized Catholics; those whose parents were Catholics but who were never baptized and have no religion; all Orthodox Catholics, Greek, Russian, Rumanian, Slovak, Ruthenian, etc.; lax and fallen-away Catholics; unbelievers and atheists; many who have no religion but whose ancestors were Catholics or who have Irish Catholic names.

Furthermore, if by this same method the Catholic population of the country was calculated on the basis of our Catholic prison population, we would arrive at the figure of more than sixty million Catholics in the United States!<sup>2</sup>

Soldier and sailor boys who profess the faith of the Roman Catholic church will doubtless serve their country as well and as bravely as those of other religions. But it would be safe to say that oftener than not Catholics will be heroic and brave in spite of rather than directly because of the religious teachings and policies of their church.

<sup>1</sup> See THE CONVERTED CATHOLIC for February, 1942, p. 39.

<sup>2</sup> For confirmation of this, see THE CONVERTED CATHOLIC for March and May, 1941, pp. 61-63 and 118-121 respectively.

# PECULIARITIES OF IRISH CATHOLICISM

By JAMES J. MURPHY

**P**ECULIARITIES is used here in no disparaging sense. The peculiarities of Irish Catholicism are its individual characteristics that mould and fashion it into something distinct from the national Catholicism of other races.

Roman Catholicism is fond of nourishing the fiction that it is one and the same throughout the world. This is true only in the sense that as an international political institution working through its hierarchy it has everywhere the same purposes and goals. In every other sense, particularly in matters of religion, there is only the remotest resemblance between the Catholicism of different countries—for instance, between the religious consciousness and outlook of an Italian and that of an Irishman. The easy-going, carefree Catholicism of Italy that makes light of Friday abstinence and Sunday mass stands in stark contrast to the grim Irish Catholicism that makes of these two observances the basic fibre of its public belief. Irish Catholics, even in the United States, consider Italians Catholic in name only. Italian Catholics, on the other hand, think Irish Catholicism a mere veneer, lacking the foundation of true Catholic culture and morality.<sup>1</sup> They point in derision at the falling birth rate of Irish-American Catholics. Italian Catholicism and Irish Catholicism differ as profoundly as the lax Roman paganism and the rigorous Irish druidism on which they are respectively founded.

Catholicism, the religion of mass ap-

peal, is not nearly so rigid as Protestants imagine. In a true if unflattering sense it can be compared to a large, parasitic mass that seeps gradually into the mould of a newly-converted race. It adapts itself to the needs, weaknesses and peculiarities of the race while at the same time absorbing and making use for its own growth of the native strength, talent and genius of the people. This is why Catholicism becomes so nationalistic in each country and differs from country to country. This, too, is the reason why Catholicism was able to take on the superstitions, the laws, the organizational genius of ancient Rome. For this very same reason it could, in the event of a Hitler victory, adapt itself to the needs and aspirations of Pan-Germanism. All that would be needed is the right formula—this the Jesuits would take care of.

Chief characteristic of Irish Catholicism is its identification of race and religion. The Irish Catholic thinks of every Irishman as a Catholic<sup>2</sup> and thinks the only honest-to-goodness Catholics are the Irish. In the eyes of the Irish, a Catholic who "gives up the faith" and turns Protestant is disowned as an Irishman and branded as a disgrace to the race. The Irish shrug off the idea of an Italian or "foreign" priest giving up the priesthood, but the idea of an Irishman "forsaking the cloth" makes the Irish think the lowest pit of hell too good for him for "bringing shame on his own blood and race".

This peculiar and perfect fusion of

<sup>1</sup> The writer heard Archbishop Paul Marcella, Apostolic Delegate to Japan, make this statement when he was secretary to Cardinal Fumasoni-Biondi at that time Apostolic Delegate to the United States.

<sup>2</sup> This obsession recently led even the Catholic press into the error of hailing (Protestant) Captain Colin Kelly as a proof of Catholic patriotism.

race and religion is the result of centuries of Irish persecution. A parallel case is that of the Poles. Catholicism in these cases was the one unifying force that brought and kept together a people deprived of statehood or even a government of its own. It also became a tangible belief and a badge of honor that widened the cleavage between them and their enemies. In the case of the Irish, a man's Catholicism as well as his patriotism came to be measured by his hatred of Protestant England.

Because church organization in Ireland, during centuries of persecution, was that of a missionary country lacking prelacies and religious pageantry, the eyes of Irish Catholics turned instinctively to Rome. The Irish became more papal than the pope. Veneration of the pope and allegiance to the Roman See became the highlight of Irish Catholicism. This was in marked contrast to the widespread distrust of the Italian papacy so characteristic of continental Catholicism, particularly of France whose clerics still speak of the Roman monsignori as "*les rats du Vatican*".

A second peculiarity of the Irish version of Catholicism is its extreme veneration for its clergy. The Irish consider their priests virtually impeccable. They carry out in practice the legendary saying attributed to Francis of Assisi that if he were confronted by a priest and an angel he would offer his respects first to the priest. Reliable reports of clerical lapses from celibacy fall on deaf ears and are dismissed as idle gossip.

The Irish glorification of their clergy is embodied in the title of "Father". The name implies the intimate trust, love and respect the Irishman has for a "man of the cloth". Through Irish influence in English-speaking countries this same title of address is used for all priests. But in no Catholic country in the world were parish priests ever

called "Father". In France, for instance, they are simply entitled "monsieur"; in Italy they are called *Zio* ("Uncle") or *Zi' prete* ("Uncle priest") and addressed as "*Don*".

The lofty position of the Irish clergy opened the way to their domination of the social and political life of the country. In learning and culture they stood above the Irish masses who had been deprived of all education. Partly out of a desire to serve and partly out of self-complacency the priest became the would-be lawyer, doctor, justice of the peace and matrimonial match-maker to all and sundry within his parish. As the political organization of the country evolved in the last century, priests and prelates became more and more embroiled in politics. In the present century laymen belonging to this or that political organization were excommunicated by the bishop of one diocese and honored by his prelatial confrere across the border line. Terrence McSweeney, famed Irish patriot and hunger-striker, was refused Christian burial in one diocese; his body was transported a short distance to another diocese where he was buried with the highest of church honors in a funeral attended by hundreds of clergymen and many bishops and other prelates.

Today the clergy and hierarchy of Ireland are more active than ever on the political front stirring up hatred and distrust of England and the democracies because they are Protestant.<sup>3</sup>

Externalism is one of the earmarks of Irish Catholicity. Public profession of Catholicism and public attendance at church are of the essence of Irish Catholicism. An Irishman may be no-

<sup>3</sup> On the arrival of the AEF in Ulster in January, the political leaders of Eire, whose careers can be made or unmade by ecclesiastical fiat, called Americans Quislingites and even said that they would rather have on their soil [hated] English troops than Americans.

torious for political thievery or immoral living but he is still considered a Catholic as long as he goes to mass on Sundays. But once an Irishman stops giving this external subservience and financial support to the hierarchy and its regulations he ceases to be a "Catholic", regardless of his belief in the essential dogmas of Catholicism and a blameless life.

This over-emphasis on mere externals is unknown in Catholic countries, apart from Ireland. Abstinence from meat on Fridays and attendance at mass on Sundays are considered trivial matters in Italy, France and Spain. They are the exceptions rather than the rule, especially in the case of men.

Grim, repressive rigorism has been a mark of the church in Ireland. It went hand-in-hand with the damp, depressing climate and the church's emphasis on externalism. This rigorism of the church in Ireland can be traced to the deep-rooted Jansenism of France where most of the Irish clergy used to be trained. There the young seminarians were indoctrinated with over-emphasis on the evils of sex, the horrors of hell fire and the burden of life in this "vale of tears".<sup>4</sup> On their return to France, the Irish priests with a holier-than-thou attitude harangued incessantly against the harmless levity of young people. Even in recent years they scathingly denounced from the pulpit modern dances, public amusements, sleeveless dresses, shortened skirts, bobbed hair, lipstick and rouge. Those who indulged in such "deceits of the devil" were publicly berated. Nowadays, as the Irish church continues its losing battle against modern mores, the hatreds and obsessions of Irish rigorism are left more and more to rankle within the minds of their authors without being breathed into words. Fear of losing parishioners is

the reason. Only in backward country districts where the priest still rules supreme does he dare to unbridle his tongue and rant against the innocent mirth of youth and the trifling vanities of the fairer sex.

The Catholicism of the Irish has become the backbone of the Roman Catholic church throughout the English-speaking world. But the Catholicism of the descendants of Irish immigrants to democratic countries has undergone great changes. Here in America, for example, the Irish Catholics of today have taken on the ways and customs of democratic Protestantism. They have a new-found tolerance of all creeds and freedom from the political domination of clerics. The Irish-American clergy itself has lost its air of hell-and-damnation and its forbidding rigorism.

The hold of Roman Catholicism on the American Irish decreases with each generation. Widespread leakage and birth control, as well as the increasing laxity of the clergy, foredoom the future of Irish Catholicism in this country. Irish-American Catholics believe in birth control and practise it freely, although they are forbidden to do so under pain of mortal sin. This open flouting of Catholic belief and practice leads first to conflicts of conscience within the believer and then, little by little, to distrust of Catholic "infallible" doctrines and finally to loss of faith. Once faith in the church is weakened, external adherence and conformity linger for a while and eventually cease. Fallen-away Catholics usually lapse into agnosticism.

Birth control is the Achilles' heel of Catholicism. On this issue the Catholic church is caught in an impasse where there is no retreat. The exit door of Catholicism is beginning to swing open. The future belongs to Protestantism, if it is aggressive enough to seize the opportunity.

<sup>4</sup> Well-known Catholic expression popularized in the prayer to Mary entitled "Hail, Holy Queen!"

## MUST IT PERISH?

**P**RONOUNCEMENTS of Catholic spokesmen in post-Pearl Harbor America, though somewhat tempered, are nonetheless as destructive of our American way of life as before. Every true American knows that our staggering war effort in output of men and materials is chiefly to defend and preserve: 1) the right of workers to organize for decent conditions of work and pay; 2) our free American system of education; 3) legal guarantees of individual rights and liberties; 4) a social order where all are free to order their religious life, marriage and domestic affairs according to the dictates of conscience.

Yet, Monsignor Fulton J. Sheen, in a radio broadcast on the Catholic Hour, Sunday, January 18, condemned in turn each of these four fundamentals of American life as "not worth preserving", crying out after each "Let it perish!" Following are quotations from his address:

"A particular economic system, which, under the cloak of organized labor, permits subversive groups and racketeers to infiltrate into its ranks . . . is not worth preserving. Let it perish!

"A system of education, which ignores, sometimes repudiates, religion and morality, which trains the intellect to the utter disregard of the will, which teaches that there is no such thing as right and wrong, which after four years of college still leaves the student unsupplied with a philosophy of life, is not worth preserving. Let it perish!

"A theory of law which would declare that the State is the source of all rights and liberties, which would affirm that education is the right of the State and not the right of the parent [the Catholic church], which would

teach that the laws of justice are the creation of the moods of the community. . . that law itself is the only instrument of power . . . that kind of legal theory is not worth preserving. Let it perish!

"A social system which destroys the sacredness of vows and of treaties by permitting the break-up of marriage through divorce . . . is not worth preserving. Let it perish!"

Calling for a New Order after the pope's plan, he asked: "Should we not look upon the American way of life *not as something to be defended, but as something to be emended?*" He leaves no doubt that his kind of emendation of our American way of life is, fascist-like, first to let perish its vital institutions of freedom of labor, freedom of education, its legal guarantees of liberty in religious, social and domestic affairs, and substitute for them an authoritarian system in each particular—all, of course, to be in accordance with Roman Catholic church teaching. Adolf Hitler has put all this on record, and in much plainer terms, in his *Mein Kampf*.



## RESIGNATION FROM ROME

FOLLOWING is a copy of the resignation from the Roman Catholic church of Edmund Joseph Savoie, sent to William Cardinal O'Connell, Boston, Mass.:

"I, Edmund Joseph Savoie, a member of the Roman Catholic church, having studied the theology of that church, and having arrived at the conclusion that its exactions on human reason are inconsistent with my inner religious convictions, do deem it inadvisable to continue my affiliation with that body, effective this first day of January, nineteen forty-two.

(signed) EDMUND JOSEPH SAVOIE"

# On the Lookout

By JAMES J. MURPHY

## PROSELYTING FOR DEFENSE

SAVING AMERICA for the Catholic church is the ideal proposed to American youth by the Right Rev. Francis W. Walsh, vicar delegate of the Roman Catholic church to the U. S. armed forces. In a baccalaureate address at Manhattanville College to the affiliated Newman Clubs of New York City high schools he said in part: "I say you can give aid to your country now. First, you can remain loyal and faithful Catholics yourselves, and second, you can bring as many [non-Catholic] boys and girls to the Catholic faith as possible. . . They realize that there is a void in their life, but they don't know where or what it is. The Catholic religion would fill that void." (*N. Y. Herald-Tribune*, Jan. 26, 1942.)

Monsignor Walsh is in charge of the Army camps and naval stations along the Atlantic seaboard from New York to North Carolina. Resident chaplains in individual camps and naval stations are under his direction.

The newspaper item quoted above contains the enlightening disclosure that Catholic students of our public schools are officially organized within the school along denominational lines: "The Newman Clubs are the official organizations of the Catholic church in public and other non-Catholic schools." Catholic priests are assigned as chaplains of the different public schools and are organizers of the Newman Clubs. Father Francis Quinn is chaplain at Textile High School on W. 18th Street; Father Thomas O'Brien at Columbus High School in the Bronx, etc.

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## ADVICE TO THE LOVELORN

MOST REVEREND John F. O'Hara, highest ranking Catholic prelate affiliated with the U. S. armed forces, took occasion at the Waldorf-Astoria communion breakfast of 1200 Catholic women to ridicule the number and variety of America's defense movements as a "foolish dissipation of energy that is evident all about us". Relieved of this Coughlinite barb, he "called on Cath-

olic women to put aside 'self-seeking' and 'self-dependence' and to sacrifice and pray. He indicated that one useful sacrifice a woman can make is to refuse to marry a man in the armed forces so that she will not become an additional worry for him." (*N. Y. Herald-Tribune*.) It is typical of the conceit and arrogance of the unmarried Roman Catholic hierarchy that it should presume to make an arbitrary decision on the intimate, personal relations of individuals and propose it for universal observance. It would never occur to the bachelor prelate that a decision that might be advisable in one individual case would be disastrous in another. The next time a Catholic spokesman prates about his church's love for "the rights of individuals", it will be clearer than ever how to interpret it.

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## THE END JUSTIFIES THE MEANS

JESUIT Father Le Buffe conducted at the Waldorf-Astoria Hotel the twenty-third annual convention of the Newman Clubs of non-sectarian colleges throughout New York State and lower New England. He chose as the theme of the convention, "The Catholic Church—the Bulwark of Democracy."

Among other things Father Le Buffe said: "The entire philosophy of American democratic government today is based on the writings of Catholics alone and practically all of it by Catholic priests. . . The one bulwark against totalitarianism is the bulwark of natural rights. . . And the only one who has been successfully defining them is the Catholic Church. . . Not all dictators are wrong, for in wartime we must have some form of dictatorship. But if he (the dictator) preserves those [natural] rights, he is a dictator of the right sort." (*N. Y. Times*, Feb. 1, 1942.)

Jesuits claim that they do not teach that "the end justifies the means". The fact is that they do not teach it in theory but carry it out in practice. The above statements are a case in point. Father Le Buffe knows perfectly well that it is not true that our democratic government stems from Catholic writings, much less Catholic writings alone. He also knows that for centuries our democratic courts here and in England have magnificently defined natural rights. But he finds the opportunity of indoctrinating these youths with untruths that glorify the Catholic church—an "end that justifies the means".

## SANCTUM SANCTORUM

THE RECESSES OF TIBET are no more secret or inaccessible to the public than are the carefully guarded houses of priests and religious communities. This secrecy creates a taboo of holiness—and incidentally saves money by evading fire and safety regulations. Many "religious houses" are sheer fire-traps.

Air-raid protection threatened for a moment this artificial secrecy of rectories, convents and monasteries but not for long. In New York City the auxiliary bishop used his political influence to make arrangements that each religious house would appoint one of its members "control director". Let Bishop McIntyre describe in his own words the resulting advantages: "With this provision complied with, we are assured by the police officials that air-raid wardens in the fulfillment of their duties will deal [only] with the building control director, thus obviating the necessity of their entering or inspecting the premises." (*N. Y. Times*, Dec. 31, 1941.) It is to be gratuitously assumed that the unexamined "control directors" are qualified and, also, that they are conscientiously carrying out all precautions.

The New York Police Commissioner Valentine, appointed by Mayor La Guardia, is in virtual control of aid-raid protection. He is a zealous Catholic, a member of Our Lady of Guadalupe parish in Brooklyn.

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## ROMAN NEPOTISM

INDICATIVE of the cordial relations between the Vatican and the Axis was a recent recommendation by Premier Mussolini that King Victor Emmanuel confer the title of prince on the descendants of Marquis Francesco Pacelli, brother of Pope Pius XII. It will be recalled that the Pacelli brothers were both highly instrumental in effecting the Lateran Treaty of 1929 which is now producing the satisfactory results planned from its inception.

The Pacellis are one of the many noble families of Rome that are on the inside of the track in the race for Vatican titles and preferments. The *Collegio dei Nobili* in Rome makes a specialty of grooming the aspiring nobles for ecclesiastical dignities until after they are "placed", subsequent to their ordination. From then on their

fate depends on their native tact and on family connections in Vatican court circles.

The Cicognanis are another instance of such favoritism. Amleto Cicognani was appointed Secretary of the Congregation of Extraordinary Affairs, a Vatican bureaucracy; he was later named Apostolic Delegate to the United States. He now lives in luxury in a palatial residence in Washington, D. C. In a few years he will be created cardinal and will reside in Rome. His brother is also an archbishop and papal envoy; he will also be given a cardinalate.

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## INCREASE IN RELIGION

ATTENDANCE at church has increased since America's entry into the war, according to reports coming in from all parts of the country to the National Council of the Protestant Episcopal Church. The Long Island diocese reported the largest Christmas attendance in its history. All churches remarked that increase in religious offerings kept pace with increase in attendance.

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## MYRON C. TAYLOR

THE PERSONAL ENVOY of President Roosevelt to the Vatican recently showed for the first time a ten-minute motion picture of his first talk with the pope. He showed it at the communion breakfast of the Catholic Carroll Club, founded by ex-Countess Brady, financial 'angel' of the Vatican. Mr. Taylor said the Vatican took the picture and presented a copy to him as a present.

The *Herald-Tribune* described the motion picture as follows: "President Roosevelt's tall gray-haired Episcopalian representative genuflected several times as he approached the seated Pope, the pictures showed. The Pope rose, smiled, held his hand out in greeting and then began speaking volubly. Mr. Taylor appeared a bit nervous as the Papal guards in their multi-colored medieval uniforms escorted him in and out and his hands closed and opened noticeably at one point."

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IT was announced from Vichy, Jan. 17, that the pope had given 1,500,000 francs to parishes in France hit hardest by the war. Most of the pope's money comes from the United States.

## CATHOLIC CHURCH AND BIRTH CONTROL

DIVISION in the Catholic church on the subject of birth control was pointed out at the annual meeting of the New York State Federation for Planned Parenthood by its counsel, Mr. Morris Ernst. The *N. Y. Times* of January 28th reports his speech as follows: "Mr. Ernst said the Catholic church 'favors limitation of families on the grounds of health or where there is inadequate food or shelter or where incomes are low'. He remarked that the only difference between the federation and the Catholic church was that 'their [the church's] method doesn't work'. He told the members of the federation that the Catholic church was divided on the question of birth control, and that 'instead of a direct attack on the church, your attack should be in widening the division'."

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## THE CATHOLIC SOCIAL LAG

FREE RELIGIONS endorsed thirty years ago the formation of Girl Scout organizations. Of all denominations, Catholicism alone clung to the medieval notion of repressed womanhood. The pope's detestation of athletics for girls sporadically reaches the boiling point and releases steam in a public tirade against "pagan practices" and "womanly immodesty".

For thirty years even the American hierarchy, the "liberals" of international Catholicism, refused to approve a Girl Scout program. Fearing, on the other hand, to sponsor public opposition to a spontaneous social movement, the hierarchy compromised by winking at individual parish units of Girl Scouts in the few parishes where the pastors were sufficiently social-minded to approve of them. But no diocesan, much less national, organization of such units was allowed.

At long last, the National Catholic Welfare Conference, mouthpiece of the hierarchy, has found that its reactionary cause is hopeless and has given in to social pressure. In late December it countenanced the establishment of a national association of Catholic Girl Scouts.

The American hierarchy has "pulled a fast one" on the arch-reactionaries of the Roman *Curia*. The approval of the Catholic Girl Scout movement has been given

under the pretext of a national defense measure. When the war is over, the *Curia* will be faced with a *fait accompli*—and will be too dependent on the American hierarchy as its democratic front to run counter to its decision.

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## SILENCE GIVES CONSENT

BANKER AND INDUSTRIALIST, Cyrus Eaton of Cleveland, Ohio, has a tender spot in his heart for the church of Rome as an upholder of capitalism and the "established order". In consequence he penned a letter to the Apostolic Delegate in Washington asking the Catholic church to denounce German and Japanese paganism. "Once the church has spoken, Italy can no longer range herself on the side of these ruthless aggressors nor Ireland continue to remain aloof from the struggle . . . Must Rome, the ancient and august spiritual metropolis of the world, bow to Berlin and Tokio? Certainly it need not if the Catholic church exerts its great influence to the fullest measure in defeating the evil ambitions of Germany and Japan."

Mr. Eaton's naiveté proves that Rome can deceive even the elect.

The Catholic church has, of course, ignored the above request and continued its passive assistance to the Axis. The Apostolic Delegate obliged to refuse this forthright plea and unable to give the real reasons could not afford to publish a public answer.

Catholic Rome by its actions which speak louder than words gives its answer to the dilemma placed before it by Mr. Eaton: Denounce the Axis or bow to Berlin. It bows to Berlin.

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## BINGO VS. NATIONAL DEFENSE

A FIRST AID STATION was needed in the neighborhood of St. Helen's parochial school in Milwaukee. A little space in the school building would have served the purpose. The pastor turned down the request of the emergency medical relief committee. The *Milwaukee Journal* quotes him as saying, "bingo games played in the basement of the school during certain week nights make that area unavailable while upper floors of the building are taxed to capacity. . . ."

## SOME PHILIPPINE HISTORY

**T**HE CATHOLIC CHURCH has had much to do with the history of the Philippines both before and after their occupation by the United States. How much influence it will have there now under the rule of the Japanese invaders remains to be seen.

A band of Spanish Augustinian monks, in 1561, forty years after the discovery of the Philippines, settled in the islands and soon exerted great power there. They were followed in 1577 by the Franciscans, in 1581 by the Jesuits, in 1587 by the Dominicans, and in 1606 by the Recoletes. During the last century other Catholic religious orders settled in the islands—the Paulines in 1862; the Capuchins in 1886, and the Benedictines in 1895. The Benedictines are a non-centralized order, and although generally noted for their liberal social outlook, this is not the case in all its branches. American Benedictines, for example, are noted neither for their scholarship nor their liberal point of view. The Benedictines who settled in the Philippines and who still have a house there are members of the Congregation of the Primitive Observance; their numbers are recruited and imported from the peasant class in Spain. They entertain none of the progressive views of the Benedictines of the French or Beuronese Congregations, and at no time offered any opposition to Jesuit domination of the church in the Philippines.

Before the Filipinos revolted against their Spanish masters in 1896, the numbers of monks in the islands, according to the published statement of the Jesuits of Manila, were as follows:

Augustinians .....	644
Recoletes .....	522
Dominicans .....	528
Franciscans .....	475
Jesuits .....	164
Capuchins .....	36
Benedictines .....	14
Total .....	2,383

As a result of the report to Congress of the *First Philippine Commission*, appointed by President McKinley on January 20, 1899, the friars (but not the Jesuits) were obliged to leave the Philippines at the request of the Vatican of the Government of the United States. This report, transmitted to Congress on February 2, 1900, was published in four volumes by the Government, and contains an array of facts, supported by testimony of an unimpeachable character, all tending to show that the monks in the Philippines had declined in usefulness, and, in many cases, had become inordinately acquisitive, morally degenerate and politically offensive to the Filipinos.

It must be remembered, however, that when these monks arrived in the Philippines in the sixteenth century, they found some of the people "wholly savage and cannibal; others semi-barbarous; all of them pagan, idolaters, sunk in the densest darkness of superstition, slavery and vice". By the year 1900, barbarism had practically disappeared and slavery had been abolished, except in Mindanao, Casilan, Salu, Palawan and in some smaller islands adjacent to them, which are still inhabited chiefly by Mohammedan and heathen tribes. At that time, the number of Roman Catholics in the Philippines was estimated to be more than six millions.

No one has ever denied that credit for this is due to the Spanish monks during their three centuries of control of the Philippines. In many respects, these monks displayed great heroism and self-sacrifice in their missionary tours into the benighted interior of the islands. They built schools, hospitals, cathedrals and monasteries. But the form of civilization they established was nearer the civilization of the Middle Ages than that of the United States, and it would not have been difficult for other missionaries to have created a purer and nobler form of civilization than that produced by the Catholic monks. The fact remains, however, that whatever progress was made was due almost wholly to the labors of these Spanish monks and friars.

On the other hand, no one can disagree with the official report of the Philippine Commission that by the end of the 19th century the rights of the Filipinos were "shamefully invaded and ruthlessly trampled upon", and that the friars, all of them Spaniards, supported the Spanish rulers in their tyranny over the people. It was also brought to light that the hostility of the Filipinos was even more bitter toward the friars than towards their Spanish civil rulers; that of the two, the friars were more to be feared and hated. When the rebellion broke out, most of the friars were obliged to flee from their estates to save their lives; at the close of the year 1900, only 472 of them remained on the islands, so many of them had been slain or imprisoned.

Frank S. Bourns, chief surgeon of the volunteer American army, testifying before the above-mentioned Philippine Commission, was asked if, in his visits to the islands, he had discovered any antagonism to the friars. He replied that in every region he visited he found very marked antagonism, based upon the moral and financial abuses of the monks. He also affirmed that the people

considered themselves good Catholics but that they objected to the great power of the monastic and mendicant orders, which was grossly abused.

The following excerpts from other testimonies substantiate this:

#### 1) Testimony of Señor Melliza:

"The friar is the man who has tried to dominate the people, and the people have a great repugnance to the friars. One of the reasons that resistance to America was decided upon in the Philippine Islands was the fact that the friars' property was seen to be respected, and that they remained here. Furthermore, the property of the friars is not really theirs. The properties that they have were given them by the people, *not* for the friars themselves, but for the welfare of the givers' souls, and for the purpose of benefit to the people and the purposes of education and other benefits to the people."

#### 2) Testimony of Señor Rosario, a man of some importance in Luzon:

"It is impossible to retain here the religious corporations as they existed before, for they cause a great problem—one state within another state. As happens in every nation in the world in which there is clerical domination, Rome has power over the religious corporations, and consequently intervenes in the affairs of the nation; and it came to pass in former times here that Rome had more power in the state than Spain, for there were religious corporations here that combined and were very strong, and Rome had really more power than Spain in the country. The proclamation of the Governor-General speaks of the separation of Church and State, but this is not enough for the Philippine Islands. This idea, which is very well in free countries like the United States, is not enough for the Philippine Islands, which are very much governed by the religious corporations. . . If the property is returned to the friars an agrarian war will result, that is, such a war as we have now, a war of the agricultural classes against the property owners. If their property is taken away from them and they still remain here they will cause another war, for they have the protection of Rome. When I speak of Rome I refer to the Vatican, the Papal power."

When Señor Rosario was reminded by Professor Worcester, a member of the Congress, that there were many Catholics in America with the power of Rome behind them, and yet they produced no war, he said:

"The friar in the Philippines is entirely different from the friar in Europe or America. . . The friar here is not a religious person. . . He is not a Catholic who preaches religion. . . He is a factor in public life, capable of disturbing the public order."

3) Testimony of Señor José de Luzuriaga, of the Congress of the Island of Negros:

"A great many people in Negros have been shot through the unjust and calumnious denunciations of the friars. . . In the first place they complain of the grasping spirit of the friars. The friars wish to be the civil authority and the military authority; and they were the complete owners of a man's body and soul. The friar is the personification of autocracy, and has as his object the exploitation, spiritually and materially, of the native."

Most significant of all is the testimony of the Jesuits of Manila on the subject of freedom of religion in the Philippines, which was incorporated into the fourth volume of the Commission's report. After defending the history of the monastic missions in the Philippines, the Jesuits placed themselves on record as opposed to religious freedom as follows:

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<sup>1</sup> *Editor's note:* The "religious corporation" of which Señor Rosario spoke is unknown in the United States, cannot exist, in fact, according to American law in any part of the United States and its possessions. It was allowed by Spanish law in the Philippines and Puerto Rico and abolished after these territories were taken over by the United States. The Roman church religious corporation is a creature of the Roman Curia, existing and owning properties forever (by the "dead hand") without any relation to or dependence upon the civil law of a country. When President Taft visited Pope Leo XIII he told him frankly that such "supra-national legal entities" could never be allowed to exist by American law.

"Therefore religion—and, consequently, morality—being so universal in the Philippines, would it be advisable to introduce liberty of religious worship into this country? If by freedom of religion is understood religious tolerance in fact, by virtue of which no one can be compelled to profess Catholicism, or be persecuted for not being a Catholic, but each individual may privately profess the religion which suits his bent, then this liberty has always existed in the Philippines; and no Filipino or foreigner has ever been forced to embrace the Catholic religion.

"But if by liberty of religion is understood the granting to all religions—for example, to worship of Confucius, or of Mohammed—and to all the Protestant sects equal rights to open schools, erect churches, create parishes, have processions and public ceremonies, with the Catholic church, we believe that it would not only NOT be advisable, but it would be a lamentable measure for any government which may rule the destinies of the Filipinos.

"Two serious obstacles may oppose the rights of Catholicism in the Philippines. The first is the Americans who are now governing here, and the second is the Filipinos themselves. The Americans enjoy in America the most complete religious liberty. Why then should they not enjoy the same liberty on moving to the Philippines? We answer that each citizen should conform to the laws of the country in which he lives . . . The majority of the Philippine insurgents were addicted to Masonry. They had agreed a long time ago to work for the expulsion of the friars, and, drunken with the wine of liberty, they asked for all liberties, including religious freedom."

In view of the foregoing one can understand the justice and fairness of the conclusion of President Jacob Gould Schurman, who headed the Commission which heard all the evidence and studied the problem in all its phases, namely, that the Vatican be requested to withdraw the friars and that their properties be purchased by the Government and sold in small holdings to the actual tenants.

The efforts made by the United States to educate the Filipinos for democracy from that day till the Japanese attack against the Philippines on December 7, 1941, would have been in vain had this solution to the Philippine friar problem not been found and acted upon. The stranglehold of the papal power of Rome over the Filipinos, exercised through the "inordinately acquisitive, morally degenerate and politically offensive" friars, had first to be broken before educating the Filipinos to the principles of democratic government.



## LETTER FROM MANILA

BEFORE the Philippines were cut off from us by Japanese aggression, the following was reported by a Methodist missionary to the *Zion Herald* of Boston, Mass.:

"Because the Methodists have built strong foundations of church life in the Philippines, leaders of that church are being increasingly required to carry additional responsibilities in Christian union enterprises. This is noticeable in a new relationship of friendship being built up between the evangelical churches and the Aglipayan [independent Catholic] church, which has 1,500,000 membership. The writer was a sponsor at the consecration of a newly-elected bishop of that church several months ago in the Province of Ilocos Norte.

"The strongest force for progressive good government, for the improvement of educational and social standards, for the advancement of personal morality and for the enlarged emphasis on personal responsibility, grows out of the Protestant movement. This has been proved again and again in the last six years since the Commonwealth of the Philippines was set up.

"By and large the Roman Catholic church stands for authoritarian control and refusal to believe in the democratic way of life. The Jesuit order sponsors a radio hour which many times has ridiculed American democracy in ways that would not be permitted in the United States proper. This program, of

course, tends to overreach itself, and promotes resentment on the part of intelligent Catholics."



## DOLLARS FOR THE VATICAN—AND HITLER

THE SUM of \$300,000 was sent to the Vatican by the Catholic bishops of the United States as a gift to the pope for distribution at Christmas to war sufferers in more than twelve countries of Europe. Among the countries which benefited by these American dollars were: Poland, Portugal, Belgium, Holland, France, Luxemburg, Slovakia and Croatia. These are Nazi-occupied countries (except pro-Nazi Portugal) where this foreign currency would first buy relief for those in distress and then pass into the coffers of the Nazi war lords. Small sums also went to Ireland and (Nazi-occupied) Russia.

Although Vatican City is situated in the heart of Italy, with which the United States and Britain are at war, American money and uncensored mail can be transferred to Rome through the pope's delegates in countries of the United Nations.



THE FOLLOWING is from *The New York State Journal of Medicine*:

"A Nazi with heart disease must not use digitalis, which comes from a Jew, Ludwig Traube; and if he has a toothache, he may not use cocaine because he will be profiting by the work of Solomon Syriker. He must not treat typhus because he will have to avail himself of the discoveries of Widell and Weil. If he has diabetes, he must not use insulin because of the researches of Minkowsky. If he has a headache, he must shun pyramidon and antipyrin. If he has convulsions, he must put up with them, for a Jew, Oscar Leibrich, thought of chloral hydrate. And so on through the long list of great modern medical discoveries."

## HOW ROMAN CATHOLICISM CAME TO IRELAND

MANY TIMES we have pointed out that Roman Catholicism was not the form of Christianity practiced in Ireland from the time of Saint Patrick up till the twelfth century. Irish people refuse to believe that their ancestors received Roman Catholic beliefs and practices from the English.

The following quotations from the *Encyclopaedia Britannica* are in confirmation of this fact:

"EARLY in his reign, 1155, Henry III of England had, through his envoy, John of Salisbury, received from [Pope] Adrian IV the grant of Ireland 'as an inheritance', on condition that he should reduce to order the Irish Church and State. The so-called Bull 'Laudabiliter,' which defines the grant, rests on the sole authority of Geraldus Cambrensis; how far it is genuine is one of the puzzles of history, but the general submission of the Irish to Henry later would imply that some such papal privilege was the aim."—*Encycl. Britannica*, p. 602.

From this time onwards, the Christian church in Ireland became Roman Catholic. It also ended the "Golden Age" of Ireland, which was known as "the island of saints and scholars". The ruins of the monasteries and schools of learning, which were abandoned about the twelfth century, can still be seen all over the country—mute witnesses of the blight that fell on the Christian church in Ireland after Rome had taken possession of its religion, and (Roman Catholic) England of its soil. Edmund Austin, M.A. Professor of Modern History at Dublin University, writes further in the *Encyclopaedia Britannica* (p. 602-3):

"Meanwhile (1172 A.D.) during the winter the Irish bishops met at the Council of Cashel and, after enacting various reforms, declared (according to Geraldus): 'Divine office shall be celebrated according to the forms of the Church of England, for it is just and right that as Ireland has received her lord and king from England, she should accept reformation from the same source.'

"This, of course, was an implied assurance of the task with which the papacy had commissioned Henry. The submission of the Church was complete, nor was it a packed assembly, for

though Christian, Bishop of Lismore, the papal legate, seems to have been on Henry's side, Lawrence, Archbishop of Dublin, and the native prelates of Cashel and Tuam were present. Thus was Ireland presented to the English Crown as a papal fief; such was the basis of its authority till 1541, and the Irish themselves accepted the fact."



## AIRING CATHOLIC PROBLEMS

MANY local newspapers throughout the country are doing an admirable work by throwing open their correspondence columns to discussions on Roman Catholic problems. This is only fair, since these newspapers regularly publish a syndicated column by the Knights of Columbus entitled "Catholic Information".

Following is a good reply to such a column in defense of priestly celibacy in the Hartford (Conn.) *Times*:

### Celibacy

To the Editor of The Times:

The article in The Times Nov. 29 on "Catholic Information," defended priestly celibacy as right in the eyes of Jesus. It seems to me that the writer misconstrued the meaning of the Scripture quoted.

Jesus did not tell the rich young man to abstain from marriage. As a matter of fact God approves of marriage. Paul said, "It is better to marry than to burn."

When God made Adam, the divine record says he made a woman to be an helpmeet for him because it was not good for man to be alone.

Priest or minister, all should be accorded the blessed privilege of marriage. God blessed Adam and Eve in their union and placed His approval on their marriage.

Jesus did not marry because He was not just another man but God in the form of man come down to die for the sins of men. For Him to have married would not have been right because He was not man but God.

The priest, not being God but a man, is entitled, in the eyes of God, to marry. To deny him the right is tyranny.

Windsor.

THOUGHTFUL.

Another, demolishing the claims made by the Catholic church concerning papal supremacy, is as follows:

#### Papal Prerogatives

To the Editor of The Times:

I wish to take issue with Mr. O'Nolan when he says, "Christianity is a divine religion founded by Jesus Christ on earth designating the Pope of Rome as His earthly successor."

With the first part of the statement I have no quarrel, but the pope is not the successor to Jesus nor will he ever be.

The extravagant claims made by the papacy cannot be confirmed by the Bible. Nowhere in the Scriptures can we find Jesus delegating any power to the pope.

Peter was not the first pope as Peter was dead long before the papacy came into power. He had been slain by the pagan Roman power.

Papal supremacy in church matters dates from 533 A.D. when the Roman emperor, Justinian, by an imperial edict, made the bishop of Rome head of all the churches.

I wish to quote Pope Nicholas, "The pope can never be bound or loosed by the secular power, since it is plain that he was called God by the pious prince, Constantine. . . and it is manifest that God cannot be judged by man". — *Decreti Prima Pars, Distinctio XCVI, Caput 8.*

Windsor,

THOUGHTFUL.

#### DANGERS OF 'RELEASED TIME'

To the Editor of The Times:

Discussing religious teaching in the schools two correspondents suggested we "look at Europe," and "witness Germany and Russia."

Let's look at Germany, which is the most striking example. Not many years ago Germany was a very religious country. Of course, it had religious teaching in its schools. I attended German schools for a number of years. Twice weekly the children

were segregated into Catholics, Protestants and Jews: sheep, goats and outcasts marching off to their denominational religious classes, given on school time. The Protestant children learned that they ought not go into a Catholic church because they might be swept out of it with a broom. The Catholic children were taught it was mortal sin to enter a Protestant house of worship. As to the synagogue, why, who ever heard of Christians going to such a place. I do not recall ever having heard a plea for understanding or tolerance of another person's religious views.

The German children knew the tenets of their respective religious creeds quite well. They did not know, and they seldom learned as grown-ups, to apply the best of their religion to the routine of their daily life in order to bridge the chasms existing among denominational groups. Calling themselves Christians they lived in the well-known dog-and-cat fashion. The 30-odd parties in the German Reichstag graphically demonstrated the point. From the days of his infancy, the German learned distrust and hate. He did not learn tolerance or the meaning of co-operation.

Our union was built on the will to be a free people, on tolerance and on co-operation. Germans, and other nationals who came to these shores, who never got along together, suddenly learned that in the New World diversity of opinion or creed was no hindrance to national unity, that tolerance was something that really could be practiced, that co-operation among men and creeds and nationalities is "the last best hope of earth."

By all means, let us look at Europe and ponder. But let us not copy the errors of the Old World.

E. P.

#### STILL \$1.00 A YEAR

DESPITE rising costs of materials and production we do not want to increase our yearly subscription rate beyond the convenient \$1.00 a year (Canada \$1.25). We look to those who can afford to do so to make up the deficiency in our budget by contributing what they can towards our sustaining fund. This is necessary for the continuance and expansion of a magazine like ours which carries no commercial advertising.

## QUESTION BOX

**Q.** In your magazine for December (page 25) you mentioned that Catholics must have at least "attrition" for their sins in order to benefit by the priest's absolution in confession. What does this "attrition" mean?

**A.** The Catholic church divides sorrow for sin into two kinds: "contrition", which is sorrow for sin because of love of God; and "attrition" which is being sorry for your sins because of the fear of going to hell if they are not forgiven. It is generally held in Catholic theology that few people can have real "contrition" for their sins, and it is taught that it is sufficient to have "attrition" if accompanied by the absolution of a priest. This is the reason why Catholics are so anxious to have a priest to absolve them before they die.

It can easily be seen that this "attrition" is not real sorrow for sin, much less true repentance, since it means that a person is not sorry for sin out of love of God, but only out of selfish fear of the pains of hell, and that, if there were no hell, he would not be sorry at all, but would go on sinning without remorse.

**Q.** When I showed my Catholic friend a newspaper account of Brother Leo who recently left his monastery and became a layman, he told me that a Brother or a nun could leave and even get married since they take only "simple vows". Please tell me what this means?—T.B.L., Brighton, Mass.

**A.** The question of vows in the Catholic church is very complicated. There are three kinds: a simple vow, a solemn vow and a perpetual vow; both simple and solemn vows may be either perpetual or merely for a stated time. Solemnity of ceremony has nothing to do with making a vow solemn or simple. A simple vow of chastity, for instance, may be taken with great ceremony (as it is by most "brothers" and nuns) with lighted candles and with candidate prostrated before the altar. What makes it a simple vow of chastity is the fact that, if the person should break it and get married

without the permission of the church, the marriage would be valid although the person would thus commit an illicit act. On the other hand, if a person who takes a solemn vow of chastity gets married without permission, then the marriage is *invalid* as well as *illicit*.

It is not generally known that most Roman Catholic priests do not take any explicit vow of chastity. By accepting ordination to the secular priesthood (the vast majority of parish priests are "secular" priests) the priest is merely given to understand that he will not be allowed to marry legally, that is, he must remain a celibate—much the same as cadets at West Point and Annapolis. Unless a priest gets *legally* married he is considered by the Catholic church as remaining a virgin.

## THE EDITOR'S MAILBAG

### POSTAGE

OUR GRATITUDE to those who have been adding a little extra to remittance for renewal to their subscriptions to cover cost of postage. Requirements by the post office for second-class mail would hamper us and embarrass many of our readers.

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### A RELIGIOUS WAR

"Everyone who reads the CONVERTED CATHOLIC must find in it information that can be easily substantiated; and we are really grateful to the editors for having provided us with material that is an easy guide to help in finding who is behind this 2nd phase of the World War. As Winston Churchill has put it—this is a 'religious' war. Goodness knows, there are plenty of higher-ups in our society who are performing admirably for the fascist forces—and who are guilty of the sabotage that is usually attributed to 'communists'. Anyone who has average common sense knows full well that the Roman Catholic Hierarchy denounces all heresies as 'communistic'; thereby frightening people, so that it may proceed stealthily in its insidious manner to the destruction of democracy."

—D. G. B., Bakersfield, Cal.

## BLACK MASS

"I could enlighten the writer of the item about 'Black Masses' in your February issue (p. 55). They are still going on in Paris and I saw more than one of them. They do not mean much to anyone who does not believe in the 'Real Presence'. And I must correct you for using the term 'profligate priests' in this connection. I have met quite a few profligate priests who were still in good standing in the Catholic church.

"I understand that the French kings often had masses said in the Chapel at Fontainebleau which were akin to the 'Black Mass'—this is pretty well authenticated."—M. C. F. San Diego, Cal.

\* \* \*

## NITRO-GLYCERINE

"I HAVE seen two copies of your magazine and greatly admire the way in which you handle the subject of the Roman Catholic church—with a wise mixture of fulminate of mercury and nitro-glycerine."—J. H. G., Chicago, Ill.

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## WIDE-AWAKE

"WHILE I have no interest in your religious work, I am conscious, nevertheless, of the splendid contribution you are rendering the cause of liberty through the medium of your publication. Unlike many citizens of Jewish ancestry, I am apprehensive of the grave danger our nation and its free institutions are facing from the steady encroachments of the power of the Roman Catholic hierarchy. I believe that the aim of the hierarchy here and elsewhere is to dominate both the religious and political life of all the people.

"In every country where the state is in collusion with the Roman Catholic church, the blessing of real liberty and equality is totally blacked out. Instead, illiteracy, gross exploitation, poverty, oppression and persecution is the lot of the common man. Italy, Spain, Portugal, Poland, Ireland and practically all Latin American countries are fair examples. For this reason, in my opinion, your fight against the shrewd political maneuvering of the Vatican to control the affairs of our country deserves the support of all liberty-loving men and women, be they Protestant, Catholics or Jews.

"It is my earnest hope that your fight

against evil schemers in our midst will be successful, in spite of the power and wealth aligned against you and others of the same mind."—I. M. S., Miami, Fla.

\* \* \*

## A GOOD DOLLAR'S WORTH

"ALTHOUGH my subscription to THE CONVERTED CATHOLIC, I believe, has some time to run, I am enclosing the check for its continuance. I would not miss your magazine for anything. If I had only one dollar to eat on I would rather fast for a few days and send you the dollar. That is how much I appreciate your magazine."—A former Roman Catholic, Miami, Fla.

\* \* \*

## JAPANESE AGENT

"IN connection with Mr. Murphy's article on 'Japan and the Catholic Church', I would like to recommend to your readers the Dec. 22 issue of George Seldes' *In Fact*, in which Frederick V. Williams, registered with the State Department as a Japanese agent, is described as having been publicity director of the Eucharistic Congress in Budapest in 1938, and publicity director for the Western Province of the Dominican Fathers."—S. E. J., Lawrence, Mass.

According to *The Los Angeles Times* of Jan. 29, 1942, this same Mr. Frederick V. Williams, indicted as a Japanese propaganda agent by the Federal Grand Jury, also directed public relations in the United States for the Eucharistic Congress in Manila in 1937.

\* \* \*

## AT MIAMI

"From Washington, Msgr. Fulton J. Sheen has come to the Roney Plaza to rest and work under the Miami sun."—Danton Walker in N. Y. *Daily News*, Feb. 2, 1942.

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NEW YORK, N.Y.

7 APR '42



# THE CONVERTED CATHOLIC

(Title Registered U. S. A. Patent Office, 1919.)

**"IF CHRIST BE NOT RISEN"**

**FALANGE-CATHOLIC IDENTITY**

**STATUS OF CATHOLICISM IN  
NAZI GERMANY**

**INS AND OUTS OF THE JESUITS**

**CATHOLIC PLAN FOR  
PAN-AMERICA**

**COUGHLIN CHAMPS AT THE BIT**

**April, 1942**

**220 WEST 48TH ST  
NEW YORK CITY**

# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

**EDITED BY FORMER ROMAN CATHOLIC PRIESTS**

**Editor-in-Chief: L. H. LEHMANN**

**Associate Editors: JAMES J. MURPHY  
GEORGE M. STRITTER**

**Contributors:**

**REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.**

**REV. A. MALINVERNI, D.D., T. C. MARSHALL**

**Vol. III (New Series)**

**April, 1942**

**No. 4**

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# ✠ Converted Catholic ✠

"When thou art converted, strengthen thy brethren."—Luke xxvii:32.

Vol. III (*New Series*)

April, 1942

No. 4

## "IF CHRIST BE NOT RISEN"



THE WORLD has had many religious leaders. Some have been men of impressive character and exalted purpose who have made a compelling appeal to vast numbers of their fellow beings. But they lived out their time and passed into the obscurity of death. To the Christian faith belongs the unique distinction that its adherents down the centuries have sustained the unshakable conviction that its Founder triumphed over death and still lives.

Confucius, a master moralist, taught men the principles of virtuous living five centuries before the coming of Christ. Gautama, the rigid ascetic who established Buddhism, consoled the teeming millions of the Orient with belief in reincarnation, teaching that failure to attain eternal salvation in one span of existence on earth could be made up in a succession of lives. Mohammed, the camel driver, founder of Islam, gave hope of eternal bliss to other millions. So powerful a figure did he become that Carlyle said of him: "No emperor in his tiara was obeyed as this man". All these men were strong leaders, whose teaching and influence still affect hundreds of millions of their followers. But they themselves are dead.

Of One alone among the founders of great religions is it firmly believed, as countless numbers of his followers will exclaim on Easter morning in this year of 1942, "He is risen!"

Between the crucifixion on Good Friday and the resurrection on Easter morn, Christ was indubitably dead; the Light that had come into the world was hidden in the darkness of a rock-hewn tomb. Had Christ not risen, his teaching,

his promises, faith in a future life, would indeed have been empty. Vain too would be the faith and hope of Christianity today, when abysmal darkness has fallen upon the world, when millions face disaster and death in battle that those who survive may glory in a world made decent and fit to live in.

Christ's resurrection not only confirmed mankind's hope of immortality, the firm and ingrained conviction of man's future life. It was also final and conclusive proof of the divine nature of Christ. It thus affirmed the whole Christian thesis upon which our Western civilization is founded, that men are freed from sin and death by a Saviour. From this flows our right to freedom and liberation from the tyranny of would-be infallible popes and voluble dictators. Christ alone could and did save and free us, because he was God as well as man. His resurrection was proof of this.

St. Paul reduced it all to a few terse, unequivocal words:

"If Christ be not risen, then is our preaching vain, and your faith is also vain."

"If Christ be not raised, your faith is vain; ye are yet in your sins."

Today as never before the democracy-loving nations of the world need to deepen their faith in Christ's resurrection. Millions are being enrolled to face death in defense of a way of life that is believed to stem from true Christian teachings. Christ died to make men free. He rose from the dead in proof of the lasting effects of his work. That men and institutions have counterfeited his religion to enslave men and nations should be an aid to a re-enlivening of faith rather than a source of disillusionment. For it is safe to say that without Christ who still lives to keep men free, humanity's hope for freedom and decency on earth and belief in eternal life would long since have weakened and died.

Though the present global war has turned the earth into a Golgotha, though a pall of darkness and sinister foreboding is spread on all sides, the true Christian never loses faith. Easter 1942 should fire anew the hope for a new world that will be sane and free. Every individual, be he soldier or civilian, can take heart from these undying words of the Christ who passed into the valley of death and arose triumphant:

"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."



## EDITORIAL NOTES AND COMMENTS

### NEED OF RELIGIOUS CONTROVERSY

**T**O SURRENDER the right of dissident religious opinion, even in wartime, is to surrender the heritage that insures the very freedom for the preservation of all that has been won in the past, and for which the United Nations are now battling to the death. To do so would be to quench the fires that light the way to a future free world. If you enchain the word of freedom, you kill its spirit. If you suppress constructive criticism, you suffocate the life-giving principle of all liberty and progress.

Truthful and factual criticism is the very life-blood of democracy and freedom. Cease to call attention to the aims and methods of any large, powerful faction, and immediately it gains position to impose its unquestioned authority over all other groups. It was in this way that Fascism and Nazism gained ascendancy in Europe.

This is all the more important in the field of religion, more so in the case of an international church organization with political aims, which by its very nature is dogmatic and intolerant, and is known to history as invariably lending its support to reactionary movements. The Protestant Reformation never would have happened if priests and leaders of the Catholic church itself had feared to question its most sacred teachings and practices. Religious liberty would not have survived to this day had Protestants not continued to exercise their rightful freedom to enter into open discussion and controversy with the church of Rome.

What disturbs us is the number—small though it be—of Protestant ministers and leaders who would now hush all criticism against the Catholic church, who even go so far as to envy its authoritarian set-up and who lament the lack of a like authoritarian control among Protestant bodies. Protestantism's gains would soon disappear if Roman Catholicism is appeased to the point where criticism of its aims and activities is no longer welcomed and sustained.



### JAP-VATICAN COLLABORATION

**D**ISPATCHES from Washington report Japanese negotiations with the pope to secure a resident ambassador at the Vatican. Two urgent appeals to the pope by the United States Government against it have so far been ignored. A like appeal by the British Government has been ignored. It is feared that papal concurrence in the matter will convince the whole Catholic world of the Vatican's favorable attitude toward Japan's vast Pacific conquests.

These appeals by America and Britain are sure to be resented in Rome, and the Vatican will probably defend its position on the ground that "expediency" requires the appeasement of the victorious aggressor in the Pacific in order to safeguard Catholic missionary enterprises in the Philippines, Malaya and the East Indies. So far, Catholic missionaries in these places have received favored treatment from the Japanese. It is not unusual for the Vatican to place expediency above vital moral issues.

## PAPAL INFLUENCE IN SOUTH AMERICA

THE POPE'S DELEGATE in Washington, Rev. Amleto G. Cicognani, went out of his way on February 14 to deny that the Vatican attempted to influence Latin-American countries against the United States at the time of the recent Inter-American Conference at Rio de Janeiro. He did so to counteract substantially identical reports in the press of North and South America that on the eve of the conference the Vatican managed to make known its attitude toward it, and that the Vatican was strongly opposed to a direct or indirect involvement of South American countries in the war. The Pope was reported, through "circles close to the Vatican", as having made his mind known at an audience with the Spanish Ambassador, at which some South American diplomats were present.

It is to be noted that the apostolic delegate admits that the Spanish Ambassador was received in audience with the pope who "expressed the hope that Spain will always remain faithful to its Catholic traditions". He denies that the other South American diplomats were present, and thus gives the impression that they could not have learned what the mind of the pope was on the matter.

The Vatican, however, has other means besides papal audiences to make known its wishes to Catholic countries, and sufficient evidence has come to light about its wishes with regard to South America. It is well known that an identity of interests exists between the Catholic church and the Spanish Fa-

lange, and that this latter, from its headquarters in Madrid, directs opinion in all the Americas in favor of the Axis and in opposition to United States' interests. The Bishop of Madrid is the director of the leaders of the Falange Youth Front; its propaganda is carried to South American countries by Catholic priests.

Whether the South American diplomats at the Vatican were present or not at the audience given to the Spanish Ambassador matters little. The fact is that what the pope desires for Spain he desires also for South American countries.



## THE BROTHERS STRASSER

OTTO STRASSER, a partner of Hitler in the formation of the Nazi Party, is now in Canada and is head of the German "Black Front". He is regarded with suspicion, however, by true defenders of democracy in the United States and England. It will be remembered that it was he who made it known that the German priest Father Staempfle, not Hitler, really wrote *Mein Kampf*.

Like Hitler, Otto Strasser is a Roman Catholic, and he has a brother, Bernard Strasser, who is a Catholic priest and now in this country as a "refugee". The doubts about Otto and his "Black Front" have been further confirmed by the expressed antagonism of his priest-brother Bernard toward the Free German Movement founded in New York; he recently charged that it was established "by Communists and Jews" and is directed "against my brother Otto".

This charge was made in a letter published in the New York German-language publication "*Aurora und Christliche Woche*", in which the German priest also attacked (Catholic) Prince Lowenstein for participating in the anti-Hitler movement in America. "It is regretful", he stated, "that the Jewish-maintained Prince Lowenstein is supporting the movement as a 'Catholic leader'".



### CANONIZATION OF COLUMBUS

VATICAN authorities are again seriously considering making Christopher Columbus a saint. A plea for his canonization in 1870 received considerable support from the College of Cardinals as well as from American, Italian and Spanish bishops, and was postponed only on account of the outbreak of the Franco-Prussian war.

According to a telephone report to the New York Times on February 15, Pope Pius XII has now been persuaded to take the matter up again on the petition of several thousand Americans. The only difficulty about making the discoverer of America a saint in heaven, to whom Catholics can pray for gifts and favors, is the doubt cast upon the legitimacy of his youngest son Fernando. A passage from Columbus' will seems to prove that Fernando was born out of wedlock since his father's union with his mother, Beatrice Henriquez de Aranda, was not blessed by the Catholic church.

Enrolling the Italian discoverer of America in the Catholic calendar of saints would be a very expedient move just now. It would please both fascist Italy and democratic America.

### JAP-FRANCO COLLABORATION IN MANILA

FURTHER proof of the extent of Falange-inspired fifth-column activity among the Filipinos was had by a United Press report from Madrid on February 16. It told that Dias Amado, a Spanish film producer, had negotiated with the Japanese legation there for the sale of a Spanish propaganda movie entitled "Raza", which already had been sent to Manila "to persuade the Filipinos that Japan admired the Spanish peoples".

Admiration for Franco Spain and Salazar's Portugal was already a part of the Jesuit propaganda activities in the Philippines long before the Japanese arrived. It is not difficult to imagine how willingly the Jesuits in the Philippines will now endorse this Franco propaganda film which could not have been shown while the United States was in possession of Manila.



### RELIGIOUS PERSECUTION IN JUGOSLAVIA

BITTER persecution is being waged against patriarchs and priests of the Orthodox church in Yugoslavia. Patriarch Melinirovitch has been banished from his position as head of the National Orthodox church. The Belgrade School of Theology has been closed. Croatian monasteries have been confiscated. Many Orthodox priests have been cruelly murdered or imprisoned. Bishop Platon has been put to death.

Croatia, which is largely Roman Catholic, is under Italian domination, and great pressure is being exerted to

force the Orthodox church minority to become Roman Catholics. The aim of the Nazi-fascist New Order is thus to set up a single totalitarian church as well as a single totalitarian state power.

This works in well with the long-standing aim of the Vatican to bring the Greek Orthodox churches into submission to Rome. Bitter jealousy has existed between the hierarchies of the Roman Catholic and the Greek Orthodox churches since the 11th century when the great schism occurred between Constantinople and Rome. Victory of Hitler's armies over Russia would also open up the way for the Vatican's victory over what remains of the Russian Orthodox church there.

### NEEDLESS ALARM

**B**IRTHS in the United States during 1941 totalled 2,500,000, according to figures recently released by the Census Bureau in Washington. Deaths were 1,410,000, making a yearly population increase of 1,090,000 by births alone. This twelve-month increase equals the entire population of the State of Oregon. Marriages in 1941 also reached the unprecedented high of 1,565,000. It is further noted that the birth rate was 18.8, which is only slightly exceeded by the German birth rate of 20 in 1940.

Alarmists who periodically predict the quick extinction of America as a nation because of declining birth rate should be chastened by these figures. Typical of the scare tactics they employ was the ridiculous statement some time ago by the Jesuit Father Robert I. Gannon, President of Fordham University, that "If the present [birth]

rate were to continue, all birth would be controlled out of existence by 1961 . . . by 1961 we shall be a dying nation."

Facts and figures abundantly prove that democratic America is by no means as decadent and Godless as Father Gannon and his like would have us believe.

## Catholic 'Axis' Seen Forming

By ALLEN HADEN

Special Radio to The Post

Copyright, 1942, New York Post and Chicago Daily News, Inc.

BUENOS AIRES, Feb. 13.—Formation of a Catholic Axis by Vichy-France, Spain and Portugal is the objective, of

**EXCLUSIVE**

Generalissimo Francisco Franco of Spain and Premier Antonio de Oliveira Salazar of Portugal, who met for important conversations at Seville yesterday, according to a well-informed diplomatic source here.

According to my informant, the principal duty of the Catholic axis is to capitalize on the pro-fascism of strongly Catholic circles in Latin America with the purpose of recapturing Latin America.

Above clipping is from the New York Post of February 13, 1942. A pro-fascist Latin-Catholic bloc of nations, to include South American countries, has long been visioned by the architects of the Nazi-fascist New Order. Its aim is to counteract the influence of Protestantism and democracy on Catholics everywhere.

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## CATHOLIC ROLE IN PAN-AMERICA

**C**ATHOLICS in Canada and South American countries are expected to play an important role in Pan-America. This was clearly expressed by the Rev. A. L. M. Danis at a recent communion breakfast of the C. Y. O. in Ottawa. The *Ottawa Journal* of January 19, 1942, reports him as follows:

"United States Roman Catholics as well as Canadian Roman Catholics have nearly always allowed others to take the initiative in the formation of external policies, with the consequence that the South American Catholic population has had the impression that the United States was predominantly a Protestant country.

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 per cent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater, and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Leo XIII and Pius XI."

It must always be borne in mind that when Catholic spokesmen talk of the "ideals and traditions of Christianity" they mean the organizational teachings and practices of the church of Rome, not the free acceptance of salvation inherent in Evangelical Christianity. Like Hitler, they seek to restore what Nazi-Fascism calls a "positive Christianity, (*ein positiven Christentums*)", as the Nazi-Socialist Party Program has it), an integrated, dictatorial church religion. This was the

kind of "Christianity" fostered by the Holy Roman Empire in pre-Reformation times, when civil rights were dependent upon faithful adherence to the one legally established church of Rome. Jews and heretics, when not persecuted or put to death, were merely tolerated as expediency demanded.

It is claimed that South Americans are more than 90% Roman Catholic, and with a hoped-for increase in the Catholic population of the United States and Canada, the "grand strategists" of the Catholic church look forward to a time when the Catholic church by force of numbers will be supreme in North and South America. Pan-American solidarity is now eagerly sought as our greatest defense against Axis assault. Although it is admitted by Catholic church spokesmen that South Americans are mostly Catholic in name only, they boast that by political control in Latin America the Catholic church could wreck the hopes of Pan-American solidarity if favored treatment is not accorded to the Catholic church both in North and South America.



## PRO-NAZI CATHOLIC WEEKLY OUTLAWED IN COSTA RICA

COSTA RICA is close to America's vital Panama Canal. Nazis, Fascists and Falangists have been active there and have had the support of Catholic church groups.

Evidence of this was had in a special cable dispatch to the *New York Times* of March 8, 1942, that the President of Costa Rica has been forced to outlaw the "pro-Nazi Catholic weekly *Epoca*", under powers granted to him by Congress. It was stated that "his action was based upon the fact that he considered the weekly an organ of the Nazis, Fascists and Falangists". Yet in the United States many people want to cherish the belief that the Catholic church would never lend its support to the Axis either in Europe or America.

# THE INS AND OUTS OF THE JESUITS

By L. H. LEHMANN

**N**O ONE should think it strange that we continue to point to the Jesuits as the chief cause of the anti-liberal and un-Christian policies of the Roman Catholic church. To be anti-Jesuit does not necessarily mean being anti-Catholic. The best elements in the Catholic church itself have been the bitterest enemies of the Jesuits.

Proof of the subversive influence exercised by the Jesuits, in both spiritual and civil affairs, throughout the 400 years of their existence, is plentifully evident by the number of times they have been disbanded by the Catholic church itself, by the Catholic people, and by liberal and progressive governments in Catholic and non-Catholic countries. They have been expelled, at one time or another (many times over in some countries), from practically every country in the world. The one great exception has been the United States, where they have always flourished unmolested. They have even been opposed by the small minority of Catholics in England. Cardinal Manning in his diary traces the cause of this intense hostility to the Jesuits to their alliance with "Ultramontanist"<sup>1</sup> and political reaction.

Following is a *partial* list of countries and dates of Jesuit expulsions from 1555 to 1931, and it speaks for itself. It has been compiled mainly from the work of the noted Jesuit historian Rev. Thomas J. Campbell, S.J., under the title "*The Jesuits—1534-1921*", published by The Encyclopaedia Press, N. Y., 1921.

<sup>1</sup> Political supremacy of the Roman papacy.

The Jesuits were expelled from:

Sargossa .....	in 1555
La Palinterre .....	" 1558
Navarre .....	" 1561
Vienna .....	" 1566
Avignon .....	" 1570
Antwerp .....	" 1578
Portugal .....	" 1578
England .....	" 1579
England .....	" 1581
England .....	" 1584
England .....	" 1586
Japan .....	" 1587
Hungary and Transylvania .....	" 1588
Bordeaux .....	" 1589
The whole of France .....	" 1594
Holland .....	" 1596
Turin and Berne .....	" 1597
England .....	" 1602
England .....	" 1604
Denmark .....	" 1606
Venice .....	" 1606
Venice .....	" 1612
Amura, Japan .....	" 1613
Bohemia .....	" 1618
Moravia .....	" 1619
Kingdom of Naples .....	" 1622
Netherlands .....	" 1622
China and India .....	" 1623
Turkey .....	" 1628
Abyssinia .....	" 1632
Malta .....	" 1634
Russia .....	" 1723
Savoy .....	" 1724
Paraguay .....	" 1733
Portugal .....	" 1759
France .....	" 1761
France .....	" 1764
Peru .....	" 1767
Spain, Sicily, Naples .....	" 1767
Parma .....	" 1768
All Christendom, by bull of	
Pope Clement XIV.....	July 21, 1773
Russia .....	in 1776

The 19th century was admittedly the most disastrous of all for the Jesuits. They were restored by Pope Pius VII in 1814, but were expelled from:

France .....	in 1816
Netherlands .....	" 1816
Moscow and St. Petersburg .....	" 1816

Belgium .....	" 1818
Brest (by the people) .....	" 1819
Russia .....	" 1820
Spain .....	" 1820
Belgian schools .....	" 1826
France, 8 colleges .....	" 1828
Great Britain and Ireland .....	" 1829
France .....	" 1831
Portugal .....	" 1834
Spain .....	" 1835
Rheims (by the people) .....	" 1838
Argentine .....	" 1841
Lucerne .....	" 1845
France .....	" 1845
Switzerland .....	" 1847
Papal States, Genoa, Austria, Gal-	
cia, Switzerland, Bavaria, Sar-	
dinia, Sicily and Paraguay.....	" 1848
Colombia, S. A. ....	" 1850
Spain .....	" 1851
Turin and Venice .....	" 1859
Ecuador .....	" 1861
Spain .....	" 1868
Rome .....	" 1870
Guatemala .....	" 1871
Switzerland .....	" 1871
Germany .....	" 1872
Brazil .....	" 1873
France, all colleges .....	" 1880
Portugal .....	" 1910
France .....	" 1912
Forbidden by Catholic bishops in	
Capetown, South Africa, till.....	1926
From the Spanish Republic..... in	1931

Examination of the above dates will show that the Jesuits were expelled always when liberal principles of government and true Christian aspirations in the people of the Catholic church attained the ascendancy. They succeeded in creeping back as allies of political and ecclesiastical reactionary elements as soon as the tide set against these aspirations of the people and their efforts toward true Christian reform. Popes, bishops and priests have sided with the people in determined opposition to the policies and teachings of the Jesuit Order. For they recognized that the Jesuits have always been an organism within the great body of the Catholic church that continually shows itself to be destructive of Christian brotherhood and religious tolerance. One

brave pope, Clement XIV, succeeded in having the Jesuits totally abolished from all Christendom in 1773. Yet, despite this, they contrived to have their order restored by Pope Pius VII in 1814.

The first expulsion in the above list, for instance, was effected by the Archbishop of Saragossa who supported the distinguished Dominican theologian, Melchior Cano, in his open denunciations of the Jesuits from pulpit, platform and press. This great preacher accused the Jesuits not only of "constituting a danger to the Catholic church," but of actually being "the precursors of Antichrist." (See Campbell, Vol. 1, p. 52.) In an effort to appease him, the Jesuits used their influence to have him appointed Bishop of the Canary Islands. But he later regretted having accepted this dignity and resigned his bishopric in order to be free to return to the attack against the Jesuits. Prophetically he declared:

"God grant that I may not be a Cassandra, who was believed only after the sack of Troy. If the Jesuits continue as they have begun, there may come a time, which I hope God will avert, when the kings of Europe would wish to resist them but will be unable to do so."

The Jesuit party controls the Catholic church as the Nazi party controls Hitler's Third Reich. The Jesuits see to it that popes are elected who are amenable to their dictatorship, or that they will become so after they ascend the papal chair. Pope Pius IX, for instance, was a liberal and hostile to the Jesuits before his election; but he turned out like Leo XII, who was so anti-Jesuit before he became pope that his election, says Campbell, "threw consternation among the members of the Order," but "*when he became pope he understood better the facts of the case and became one of the warmest friends the Society ever had*".

How much the Jesuits intrigued for the collapse of the French Republic in World War I can be understood from the fact that France had expelled them from the entire country in 1912, just two years before the war began. They are now safely back again under the protection of the Men of Vichy.

Germany took the Jesuits back in 1910, but against the wishes of the German Catholic bishops. Having control of the *Collegio Germanico* in Rome, however, they have since seen to it that those bishops were succeeded by a new generation of bishops obedient to Jesuit control—and with whom Hitler would have little fault to find. Hitler has not banished the Jesuits from his Third Reich, and Goebbels is a product of Jesuit training.

In Italy it was the Jesuit Father Tacchi-Venturi who engineered the pact between Mussolini and Pope Pius XI, which was signed at the Lateran in 1929—the starting date of Fascism's series of aggressions against democracy.

Like Nazism and Fascism, the Jesuit Order also has its "Aryan Paragraph"—Jews, up to the fourth generation, are barred from membership. This first appeared in the statutes of the Order in 1593, was confirmed in 1608 and is to be found in the latest official edition published in Florence in 1893. General councils of the Order have many times proclaimed that Jewish descent is to be considered as "an impurity, scandal, honor and infamy".<sup>2</sup>

It is thus not surprising that Jesuit leadership today strives to draw the Catholic church away from union with a universal democratic brotherhood of nations, and into alignment with the hierarchical New Order of Nazi-Fas-

cism. Today the control of the Catholic church by the Jesuits is more complete than ever before. This explains why the Catholic church, from which great movements toward liberty and freedom in the past have come, has contributed so little to progress in modern times.

*Reprinted (and revised by the same author) from "Protestant Digest."*



## WHAT THE VATICAN THINKS OF US

AMERICAN newspaper men who have been correspondents in Rome know of the unethical manner in which the Vatican distributes its news. It was axiomatic among them that their expense account in Rome had to be double that in other cities of Europe. Monsignor Pucci was and still is head of the Vatican press, and it was necessary to subscribe to his service or else allow themselves to be scooped on Vatican news. Even then one was never sure which was the correct version of the news among the many given out; what was asserted one day was denied the next. Westbrook Pegler, a Catholic himself and often a victim of the Vatican news system, once wrote a caustic column about it.

Now this Monsignor Pucci has to depend on the 500-odd Catholic newspapers in the United States which subscribe to his service via Lisbon, Portugal. But he has been busy also transmitting anti-American speeches to South American countries. He apparently has sold his service to the Nazi Transocean News Service, for (according to *Time* magazine of Jan. 26) this latter publicized in Latin American countries a speech on the United States by Monsignor Pucci, in which he made the following charges:

1. *The United States is atheistic:* "More than 50% of the U. S. population constitutes an atheistic mass."

<sup>2</sup> Cf. *Institutum S. J.*, pp. 278, 302; also *Jesuit Lexicon*, p. 939, and E. Boyd Barrett, *The Jesuit Enigma*, p. 42.

2. *The U. S. leads in the practice of birth control*: "The plague of birth control has invaded all nations, but indisputably the United States has led the world."

3. *Protestants have no families*: "In the United States the family, outside the Catholic church, is family in name only."

4. *The United States has closed its doors to Europe*: "This country. . . during the 19th century was able to develop its energies and its riches thanks to the unending stream of men from Europe. . . but now has closed its doors in their faces, treating them as tiresome and undesirable beggars."

This is all part of the campaign of Catholic *Hispanidad* to turn Latin American countries away from collaboration with the United States, Britain and Russia and force them into the orbit of the Axis.



## SIMPLE STORY OF CONVERSION

REV. PEDRO G. CARRANZA, former Roman Catholic and now a Baptist minister in Gallup, New Mexico, writes the story of his conversion as follows:

"I was born in the State of San Luis, Potosi, Mexico, in 1906, and came to the United States when I was thirteen years old. Until I was 18, I was a faithful and devout Roman Catholic. But about that time my mother died and I became discontented with the Catholic religion and for some years thereafter remained a Catholic in name only.

"Then a Presbyterian lady in Alvin, Texas, gave me a gift of the four Gospels, one at a time, telling me that they were sent by a Christian friend. For three years I read these Gospels over and over again, until I knew them almost from memory.

During these years I continued to attend the Catholic church and tried to harmonize its practices and teachings with the Gospels. But the more I studied and compared them, the more I became convinced that I and all other Catholics were wrong.

"I sold everything I had and went to Houston, Texas, praying that God would lead me to the true church so that I might be saved. I spent six hundred dollars, all the money I had, going from church to church seeking a message that would fit fully into the Gospel teachings. But I found none that seemed to meet my needs. One evening after leaving a church service, I walked till after midnight, and after I had gone about seven miles I fell on my knees under the stars and promised God that if he would lead me to the true church, I would join it and devote the rest of my life to preaching the Gospel.

"Three days later a Catholic boy introduced me to his uncle who was chairman of the Deacons of the First Mexican Baptist Church in Houston. He did not take long to convince me by means of the Bible and the book "What Baptists Believe" that I would find what I sought in the Baptist church. He invited me to his church that night, and a few days later I joined the church and was baptized.

"There was such peace in my heart that I could have shouted for joy. At last my soul had found rest and my quest for God and salvation was ended. The following Wednesday night I preached my first sermon to a group of my friends, all of whom were baseball players. Eight of them were converted that night and went with me to the church where they were baptized by the pastor, Brother Godines. I write this in order to prove that all who earnestly seek the Lord shall find him, and shall find rest to their souls.

Rev. Pedro G. Carranza".

# THE STATUS OF CATHOLICISM IN NAZI GERMANY

By JAMES J. MURPHY

**N**IGHTCAP BROADCASTS over WOR recently filled the air with stories of Hitler's war of extinction on Catholicism in Germany. They highlighted a sensational article by Ernest R. Pope in the February 23 issue of the picture magazine *Look*. The article was entitled "*Hitler's New Scapegoat—The Catholics*". It undertook to prove and explain an opening paragraph of wild proportions: "*The Fuehrer hopes that by the time the Wehrmacht [German Army] renews the aggressive in the Spring, he will have blasted the last vestige of Christianity from Europe under the Swastika.*" Three reasons were given for Hitler's new determination to wipe out Catholicism within a month: Catholicism is the only large non-Nazi force inside Germany basically at odds with Nazi principles; Hitler needs what loot he can steal from the Catholic church; Hitler needs the church buildings as the framework of a religion designed for his deification by Nazi pulpитеers.

Particularly silly is the second of these reasons, for the saleable wealth of Catholic monasteries and church buildings would not support the Nazi war machine for more than a few days. Much sillier is the first of these reasons, not only because Catholicism and Nazism are one in their glorification of authority but even more so because it ignores the existence of German Protestantism.

Ernest R. Pope, writer of the *Look* article, is the newspaper author of a recently published book entitled *Munich Playground*. This poorly docu-

mented "best seller" aims at popularity and profit-making by detailing the sex orgies of Hitlerism in contrast to the "spirituality" of the Catholic church.<sup>1</sup>

Pope's article in *Look* is given to broad generalities. It betrays ignorance of the nature and organization of Catholicism. What is more, in talking down to the readers of *Look* he makes statements that are at variance with facts given in his book. It will be to the point to consider some of these facts:

If the Catholic church were really being persecuted in Germany, it would have nothing to lose and much to gain by denouncing the Concordat with Hitler. Mr. Pope quotes Cardinal Faulhaber, at a time when the "persecution" was at its height, as most anxious to safeguard not only the Concordat but also Nazi reconstruction and the growing confidence in Hitler's Germany:

"He [Cardinal Faulhaber] carefully pointed out Herr Hitler's friendly telegram to the Pope of last week as holding out hope of reconciliation between 'the Fatherland and Mother Church'. But he emphasized the great loss to both State and Church if the Concordat should be renounced. 'The greatest part of three years' work of reconstruction will crash in ruins', he stated, 'if the Concordat is

<sup>1</sup>Mr. Pope, in setting up the Catholic church as a foil to Nazism, may be subconsciously repaying a debt for his newspaper scoop on the occasion of the death of General Ludendorff. A head nun in a Catholic hospital, in return for a five-dollar bribe, phoned him at 4 a.m. to give him exclusive information on the imminent death of the General. (*Munich Playground*, p. 121).

torn up by the State alone. It would be a severe shock to foreign nations now attempting to find confidence in the new Germany'.<sup>2</sup>

The designs and activities of political Catholicism in Germany are openly alluded to:

"That morning [a mere weekday] in the greatest display of Bavarian ex-royalty and aristocracy since 1933, 7,000 Roman Catholics, including all the members of the House of Wittelsbach and the ex-Crown Prince Rupprecht, went to the Cathedral of Our Lady [in Munich] to attend High Mass. . . Hitler's fears of a Catholic-Monarchist uprising in Bavaria also explain why his favorite Gauliter, Adolf Wagner, is the Reich's foremost Catholic baiter. *Not from his inner conviction*: merely to prevent Hitler's playground from becoming the cradle of a Fourth Reich" (i.e., a counter-revolution).<sup>3</sup>

In the above-quoted words Mr. Pope backs one of the basic contentions of THE CONVERTED CATHOLIC, namely, that Hitler's quarrel was not with Catholicism as such or its doctrines and principles but with the "political Catholicism" of liberal and monarchist groups. He tells us that, far from being out of sympathy with Catholicism, Hitler promised "that he would remain true . . . to the Catholic church . . . The same promises were made by the Fuehrer's closest associate, Ernest Roehm. Despite his much-publicized failings [of homosexuality], which Hitler concealed until he was ready to liquidate his Storm Troop Leader, Roehm was a loyal Catholic to the very end. His loyalty brought about his death. For, by keeping his faith, Roehm kept the support of Catholic Bavaria. Knowing the [political] power of South-German Catholicism, Hitler was determined to break it as a possible separatist move-

ment by killing Ernest Roehm. *The persecution of the Catholics can be dated back to June 30, 1934.*"\* In other words, Hitler was working with the Catholic church as such and still is. The "persecution" leading to the arrest of monarchist priests was aimed only at political Catholicism and dates from its abortive attempt to use the church as a cloak for a monarchist revolution.

So much for the self-refutation of Ernest R. Pope. His well-planned window-dressing in sensational *Look* is obviously for commercial purposes. What recordings of fact he made in *Munich Playground* emphasized by contrast these deliberate distortions. If it were not for the immense circulation of this picture magazine and its influence on uncritical minds, the whole misrepresentation could have been ignored. In itself it is too transparent to need refutation. But there are many who do not realize how little Mr. Pope's background and knowledge qualify him to discuss the shrewd politics of the age-wise Catholic church.

To what extent has Nazism molested the Catholic church? To reach the true answer one must keep in mind both the basic principles of the Jesuit politicians and the vast complexity of the church. THE CONVERTED CATHOLIC has showed at length in earlier issues how the Jesuits, foreseeing the collapse of the Catholic church in a coming world democracy, planned and worked for a return to authoritarianism. Hitler's rise was an answer to their prayers and efforts. They were as much opposed to liberal Catholicism with its socialistic and modernistic trends as was Hitler the Reactionary. They were wholly in favor of a purge that would eliminate from the church all advocates of liberal democracy or decadent monarchism. Though they foresaw the excesses

<sup>2</sup> *Munich Playground*, p. 75.

<sup>3</sup> *Ibid.* pp. 77-78.

\* *Ibid.* p. 77.

of fanatical nationalism in its purge of the church, they were willing to join with it as the lesser of two evils, knowing that it would be basic and lasting in its remedies and only superficial and temporary in its extravagances. "Rome thinks in terms of centuries" is their motto.

In opposition to the entire German hierarchy, the Jesuits persuaded the Vatican to disband the *Center Party*, the hub of Liberal Catholic organization, and enter into close partnership with Hitler by the signing of a Concordat whose details are kept secret. As might be expected, there were occasional clashes between the rival partners of the Wilhelmstrasse and the Vatican, partly feigned and partly real. But the Concordat and its secret understandings still dominate the scene. Neither party has seriously thought of denouncing it. The Vatican has never once personally accused the Fuehrer of the "persecution", much less hinted at excommunicating him from the Catholic fold, as it would undoubtedly have done if the persecution were real. Maurras of the *Action Française* and others in recent years have been excommunicated under the direct censures (*excommunicatio vitanda*) for infinitely more trivial offenses.

The second element to consider in appraising the persecution of the Catholic church in Germany is the vast complexity of the church. The Roman Catholic church is perhaps the most complex organization in the world and one that allows in non-dogmatic matters a diversity of private opinion that might well astound the outside world. It was therefore to be expected that the revolutionary purge of the church would arouse the most diverse reactions among individuals and minor groups, the more so since some of the German hierarchy had up till then condemned

Hitlerism. The secret pact between Hitler and the Jesuits has of course never been revealed to the mass of Catholics. For this reason the full purpose and import of the Vatican sell-out was never realized—and when its results became evident they were thought of as mistakes and indiscretions.

In the light of these facts it is by no means surprising that out of religious zeal many Catholic priests and laymen voiced opposition to Nazi restrictions on the organizational life and practices of Catholics, even though they were no more severe than those agreed upon in the pope's pact with Mussolini in 1929. Many priests and laymen resented Nazism because of their political alignment with the Center Party or the monarchist movement. So, too, for many other reasons, often purely personal, acceptance of Nazi dictation was at first far from unanimous in Catholic circles but, as the Jesuits foresaw, opposition proved futile and quickly died away, especially after the "blood bath" of June 1934 that liquidated Schleicher, head of Catholic liberals, Klausner and other recalcitrant liberal Catholics.

As an instance of conflicting views within the church itself, with the hierarchy pro-Nazi and the lower clergy anti-Nazi, let an excerpt be taken from Ernest Pope himself:

"As Third Reich judges were passing their fatal sentence [of "protective custody"] on Father Mayr [a popular preacher at St. Michael's church in Munich], Gauleiter Wagner was stumping with bowed head in the procession behind [the Right Reverend Albanus] Schachleiter's body to a State Funeral for the Nazi abbot—by special decree of Reich Chancellor Adolf Hitler."<sup>4</sup>

<sup>4</sup> *Munich Playground*, p. 79. In the 1940 Winter Edition of the *American Scholar*, Dr. George Schuster, Catholic apologist, writing on *Conflicts Among Catholics* tells

Not only is the Catholic church a complex organism but so too is the Nazi Party with its endless ramifications through the communities of Germany's 70,000,000 people. It can hardly be considered high policy or the will of Hitler if some of his minor satellites in local districts overshot the mark in their restrictions on political Catholicism. When such excesses reach the attention of Hitler, he personally intervenes in defense of the church. The latest instance on record is given in the *Catholic Register* of February 1, 1942. It tells how Hitler at the request of the Bishop of Muenster took measures to curb the inordinate zeal of Gestapo agents in that locality. Misguided or pro-Catholic journalists have seized upon isolated instances of molestation to magnify them overnight into a "nation-wide persecution". Some American newspapers through Catholic political pressure featured these isolated cases in a false perspective. Even an independent newspaper like PM, free from the fear of an advertising boycott, played up time and again the "persecution" of the Catholic church in Germany, contrary to its better knowledge. Its motive was to do everything possible to turn American Catholics from the anti-British stand of their leaders, even at the sacrifice of facts.

Even by inadvertent Catholic admission the "persecution" is shown to be a mere ripple on the waters. The *Catholic Universe* of London in its issue of January 1942 gives 340 as the top number of priests in Germany and Austria under "protective custody". Out of the many thousands of priests, this is a mere fraction. Unfortunately there are no data from unbiased sources with

which to check this figure. But even taking it at face value, it gives no information on Germany alone but deliberately lumps Germany with Austria, a hotbed of Catholic liberalism and independence, where undoubtedly the majority of the 340 would be found. Personal indiscretions and political alignments of these priests, apart entirely from religion, would easily account for the number given. Obviously these men were not arrested for their religious beliefs, otherwise the Catholic clergy as a whole would have been similarly repressed. On the contrary, they are not only functioning in their churches as usual but are supported by a regular salary from the Nazi Government.



## FALANGE-CATHOLIC IDENTITY

THE IDENTITY of the Spanish Falange with Catholicism was openly proclaimed recently by the Bishop of Madrid, the Rev. Leopoldo Eijo y Garay, according to a dispatch of February 15 from Madrid distributed to the Catholic press all over the world by the National Catholic Welfare Conference News Service.

The Bishop of Madrid is the director of the *Frente de Juventudes* (Youth Front of the Falange) and he spoke at the conclusion of a course of instruction for the leaders of the *Frente*. Earlier in the day the bishop had pontificated at a mass at which most of the Falange leaders received holy communion.

Holding up as example to these leaders the founder of the Falange, José Antonio Primo de Rivera, the bishop declared:

of the astonishment of anti-Nazi Catholics in Germany on finding that in the midst of the "persecution" their leading prelates were in close intimacy with head Nazi officials and were often seen riding with them in their official cars.

"Falange would not have raised you to the dignity of instructors of Spanish youth unless you were found to be good Catholics; and you would not be good Catholics if you ignored the saving social doctrines of the Church".

"‘Our Movement’, José Antonio said, ‘is not merely a manner of thought; we must assume throughout life, and in every one of our acts, a human, profound and complete attitude. This attitude is the spirit of service and sacrifice, the ascetic and militant meaning of life.’"

"Social justice is the most important of the teachings in your charge. You must sow the doctrine of Christian reform for society in the economic order."

Again quoting the founder of Falange, the bishop declared:

"‘We regard the individual as a fundamental unit, because this is the thought of Spain where man has always been considered as the bearer of eternal values’. Man must be free, but liberty exists only within a determined order. In building a

New Order we, as occidentals, as Spaniards and as Christians, must begin with the man, with the individual."

Here are set forth and identified with Catholicism the basic elements of the fascist way of life, similar to the teachings of Father Coughlin's *Social Justice* and "Christian Front", and as expounded by Catholic spokesmen such as Msgr. Fulton J. Sheen and the Jesuits.

How dangerous and widespread are the activities of Falange agents in South America and the Orient has been clearly emphasized in the reports of the New York Times' correspondent Harold Callender dated January 11 and 12, 1942.

## COUGHLIN STILL RAGES

**T**YPICAL of the confusion created by Jesuit activities in this country was the presence of the Jesuit Robert I. Gannon, President of Fordham University, on a Lincoln Day platform in New York City with Thomas E. Dewey, former District Attorney, Fulton Oursler, editor of *Liberty* magazine, and others.

The incongruity of the affair is revealed by the fact that while Father Gannon piously called for "leaders who in a new, clear vision born of suffering will abandon the false gods of the last fifty years" (i.e. liberal American principles), Mr. Dewey openly named Father Coughlin's magazine *Social Justice* the foremost of the pro-fascist journals creating disunity and undermining our cooperation with Russia. The irony of it is that Father Gannon is wholly in agreement with Coughlin on this.

Coughlin's *Social Justice* magazine still continues to undermine American morale, and is more than ever anti-British, pro-Fascist and anti-Semitic. Its editions since Pearl Harbor have accused England of letting down the Al-



Rev. Charles E. Coughlin—Still Pro-Fascist, Anti-British, Anti-Semitic.

lies, the United States of "invading" Ireland and having its AEF "take the place of the 'Black and Tans'", and the Jews of promoting the war. An editorial in its February 9 issue, after commenting on the sinking of the Prince of Wales and the Repulse, triumphantly concludes:

"At last the British sun began to set, and upon the land of the exploited yellow man here began to rise the dawn of freedom. Today 300 million Orientals—be-

lieve it or not—are beginning to chant Britain's requiem in the words of 'Asia for the Asiatics'."

The same issue predicts that the end of England is not inconceivable by mid-summer and that Spain, Turkey and France will join the Axis "in a final drive to oust British imperialism and American capitalism from Europe".

Its August 12 issue repeats the theme of Msgr. Fulton J. Sheen—that Hitlerism is a divinely inspired protest against the destructive liberal way of life in the United States and Britain. With Goebbels it proclaims that Nazism is the great bulwark against Communism, and quotes a Hungarian priest as follows:

"When Hitler attacked Russia, the people of Hungary, who are 85 per cent Catholic, gave thanks to God that someone was going to break the neck of Communism."

*Social Justice* is even opposed to changing the clocks to war time, which it calls "FDR time", and sees this as further proof that America "has monkeyed with everything from gold to God".

The same edition stated that the battle of Singapore was to a great extent "a battle for Kuhn, Loeb and Company and J. P. Morgan Company, because those firms are more interested in the rubber plantations of Malaya than are 99 percent of Americans".

Of the Jews, the issue of February 9 says:

"If the Jews want an army of their own, why do they not want a post office of their own, a state department of their own, a navy of their own, a supreme court of their own? In fine, why do not the Jews want a government of their own inside a government if they want an army of their own?"

In exposing Father Coughlin, a priest in good standing and acting with the knowledge and approval of the Catholic church, writers in the secular press make a grave mistake that defeats

their own purpose. With the good intent of weaning Catholics away from Coughlin and his Nazi-fascism to the sincere defense of democratic ideals, they point out that Coughlin makes no mention of the alleged Nazi plan to destroy the Catholic church. What these writers and editors overlook is that Coughlin, whom they rightly style the American mouthpiece of Goebbels and Farinacci (also Catholics), knows better than they the real attitude of Hitler toward the Catholic church. For this reason, any stressing of Coughlin's failure to mention the persecution of the Catholic church only makes his followers and radical Catholics in general all the more sure that there is no real persecution of the church. These Catholics regard Coughlin as an unquestionable champion of the welfare of the church—which he really is, in the uncompromising, Jesuit sense of the word. And undoubtedly he does know the real attitude of the Vatican toward Nazi-Fascism and vice versa.

It is regrettable that these editors defeat their purpose, which is laudable; but it is even more regrettable that to attain this end they falsify facts, for many of them know that the Catholic church in Germany is not being persecuted. They realize as well as we do that what is built up as a persecution is only a repression of the Catholic liberals at the hands of a Nazi-Jesuit partnership.

A few liberal Catholic spokesmen, such as Monsignor John A. Ryan, have openly condemned Father Coughlin, but his bishop in Detroit and the pope in Rome keep silent about him. Yet these, as we are told by Monsignor John A. Ryan and other liberal Catholics, are the only two who can take action against him.



*God's salvation begins where human effort ends.*

# On the Lookout

By JAMES J. MURPHY

## CATHOLIC ACTIONIST AT WORK

CATHOLIC ACTION leader of prominence is Paul Rao, president of the influential Holy Name societies of the Bronx, New York City.

Dorothy Thompson in her syndicated column of February 27, 1942, lists Rao among the leading pro-Fascists of the country:

"The [Nazi-fascist] collaborators within are organized. They are organized in a mass espionage and propaganda system. It is the element of mass that distinguishes the modern fifth column. . . The problem is the destruction of the whole [propaganda] organization. Every member is open to suspicion. Their leaders from the lowest to the highest instance should be locked up for the defense of the land. . . [But] what do we actually find? . . . Paul Rao, a dubious lawyer denounced by many bar associations, is Assistant Attorney General in New York in charge of customs. Rao was the lawyer for Fritz Kuhn; for the outright Nazi publication, *Deutsche Weckruf und Beobachter*; for the German-American Front, the *Deutsche Konsum Verein*; and for Willie Luedtke, accused of kidnapping some secretaries of the Bund; and Walter Leiste, who assaulted an American Legionnaire for making a patriotic protest at a Bund meeting.

"Rao also headed a committee that sent a medal and a check to Mussolini on the tenth anniversary of the Fascist revolution. And he married the daughter of Generoso Pope, Italian language publisher, who until the outbreak of war was making Fascist propaganda continually." (*N. Y. Post*, February 27, 1942.)

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## ROMANISM AND RUM

JESUITS as well as the Christian Brothers have now gone into the liquor business in California. In Europe many monasteries are supported by their breweries. Such are the German monasteries of Andechs, Ettal and Metten. Despite priorities and war rationing their sustenance is tenderly cared for by Nazi officials, even though Hitler is a

teetotaler and opposed to beer-drinking. Ernest R. Pope in *Munich Playground*, page 78, confirms this fact:

"The best bavarian liqueur is brewed by the monks of Kloster Ettal near Garmisch [Oberammergau]; the best dark beer by the monks at Andechs Monastery, thirty miles from Munich. Hard-drinking Boss [Gauler] Wagner placed these and other monastery breweries under his personal protection. He sees to it that they obtain all of the necessary hops and other ingredients despite war-time rationing."

If this is persecution, the monks no doubt are praying for more of it!

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## ORCHIDS FROM FRANCO

"IN FACT", publication of George Seljes, lists among others the following Catholics, prominent in politics both lay and ecclesiastical, as recipients of honors and decorations from Mussolini and Franco: Commanders, Crown of Italy: Ex-Mayor O'Brien, Tammany politician; Mayor Edward J. Kelly, boss of Chicago democrats; Jesuit Father Robert O. Kelley, president of Loyola University.

"Celebrating the first year of his reign as Fascist dictator of Spain, following a civil war in which he pinned the medal of the Sacred Heart of Jesus on the uniforms of his Moors and led them to the massacres of thousands of civilians, about 90% Roman Catholics, Francisco Franco awarded the Great Cross of Isabella, the highest civilian decoration to the following: Cardinal Dougherty of Philadelphia . . . Archbishop Curley of Baltimore. . . Bishop Molloy of Brooklyn whose diocesan weekly, the *Tablet*, vies with Coughlin's *Social Justice* in publishing racial hate propaganda and which supported the 'Christian' Front hoodlums." (*In Fact*, February 9, 1942.)

To date none of these decorations has been returned.

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## THE POPE, POTENTATE OF POLITICS

WORLD WAR II, as seen by *Catholic Action*, is a struggle of Catholic Europe against "pagan" England and America for world supremacy. Oftener than not, diplomats and prelates of the Catholic church confine their public utterances to double-talk that the faithful know how to interpret. Straight-from-the-shoulder political talk is given to the Catholic masses by laymen with church approval. Such is the country-wide *Social*

*Justice* movement, run by laymen under clerical direction. One of its mouthpieces is *The Molist* of Meriden, Connecticut, which advertises itself as "published by Catholic laymen devoted to St. Jude". In its February issue, Series III, Vol. IX, it has this to say:

"England must compel her masonic affiliation to stop its deception and conspiracy against the Christian [Catholic] church. England must learn to respect the significance of the Holy Father and England must be made to realize that before the wishes of the Premier of England comes the will of His Holiness, the Pope of Rome."

\* \* \*

## WHEN FRIENDS OF THE AXIS MEET

THE JAPANESE continue to intern Protestant missionaries. A single *Times* dispatch of February 3 tells of the internment of the Right Reverend Bishop Gilman and seven other Episcopal missionaries in Hankow and Wuchang, China, by the Japanese.

Further confirmation has come of the accounts of the cooperation of the Japanese with the Catholic church in the Orient. When the Japanese were about to take over the Solomon Islands, Roman Catholic Bishop Wade refused to leave with the other whites. He said he would go to the Japanese on their arrival and ask their permission for the Catholic missionaries to go on with their work. Obviously he would not have sacrificed the opportunity to flee to British territory unless he were assured of Japanese cooperation. He ordered all the Catholic nuns into the interior, as the whites were leaving the islands. (*N. Y. Times*, February 20, 1941.)

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## NOBLESSE OBLIGE

GANGLAND FUNERALS de luxe were held at the Roman Catholic church of Our Lady of Loretto in Brooklyn, New York, for Frank (the Dasher) Abbando and Harry (Happy) Malone, executed criminals of the *Murder Inc.* gang. At the latter's funeral a detail of thirty detectives and fifteen patrolmen were on hand to keep order. The cortège included thirty limousines following an ornate hearse. A solemn mass of requiem was sung, and burial was in the consecrated ground of St. John's Cemetery.

THOSE who talk about England being responsible for the partition of Ireland seem to forget that a few years ago the people of Ulster voted a referendum against union with the Free State.

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## CATHOLIC SPAIN INVADES AMERICA

SPAIN continues its efforts to dominate South American politics in the interest of Catholic *Hispanidad* and the Axis. Speaking of the mid-February meeting between the Catholic dictators of Spain and Portugal, Franco and Salazar, the *N. Y. Times* of February 14 says: "There is every reason to believe, on the other hand, that among the points discussed was the situation created by the anti-Axis resolutions adopted by the Inter-American Conference at Rio de Janeiro. Madrid and Lisbon are reported as planning to adopt identical policies toward Latin America." It can be assumed that these policies will not be for the good of the American democracies.

According to the *Associated Press* a leading Madrid newspaper, the *A.B.C.*, revealed on February 27th that Spain was sending 250 Berlin-trained consular and diplomatic officials to South American countries. The other leading newspaper of Madrid, the *Falangist Arriba*, attenuated this statement by saying that "Spain had undertaken protection of Axis interests in Latin America only to carry on an international Christian [Catholic] mission". (*N. Y. Post*, February 27, 1942.)

The Nazi agents, according to Harold Callender, have "succeeded in transforming what the Spanish call *Hispanidad* into what may be called 'Germanidad', so well does it serve the Nazi purpose in Latin America". (*N. Y. Times*, February 1, 1942.)

Victor M. Bienstock of the *New York Post* in a report of February 17 builds up a strong case to show that the U-boats operating in the Caribbean Sea are most likely from the Spanish-owned Canary Islands off the coast of West Africa.

The Spanish *Falange* continues its sabotage in North America. Its National Socialist Union was again taken to task by President Avila Camacho of Mexico. "Without mincing words, the President said that if the union was attempting to organize Mexican Catholics in accordance with imported totalitarian doctrines then its action was 'criminal and anti-patriotic'." (*N. Y. Times*, February 23, 1942.)

## THE CHURCH IN POLITICS

CATHOLIC OBSTRUCTION continues in Canada despite the growing danger of an Axis victory. "During the debate on the King's speech twenty Quebec members *spoke* against, and eleven *voted* against conscription for overseas service." (N. Y. *Times*, February 22, 1942.) The only influence that can outweigh the Catholic church's counsel of isolationism is the primitive instinct of self-preservation. Luckily some Quebec politicians are beginning to heed this instinct in spite of their church's advice. Premier Adélard Godbout warned his compatriots: "The Province of Quebec would be open to attack any time if ever our British or American Allies should lose control of the seas. We would be encircled and our country would be subjected to a siege of which no one could foretell the outcome." (*Ibid.*)

\* \* \*

## SEIZURE OF CHURCH PROPERTY

PROPERTY of churches and other religious organizations may be seized and sold by the State for non-payment of taxes, under an opinion just handed down by the Supreme Court of Michigan.

Michigan churches are exempt from general property taxes, but the case before the court involved claims of the State Island Board on the property of a number of Oakland County religious organizations for non-payment of special assessments against their property.

\* \* \*

## WHY COUGHLIN IS SHIELDED

IN THE House of Representatives on March 4, Representative Coffee of Washington asked Martin Dies why Father Charles E. Coughlin and Rev. Gerald L. K. Smith had never been investigated by his committee.

Mr. Dies replied that Father Coughlin had been investigated, but said "neither he nor Mr. Smith had been summoned because the committee felt certain they would refuse to appear" and that then the committee would have to cite them to the House for contempt "*and a public cry probably would be set up that the committee was persecuting religion*".

## SMOKESCREEN OF CATHOLIC "TOLERANCE"

THE Rev. Vincent C. Donovan, priest of the Dominican Order, has made himself conspicuous by public participation in drives for religious tolerance among Catholics, Protestants and Jews. He flew to England and Ireland last year in the company of a Protestant minister and a Jewish rabbi to report on religious conditions in war time in those countries.

Like other Roman Catholic leaders, however, his chief interest in such movements is merely to screen the Roman Catholic church from all criticism. The kind of religious tolerance he desires is one-sided: to serve the aims of the Catholic church. A well-meaning, extremely tolerant and intelligent Protestant professional man, who corresponded with this Dominican priest, subscribed to THE CONVERTED CATHOLIC for him for a year. In answer to the usual request for renewal of his subscription, this priest sent us the following letter, which speaks for itself:

"869 Lexington Ave.,  
New York City,  
Feb. 6, 1942

The Converted Catholic,  
229 West 48th St.,  
City

### SIRS:

A notice to the effect that my subscription has expired is at hand. I did not subscribe. The malodorous publication was sent to me by an ignorant bigot who, in his acknowledged ignorance of history and obvious ignorance of logic, ate up your specious concoctions.

Your publication is not only vile but diabolic. A loss of faith can be understood and pitied; there is always a moral not a logical cause! But loss of faith does not explain or excuse the malicious will manifest in your pandering to like bad wills, or commercializing ignorance and prejudice.

**You have my prayers but not my subscription!**

(signed)

**Fr. Vincent C. Donovan, O.P."**

This Dominican priest is secretary of the *Catholic Thought Association* and a Catholic leader in the Interfaith movement. Apart from the discourteous and intolerant tone of his letter, two things should be noticed: (1) the attack on us as former priests with the time-worn accusation of leaving the priesthood for immoral, not logical reasons; (2) his rage at those who, unlike him—who is spiritually and mentally imprisoned—are free by God's

grace to find out, examine and profess the truth. Elementary psychology knows the cause and has a name for the condition of mind of men so situated.



ARDENT CATHOLIC William Griffin, editor and publisher of the sensational New York *Enquirer*, was called before the Federal Grand Jury investigating Axis propaganda. Among other things he was questioned about an editorial he printed over the signature of Prescott Dennett urging Hamilton Fish for President. Dennett was an associate of Viereck in the days when Viereck was helping to master-mind isolationist propaganda.

## OUR LADY OF AFRICA



Believe it or not, this is a picture of a so-called "Christian" (Catholic) shrine in the Basilica of Our Lady of Africa in Algiers. According to the Catholic *Brooklyn Tablet*, it was set up "with the hope that the Queen of Heaven would take the Mohammedans under her maternal protection". The statue of the dark-skinned Virgin, bedecked in a beautiful satin gown and mantle, was crowned with a gold diadem studded with precious stones, a gift from the late Pope Pius XI. Many Mohammedans make pilgrimages to this shrine and revere it as the shrine of "Lala Meridem"—"the Mother of God".

## About Books

GUNTHER'S "INSIDE LATIN-AMERICA" (\$3.50).

BECAUSE of its abundance of unpleasant facts concerning Catholic activities in South American countries, John Gunther's recent best seller has aroused the ire of Catholic critics throughout the country. The Rev. Dr. Joseph P. Thorning staged a public protest against it on February 6, at the Mayflower Hotel in Washington, D. C., when he styled Gunther "a slovenly reporter", "a smear artist", and his book "based on prejudice and ignorance".

Following are a few of the excerpts from "*Inside Latin-America*" citing well-known facts to which Dr. Thorning took special exception:

"Latin America was, it happened, colonized by two countries, Spain and Portugal, that never experienced the Reformation. Thus Catholicism in peculiarly undiluted form dominated it from the earliest days, and remains today a profound and tenacious influence."

"The early conquistadores fought in the name of the cross, and baptized Indians by the tens of thousands. In every new settlement the clergy took a large share of the best land, and achieved an important vested interest in the community, socially, politically, economically. The great Archbishops admitted allegiance only to the King of Spain. They ruled like princes. The clergy were their troops, and the Inquisition their Gestapo. The Church had no competition, since no other religion but Catholic was permitted. It grew fabulously rich and fabulously decadent. In several countries the Church owned as much as one-half of the total land; Paraguay, for instance, became practically a Jesuit colony. Nowhere did the clergy, secular or religious, bestow upon the people anything like proper recompense for their inordinate position, though an effort was made in education."

"Today the lot of the Peruvian Indian is grim indeed. About two-thirds of the land is owned by the Church or the gamonales (big landowners)."

Elsewhere in his criticism, Dr. Thorning

admits Gunther's work to be "an interesting accumulation of facts and opinions", and "almost as fascinating as yesterday's tabloid newspaper, but condemns it as containing "a thousand other lacunae and omissions, distortions, historical howlers and misrepresentations of Catholic Church culture". He admits Mr. Gunther is "impeccable when he talks of coffee, petroleum and bananas", but disputes his right "to appraise the Catholic church or cultural forces such as Spanish and Portuguese civilizations." He is particularly irate that Gunther should have shown up "the identity of Catholicism with Nazism and Fascism".

Dr. Thorning expresses the usual bullying attitude of Catholic apologists toward those who dare to appraise or criticize the Catholic church in any of its aspects. This is the traditional Catholic attitude that insists that the Catholic church is above criticism and should be treated as a "sacred cow" in public relations.

\* \* \*

AGAIN "THE KEYS OF THE KINGDOM" by A. J. Cronin. (\$2.50).

ANOTHER best seller, Dr. A. J. Cronin's "*Keys of the Kingdom*", though written by a Catholic about a Catholic priest, continues to be the target of attack by Catholic critics. The Redemptorist Father Edward A. Wuenschel, professor of theology at Esopus, N. Y., speaking before the Knights of Columbus Club in Brooklyn on February 1, called Dr. Cronin's work an "un-Catholic" book that depicts priests as "unsavory rogues".

Like many other Catholic critics who have condemned Dr. Cronin's novel, he accused the author of the unforgivable sin of making his priest-hero, Father Chisholm, too tolerant and broad-minded, and "completely ignoring the dogmatic intolerance which is such a striking characteristic of the Catholic Church". He reminded his audience that "the Catholic Church is absolutely intolerant of any denial of her claim to be the divinely appointed guardian of the one true religion, the spokesman and the minister of Christ for all mankind, and she will brook no contradiction of one jot or one tittle of her teaching".

Unlike a few Catholic critics, Father Wuenschel takes no comfort from the fact that Dr. Cronin's book, extolling the virtues of an imaginary tolerant priest, has become a top seller among non-Catholics

and will soon appear as a movie. He stated that in real life no bishop would ordain to the priesthood a man like Dr. Cronin's hero, since "he might just as well have been a Congregationalist or a Seventh-Day Adventist".

In contrast, he praised Helen C. White's recent novel, "To the End of the World", as "an authentic Catholic novel, profoundly Catholic in its theme. . . without concession to error or vice". In short, Miss White's novel is to be recommended to Catholics because it upholds the true teaching of the Catholic church as intolerant, dogmatic and uncompromising whereas Dr. Cronin's book "represents the spirit of compromise between the realities of the Catholic faith and the unbelief of the modern mind" and as such is not fit reading for Catholics. It is to be hoped, however, that many Catholics will read it to learn what their priests should be like.



## IN DEFENSE OF CONVERTED PRIESTS

ONE OF THE CHIEF REASONS for our work at Christ's Mission and our publication of THE CONVERTED CATHOLIC Magazine is to endeavor to defend the reputation of priests who resign from the Catholic church from worthy motives. This is necessary in order to counteract the policy of Catholic newspapers and magazines which consistently instruct the Catholic people that priests never leave the church of their own free will and from religious conviction, but because they are expelled and "unfrocked" on account of immoral conduct. This is done purposely to prevent Catholic people from learning the truth about their church from converted priests.

A sample of this can be seen in the Jesuit magazine *America* for December 27, 1941, where the editor of THE CONVERTED CATHOLIC is styled "*an unfrocked priest—one Lehmann*" in a vicious and entirely unsubstantiated article by Brendan Byrne, a teacher in the public school system of the City of

New York. The following letter of protest, with request for retraction of the calumny, was sent to the editor of *America*:

"Rev. Francis X. Talbot, S.J.,  
Editor of 'America',  
329 West 108 St.,  
New York, N.Y.

DEAR SIR:

I consider reference to me in Mr. Brendan Byrne's article in 'America' for December 27, 1941, as 'an unfrocked priest—one Lehmann', to be defamatory and injurious to my position as editor of 'The Converted Catholic' magazine.

It can easily be established that I faithfully served the Roman Catholic church as a priest for eight years, that I received the highest praise for my pastoral work and my negotiations in Rome, that no charge was ever made against my moral character, and that I voluntarily resigned of my own initiative from the diocese of St. Augustine, Florida, and against the wishes of my ecclesiastical superiors.

In view of the obvious defamation of my character implied in Mr. Byrne's false description of me, and of his position as a servant of the public in our public school system, it is necessary for you to bring the above facts to the attention of your readers.

Yours sincerely,

(Signed) LEO H. LEHMANN"

Two replies were received from the editors of *America*, both promising that the matter would be given consideration after consultation with Mr. Byrne. In the meantime a legal action for personal libel and recovery of \$100,000 damages has been taken against the editors of *America* and Mr. Byrne by Major Joseph Wheless, a retired corporation lawyer, who also considered himself libeled and defamed in the same article by Mr. Byrne in the issue of *America* above referred to.

The outcome of this action is being looked forward to with much interest by all concerned.

## CONVERTED PRIEST BAPTIZES ANOTHER CONVERTED PRIEST

**G**REAT THROGS crowded the First Baptist church in Sao Paulo, Brazil, recently to witness a most unusual baptismal ceremony.

A report of Carlos Vieira from that city to the *Watchman Examiner* in its issue of February 12, relates that Rev. Dr. Rafael G. Martius, himself a former Roman Catholic priest, performed the baptismal ceremony for another converted Catholic priest and cathedral canon, the Rev. Antonio Salustio Areias.

Catholic conversions in South American countries are constantly increasing, and the fact is not being taken with very good grace by Roman Catholic authorities. In an effort to halt the work of Protestant missionaries in Latin American countries, they raise the cry that it is destructive of Pan-American unity. Pro-fascist Catholic spokesmen there tell the people that Protestant missions are part of the Anglo-American plot to spread their atheistic and anti-Catholic control over all of the Americas.



RADIO commentator and Washington news columnist Drew Pearson, in his radio broadcast on Sunday, February 14, charged that a large supply of guns and ammunition had been discovered in a Franciscan monastery in Selbach, Brazil. Many Franciscans and other Catholic missionaries in Brazil are Germans.

In refuting the charge, the Catholic Brooklyn *Tablet* holds that many of these monks were "expelled" from Germany by the Nazis. We know of no better way of planting a Nazi fifth column in any country.

It is also a well-known fact that such monasteries as São Paulo and Nino Dios have been German for many years and are ruled by German-born abbots.

## QUESTION BOX

**Q.** Catholics talk a lot about the "Real Presence" in their Communion, which they say we Protestants haven't got. Please explain what this means.—H. M., Denver, Colo.

**A.** Catholics are obliged to believe that their priests have the power to change bread and wine into the actual body and blood of Jesus Christ. Although the people only receive a wafer of bread, they believe that they are actually eating and drinking the living body and blood of Jesus Christ. Protestants reject this and, according to the Scripture teaching, regard the bread and wine they receive at their communion service as symbolic of their acceptance of Jesus Christ and his teaching and in commemoration of his sacrifice on Calvary.

It is only natural that many absurdities should have resulted from the crude belief of the Catholic church in the "real presence" of the body and blood of Christ in the consecrated bread and wine. St. Thomas Aquinas, the greatest theologian of the Catholic church, lays it down, as all Catholics must believe, that none of the bread and wine remains after consecration by the priest; that all is turned into Christ's body and blood, not by the receiver's faith, but by the priest's words, and that all of Christ is contained, not only both in the bread and in the wine taken separately, but also in every smallest particle of either element.

Gabriel Biel, another eminent Catholic theologian, followed this out to further logical conclusions which appear sacrilegious to Protestants: We quote from his *Sacri Canonis Missae Expositio*, as follows (*Lectio XLII*):

"Not only are these four constituents present in the Holy Eucharist, namely, Body, Blood, Soul, and Godhead, but also their properties, accidents and perfections of nature and glory. Wherefore, they [the consecrated bread and wine] contain four endowments of the body of glory: a fixed harmony of the parts, the primary and secondary qualities, and the due complexion of the working parts and organs . . . Nor do they only contain

all things which make for the perfection of the body and limbs, but also everything which belongs to the adornment and beauty of a body, such as hair, nails, beard . . . "

Since the Godhead of Christ is believed to be in the bread and wine and every separate particle of them, so also God the Father and the Holy Ghost are believed to be there. Some Catholic theologians even claim *that the body of Mary is also there*. Catholic preachers are on record as urging the people to practice devotion to the Virgin Mary by receiving Holy Communion often, since by receiving and eating the body and blood of Christ they also receive and eat the flesh and blood of his mother Mary. Others have been known to excite devotion to Saint Anne, the mother of Mary and patron of pregnant women, for the same reason. (Cf. G. C. Coulton, *Five Centuries of Religion*, Vol. 1, pages 105-6.)

This belief in the "real presence" was not obligatory on Catholics till the year 1215, when it was defined by the Fourth Lateran Council. Since then it has evolved further and further away from the true Scripture teaching about the celebration of the Lord's Supper. .

**Q.** Our newspapers lately recorded descriptions of the usual solemn requiem masses and elaborate funeral cortège for the executed criminals of the gang "Murder Inc". Do you think that the absolution of a priest can forgive crimes of people like them?"—A.V.M., Brooklyn, N. Y.

**A.** It is not for us to set a limit to the mercy of God in pardoning even the hardest criminal. Nevertheless, it is only God, not a pope, bishop or priest, that can do so. True repentance, that is, a complete change of heart, alone can wipe away sin. A priest sitting like a judge in a confession "box" waving his hand in the air and pronouncing a fixed Latin formula of absolution is senseless and of no avail.

Yet the Catholic church continues to insist on this "judicial" function of its priests as necessary for pardon of sin. The Council of Trent hurls anathema at anyone who dares to deny that absolution by the priest is a judicial act, as follows:

"If any one shall say that the sacramental absolution of the priest is not a judicial act, but a bare ministerial act of pronouncing and declaring to the person con-

fessing that his sins are forgiven, provided only he believes himself to be absolved; or if the priest does not seriously absolve him, but only pretend to do so, or shall say that the confession of the penitent is not required for absolution, *let him be accursed.*"

It is for this reason that criminals such as those of the "Murder Inc." gang continue their evil acts in the hope that before they die or are executed they will have a priest to absolve them, say masses for them and give them a glorified funeral.

## JESUIT PRIEST'S SON

**D**R. E. BOYD BARRETT, Jesuit priest for 20 years before he resigned and devoted himself to the practice of psychoanalysis in New York City, is known to many through his books on the Jesuit Order and the Catholic church. He now resides in Soquel, California, and a recent issue of the Santa Cruz *Sentinel* reports some interesting details about his son, Eamon, now eight years old.

Credit for the boy's rapid advance in education is given to his father, who has a Ph.D. from Louvain University and who was a noted author and lecturer even before he resigned from the priesthood. Although only eight, Eamon is reported as being able to converse with his father in French and Latin. A month after he entered public school at Soquel he was advanced from the first grade to the fourth year class. His father however, is glad that the boy is no "child prodigy"; he is proud that he is a healthy, normal boy, expert with a rifle and able to scale a rope like a sailor. When questioned what he would like to become when he grows up, he replied: "I'd be a soldier, I guess".

We former priests are thankful that in this free land the legality of marriage, and the rights to a home and children are guaranteed us as other men.

## IT PAYS TO MAKE A SAINT

THE LITTLE FLOWER, the young nun of Liseux who was canonized in 1921, has been one of the most profitable saints of all time. She was employed to most practical advantage by Father Coughlin to finance his pro-fascist and anti-Semitic broadcasts and publications. It has now been made known that his "Radio League of the Little Flower" netted him more than \$1,458,658 from 1937 through 1940. This was disclosed on March 11 by Alberta Ward, Coughlin's bookkeeper, in an appeal from a ruling by the Unemployment Compensation Commission that Coughlin's League of the Little Flower is not a charitable organization.

### THE EDITOR'S MAILBAG

## CREATION IN CHRIST

A GRATEFUL reader writes:

"I want to express my thanks for the wonderful article in the March issue of THE CONVERTED CATHOLIC entitled 'New Creation in Christ'.

"I have been a Christian for a long time but have seldom been so blessed by any article on this subject of 'Grace vs. Law'.

Gratefully yours,

—H. W., Chicago, Ill."

\* \* \*

## FROM A CONVERTED CATHOLIC

"I LIKE your magazine so well that I will try my best to get others to subscribe to it. I am a converted Catholic and I now like my Bible better than all the hocus-pocus of the Catholic church. My children attend the Sunday School of the Presbyterian church.

"I hope your magazine will help many Catholics to see the light of true Christianity."—Mrs. M. G. Newman, Cal.

## KIND WORDS

"Enclosing \$1 and a few stamps to help with postage. Your bravery and character are astounding, but you have God's protection and approbation, and His angels are all about you.

"Thanks for continuing to send my copy without renewal."

—Wm. A. C., New York City.

\* \* \*

## FRAUDULENT RELIGIOUS PRACTICES

THE FOLLOWING letter from a reader is of timely importance. It concerns the recent conviction of Mrs. Edna Ballard and her son Donald, who were fined \$8,000 and received suspended jail sentences by Roman Catholic Judge J. F. T. O'Connor for their activities in the cult "I Am". They were further warned "to hold no meetings or radio broadcasts, solicit no gifts, to refrain from representing that they are channels through which healings can be effected, and to refrain from selling or publishing magazines or books". They were also forbidden to assert that their patron, Saint Germain, a religious mystic of the Middle Ages, appeared to them.

The obvious conclusion is that Judge O'Connor could have just as rightly applied his strictures to identical practices of his own Roman Catholic religion, which reaps huge profits through the mails from all manner of apparitions, appearances, medals, scapulars and statues of supposed saints. Our reader's letter is as follows:

"Dear Friends:

"I have been a reader of your excellent magazine for a long time through the courtesy of a friend who is a subscriber.

"May I call your attention to a matter of importance? It concerns the trial of the 'I Am Movement' before Federal Judge J. F. T. O'Connor, a Roman Catholic. I want you to understand clearly that I hold no brief for Mrs. Edna Ballard or her son Donald, who were found guilty by a jury on a charge of religious fraud. But I am concerned with the fact that the judge publicly excoriated them for the very acts which he as a Catholic considers right and proper in his own church.

"In the terms of probation for the Ballards it will be noted, among other things, that they are absolutely prohibited from saying that 'St. Germain' ever appeared to them. Now, I know nothing about

this 'St. Germain' except that in his case the title 'Saint' does not indicate that he is one of the synthetic saints manufactured by the pope. 'St. Germain' is the surname of a mystic who lived in the Middle Ages, and who is said to have been the founder of the Rosicrucians.

"The point I wish to make is this: Why is it legal for the Roman Catholic church to continue to build up a business that mulcts millions of dollars from superstitious followers by 'appearances', 'apparitions' etc., on the strength of which are issued medals, pamphlets and statues which are sold at a profit to the 'faithful'? Recently your magazine showed a picture of a 'saint' who 'used to fly up into a tree to preach his sermons', and is now the Catholic patron of aviators. If the Ballards had struck off millions of medals of 'Saint Germain' as the protector of soldiers and sailors, this Judge O'Connor would have foamed at the mouth in his hysteria and the post office would have confiscated them.

"May I suggest that your readers make a like complaint to the post office department against every Roman Catholic fraud? In justification of such action we have the words of this Catholic Judge in open court, as quoted in the *Los Angeles News* of Feb. 20, 1942, as follows:

**"Religion cannot be used as a vehicle for the perpetuation of a fraud. Fraudulent practices under the guise of religion cannot be tolerated."**

—T. V. Case, Los Angeles, Cal."

Let us hope that some of our readers will act upon this most practical suggestion.

\* \* \*

## NOTANDUM

BY OVERSIGHT we omitted to mention that the list of Protestant ministers from our subscription lists with distinctly Irish names, published in our last month's issue, included regularly ordained ministers of the Presbyterian and other churches as well as the Baptist and Methodist.

## ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

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Its articles of incorporation specifically state that Christ's Mission was founded "for the purpose of mutual improvement of religious knowledge and *for the furtherance of religious opinion.*" It therefore maintains its

platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

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# THE CONVERTED CATHOLIC

(Title Registered U S. A. Patent Office, 1919.)

**INDESTRUCTIBLE RELIGION**

**ROMAN HOLIDAY IN BOSTON**

**POPE AND MIKADO**

**NOW CATHOLICS CAN READ  
THE BIBLE!**

**FLUOROSCOPING VATICAN  
PROPAGANDA**

**May, 1942**

**220 WEST 48TH ST  
NEW YORK CITY**

# THE CONVERTED CATHOLIC

*A Monthly Magazine Devoted Exclusively to the  
Field of Catholic Controversy*

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

**Editor-in-Chief:** L. H. LEHMANN

**Associate Editors:** JAMES J. MURPHY  
GEORGE M. STRITTER

**Contributors:**

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.  
REV. A. MALINVERNI, D.D., T. C. MARSHALL

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Vol. III (New Series) May, 1942 No. 5

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SUBSCRIPTION PRICE: \$1.00 A YEAR — SINGLE COPY 15c  
CANADA AND FOREIGN, \$1.25

**All Communications to:** The Editors,  
The Converted Catholic,  
229 West 48th St., New York, N. Y.

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# ✠ Converted Catholic ✠

"When thou art converted, strengthen thy brethren."—Luke xxviii:32.

Vol. III (*New Series*)

May, 1942

No. 5

## INDESTRUCTIBLE RELIGION

**R**ELIGION remains indestructible only as long as it continues to protest against and to reform itself. A self-complacent church, which claims to be infallible and never wrong may retain for a long time an external shell with the appearance of power and vigor. It will eventually disintegrate, however, from inner corruption and decay.

Protestantism—the reassertion of Evangelical Christian teachings—came into being by the protest of Catholics against Catholicism. Continuation of its spiritual vigor likewise can be had only if it does not cease to contend against itself. Protestantism must always continue to protest. If not, it may succeed in becoming a church but cannot successfully function as a religion. Self-purification is essential if a religion is to survive, and this is had by ceaseless self-protest.

This protest of the Christian religion centers chiefly around the defense of the full Gospel teachings of Jesus Christ. It is what makes all Protestants one. For the Bible is to Protestantism what the papacy is to Roman Catholicism. Just as Roman Catholicism would fall to pieces if the Jesuits ceased to preserve the papacy, so would Protestantism disappear as a religion if the Bible bond that unites its various denominations were broken. It is this Bible bond that makes Protestantism the true Christian church as exemplified by the "seamless robe" of Christ—of varying colors, if you will, but all of one piece.

The kind of religion that our suffering world needs in order to rehabilitate itself when the smoke of battle dies away can be given to it by Protestantism. But it will have to be a Protestantism purified by itself and grounded firmly on the full Gospel of Jesus Christ.

## EDITORIAL NOTES AND COMMENTS

### PRACTICAL ANTI-NAZI PROTEST

ALL FREE MEN and Christian people hail with admiration the mass resignation of Norwegian Lutheran bishops and clergy in protest against Nazi-Quisling control of their churches. As a result, the Primate and three other bishops of the Norwegian Lutheran church were imprisoned, and all of them, bishops and clergy alike, suffered the loss of their means of living which in Norway is paid by the State to the clergy of the established Lutheran church. Furthermore, they were joined by the clergy of the Baptist, Methodist and other "free" churches. Nothing, however, has been reported as to the attitude of the Roman Catholic clergy.

In Germany itself, more than 5,000 Lutheran ministers of the Confessional church, led by Martin Niemöller, suffered likewise for refusing to support and pray for Hitler and his Nazi regime after it came to power. Many were imprisoned and those who continue to function are obliged to depend upon secret voluntary contributions to support themselves and their families.

In contrast, Roman Catholic bishops and priests in Germany, although they have no families to support, uphold and pray for Hitler and accept salaries from his Nazi Government. Some Catholic bishops, it is true, have voiced grievances against specific acts of the Gestapo. But even Bishop Von Galen of Münster, the most outspoken of them all, has never failed to conclude his protests with a "Heil" and a prayer for "Our Fuehrer".

Action, not feeble words, is the acid

test of sincerity in dealing with Nazism and Fascism. Lutherans in Norway are living up to the tradition of militant Protestantism in making their protest effective by action, even at the cost of suffering and deprivation.



### SLAP IN THE FACE TO U. S.

ACCEPTANCE by the Vatican of a Japanese envoy proves once again how the Holy See can throw moral principle to the winds for the sake of "expediency".

Most significant was the Vatican's own "explanation" of its action cabled to the American press on March 23 for American consumption. By way of self-justification, it was made to appear that Vatican acceptance of an envoy from Tokyo is no more reprehensible than accepting one from Washington. Particular stress was laid on this parallel between Tokyo's envoy Ken Harada and Washington's Myron C. Taylor. The obvious implication is that the United States, which, according to Catholic spokesmen amongst us, is "a non-Catholic, Godless and pagan country", has no reason to complain if the Vatican treats another Godless and pagan country on equal terms.

Thus we are already seeing the evil effects of sending an American ambassador to the Vatican in violation of tested American principles and against the protests of outstanding Protestant leaders. The irony of it is apparent in the fact that it is made the justification for the Vatican's collaboration with America's deadly enemy, the marauding Japs!

## COUGHLIN'S ANTI-SEMITISM GROWS

COUGHLIN'S *Social Justice* magazine becomes more violent against the Jews in each succeeding issue. Its edition for the week of March 26 openly blamed the war on the Jews, not on the Nazis. It claimed that "for persecutions suffered by 600,000 Jews in Germany, the world was catapulted into a 'sacred war' of economic boycott" which developed into the present conflagration.

It concludes by stating that, "If pro-Americanism consists in casting the entire civilized world into a seething cauldron of bloody war for the protection of 600,000 racialists or religionists—as you care to call them—then Americanism, under that interpretation, is not worth while fighting for."



## GET TO THE ROOTS OF THE COUGHLIN CANCER

IN AN EFFORT to arouse the Department of Justice to take action against *Social Justice* and the "Coughlin Column" as "seditious", New York's newspaper *PM* devoted almost its entire issue of March 30 to the most open denunciation of Father Coughlin that has yet appeared in any newspaper. It is to be regretted, however, that, strategically, its approach was so spineless as to defeat its whole purpose. It went out of its way to make it appear that no one of any consequence in the Catholic church supported Coughlin's pro-fascist and anti-Semitic campaign. Elsewhere in this issue we show that the opposite is the case.

That Coughlin and his followers were

prepared for this effort of *PM* and other leading newspapers and magazines against him, and to make it appear to be part of a "Jewish conspiracy" against the Catholic church as a whole, is evident from statements in *Social Justice* that same week. Most devilish of all was the suggestion, which they themselves called "a satanic temptation", that Coughlin himself could discontinue publication of *Social Justice* and then blame the Jews for suppressing it. The statement in this issue continued: "*Were we to succumb to such a satanic temptation, the pogroms which crimsoned the soil of Europe would rank as a poor second to what would occur on the streets of New York.*"

But the Coughlin cancer will never be removed by personal attacks on the man himself alone, while at the same time giving fawning praise to the leaders of the church which he serves. On the contrary, it is his influential backers in the church, from the pope down, who should be pitilessly made to account for him. A cancer can be successfully attacked only from its roots.



## DODGING THE ISSUE

THE SOLE action taken to date in the Coughlin issue has been the statement of Msgr. Edwin J. Hickey of the chancery office of the Archdiocese of Detroit disclaiming responsibility for *Social Justice* magazine as a "Catholic" publication. The following important points should be noted:

1. No move has been made by Coughlin's ecclesiastical superiors to denounce and silence him. It should be their patriotic duty to do so without delay when the unity of our embattled nation is be-

ing undermined by his rebellious, un-American propaganda.

2. Ignored completely is the fact that the vast majority of Coughlin's followers are fervent Catholics whose adherence to him is based on the fact that he is a priest, a consecrated, official Catholic teacher and leader who claims, without contradiction, that all he says is based upon specific papal social doctrines.

3. His present bishop has uttered no word in condemnation of Coughlin. His former bishop, Gallagher, on his return from Rome in 1936, declared to the reporters on the dock in New York: "*Father Coughlin is an outstanding priest, and his voice . . . is the voice of God*". He has also been defended in the Catholic press as "a priest who is ecclesiastically in good standing with his church". Authoritative Catholic magazines, such as the Jesuit *America*, rallied to his defense in 1940 when members of his nefarious 'Christian Front' were indicted on charges of sedition against the United States Government.

4. The recent statement of Msgr. Hickey leaves unexplained the fact that the ideas now presented by *Social Justice* are one with those broadcast to the nation for years by Father Coughlin with the permission of his bishop and his board of censors.

5. To say, as Msgr. Hickey does, that *Social Justice* is not a Catholic paper is a mere play on words. It is true only in a technical sense that has no practical meaning or consequence.

6. The futility of Msgr. Hickey's statement and its publication in *The Michigan Catholic* is evident from the fact that the hawking of *Social Justice* still continues outside Catholic churches, even in Detroit. Nowhere

have Catholic churches or newspaper distributors been forbidden to discontinue sale of it.

7. The statement contradicts facts when it says that no priest of the Archdiocese of Detroit has been in any way associated with *Social Justice* since May 1940. Everyone knows that Father Coughlin is not only the founder of *Social Justice* and that it carries his picture on the front page of every issue, but also that he continues to be its life and inspiration. Nor does the recent transfer of its ownership to his parents leave anyone in doubt as to who is its real owner.



## COMENIUS

WITH PROTESTANTS and free men everywhere we hail the celebration this year of the 350th anniversary of the birth of Jan Amos Comenius, prominent Czech Protestant theologian and educator of the seventeenth century. A special service in his honor was held on March 23, at the Jan Hus Church, 351 East 74th St., in New York City.

Comenius was a living martyr to Roman Catholic intolerance which forced him to flee from his native land and live as an exile for forty years. As an educator, he was the pioneer of all progressive educationists, and was the first to teach language, arts and the sciences with what are now known as visual aids. His writings were translated into twelve languages, and in addition, into Arabic, Persian and Turkish.

He was a bishop of the Moravian Brethren, who were even excluded from the enjoyment of the right to religious liberty guaranteed by the Peace of

Westphalia. But he was never disillusioned and never lost faith in Evangelical Christian teachings. He recognized in his time the same evil forces that again today are wrecking Europe. He interpreted the Book of Revelation and foretold the destruction of the Roman papacy and its Spanish and Austrian abettors.

The outstanding Bohemians are Protestants: Hus, Comenius, Masaryk and Benes, and all have suffered alike at the hands of ecclesiastical and civil dictators.



## CATHOLICS AND THE BIBLE

**B**IBLE reading by Catholics was never a thing to take seriously. The publicity campaign a year ago about the revised edition of the Catholic New Testament was much ado about nothing. For this reason we did not even bother to publish an article about it. As time wore on, however, we have found that many Protestants misunderstood the whole situation and were led to build hopes on foundations that never existed. In order to clarify the facts of the case we are now featuring in this issue an article on the subject.

Conscious of the salutary effects of giving the Bible to the people of Reformation times, Protestants falsely concluded that the new edition of the Douay New Testament would produce similar effects today. What they overlooked is the fact that since that time the Jesuits and their counter-Reformation came into being. For three hundred years Catholics have been trained and disciplined, regimented and centralized into doctrinal loyalty, on a scale never before dreamed of. In par-

ticular, they have been drilled in the absolute supremacy and self-efficiency of the authority of the Roman Catholic church. Tradition has been magnified into a source of revelation superior to the Bible and much clearer and accessible. They have been taught that the church is the living voice of Tradition. In a word, they have been made blind to the Bible and deaf to the voice of private interpretation.

With Catholics shorn of all personal interest in the Bible, the Catholic church could well afford to publicize its Douay version and even advise the reading of it. For purposes of apologetics and to discredit the Protestant belief, a new edition of the Douay New Testament was published. With no fear of "evil" consequences or even of being taken seriously, some dioceses went as far as that of Syracuse where Bishop Florey had a letter read in all his churches advocating a Bible in every home and daily reading of it. Under pressure of the campaign of the Holy Name Society many Catholics will be cajoled into buying the New Testament, but there is no danger of their reading it at all, much less daily. But the Bishop won't worry—his letter got a blurb in all the papers down to the Oswego daily, leaving Protestants very much surprised and puzzled.



## FEWER NUNS

THE *Annuario Pontifico*, published in Vatican City, lists a drop of 5,360 nuns in Catholic foreign missionary work during the year 1941. This official Vatican yearbook still lists Mr. Myron C. Taylor as the personal representative of the President of the United States, "with the rank of ambassador to the Holy See", and Harold C. Tittman as "chargé d'affaires".

## POPE AND MIKADO

**W**IDE-SPREAD concern was expressed in the press of the nation over the action of the Vatican in entering into diplomatic relations with Japan in the midst of the Japanese war against the United States and Britain. The fact that the Vatican accepted a Japanese envoy in spite of repeated warnings by the governments of the United States and Britain was a direct snub to the two great democratic countries. A *Chicago Daily News* dispatch of March 27, 1942 from Paul Ghali in Bern, Switzerland, reported as follows:

"Acceptance of a plenipotentiary from the Mikado, despite all Allied remonstrances, is accepted by critics here as another proof of the Vatican's policy to admit a *fait accompli* as a benevolent gesture toward the Axis. . . While Germany's reaction is not yet available, there is little doubt in Bern quarters that the Nazis will attain a new diapson [support] by this new and relatively easy diplomatic victory by their Oriental ally.

"A prelude to the Vatican's step was a well-orchestrated campaign in the Swiss Catholic press. Catholic organs attacked Washington's opposition to the presence of a Japanese in the Vatican, going so far as to hint that Myron C. Taylor's mission perhaps had 'other than peaceful aims'."

"Many Catholics the world over are described as already troubled by the attitude of the Vatican in the matter of German church persecutions. Vatican critics call this 'supine'."

A dispatch from William H. Stoneman of London in the *N. Y. Post* of March 31, 1942 stated:

"The British Government has still received no reply from the Vatican to its recent request for information on this point.

"In British Catholic circles the announcement has caused distinct displeasure, particularly because both the British and American Governments had previously informed the Vatican that such a step would not be welcome.



**GENERAL KEN HARADA**

**JAPANESE ENVOY TO THE  
VATICAN**

" . . . the most appreciated personal qualities".

The Rome Radio on March 30 quoted *Osservatore Romano*, Vatican newspaper, confirming reports that the Holy See had established diplomatic relations with Japan. General Harada, former Japanese Charge d'Affaires at Vichy, was accepted as Tokyo's envoy to the Vatican.

Previously the State Department in Washington warned the Vatican against the move. It stressed that such collaboration would convince the Catholic world that the pope sanctioned Japan's vast conquests in the Pacific area.

*Osservatore Romano* declared that General Harada possesses "the most appreciated personal qualities".

"The Government view of the incident will probably be that the Vatican must have weighed the disadvantage of opening relations with such an acknowledged bandit as Japan, and that there is little or nothing that can be done about it."

The *Osservatore Romano* of March 30, 1942, officially acknowledged the acceptance of "Ken Harada, Japanese Chargé d'Affaires in France, as Envoy Extraordinary and Minister Plenipotentiary to the Holy See". It adds that the present establishment of diplomatic relations with Japan is the completion of "a project that dates back to 1922"; that the Vatican "welcomes with pleasure the presence of a representative of the Japanese nation"; that Ken Harada possesses "the most appreciated personal qualities".

The *N. Y. Times* of March 28, 1942 said that Tokyo newspapers "hailed establishment of diplomatic relations between Japan and the Vatican and emphasized the significance of the move as giving the lie to charges of Japanese religious intolerance made by American propagandists". It quoted the newspaper *Yomiuri* as saying that "the news will satisfy not only Catholic peoples but nations following other creeds . . . The United States can no longer hope to drive a wedge between Japan and Latin America by propaganda charges".

For a fuller understanding of this slippery pro-Axis move of Vatican diplomats it is necessary to point out the following important aspects of the issue:

This diplomatic achievement is a distinct victory for the Axis. It bridges the gap between the Catholic peoples of Europe and pagan Japan. It passes over in silence the international banditry of Japan and welcomes her as the spiritual equal among Christian nations. It makes it much easier for Japanese propaganda to penetrate Chile and

other Latin American countries.

The Vatican broke its tradition of centuries by establishing for the first time diplomatic relations with a pagan nation. It is probable that the Nazi envoy at the Vatican brought strong pressure to bear to effect this departure from Catholic tradition.

In establishing this diplomatic tie-up with Japan, the Vatican snubbed the United States and Britain by not even deigning to acknowledge, much less answer, their protests. It disdainfully presented them with a *fait accompli*.

According to the *N. Y. Times* of March 28, 1942: "It was remarked at the Vatican [in regard to the establishment of relations with Japan] that there are 18,000,000 Catholics in the territories of the Orient at present within Japan's political sphere, including 11,000,000 in the Philippines". Such a statement from the headquarters of international Catholicism is tantamount to *de facto* recognition of the conquest by Japan of Chinese and American territories.

The Vatican comparison of its present diplomatic relations with Japan to its relations with the United States deliberately distorts the facts. The Vatican has no formal diplomatic relations with the United States as such but only with the personal envoy of President Roosevelt. Besides, the diplomatic power and status of Myron C. Taylor in no way compare with those of Ken Harada, "Envoy Extraordinary and Minister Plenipotentiary to the Holy See".

The shifting morality of the Roman *Curia* is displayed in Archbishop Spellman's defense of this latest diplomatic trick. He justified the deal with Japan by resorting to a principle that the Vatican refuses to apply to Russia and certain other countries. He declared: "The Holy See *must* accept

the envoys who choose to make their contacts with the Holy See". (cf. *N. Y. Times*, March 22, 1942.)

Archbishop Spellman defends this latest instance of Vatican double-dealing under the feeble plea that "the Pope must be impartial and neutral in this world conflict". In reply let us quote from *THE CONVERTED CATHOLIC* of January 1940:

"No one has a right to be neutral in moral questions. Whoever in such issues pretends to be indifferent is in reality siding with him who is in the wrong. 'He that soweth not, scattereth.' As Theodore Roosevelt once said: 'There is no meaner moral attitude than that of a timid and selfish neutrality between right and wrong'."\*

\* Quoted from *La Guerre et La Religion*, by Alfred Loisy, p. IX.



## IN FASCIST ITALY

THE Rev. G. W. Armstrong, formerly of the Methodist church in Italy, who is now on deputation work in England, states that all Evangelical places of worship in Italy have been closed and the missionaries sent away.



## CATHOLIC UNTOUCHABLES

PRIVILEGES FOR CATHOLICS continue to be granted at the expense of defense priorities. The recent retail tax on jewelry has been in part rescinded through the influence of Catholic pressure groups. A recent "amendment to the regulation" made by the Bureau of Internal Revenue allows that non-religious articles will be exempt from the tax, provided the purchaser certifies to the retailer that the article is intended solely for religious purposes. The regulations mention "crosses, candlesticks, vases" as examples of articles for which certification of use is to be required by the retailer. No such requirement needs to be met in the purchase of "purely religious" articles such as crucifixes, rosaries and chalices.

## TIMELY REMINDER

THE DANGER of tampering in any way with the vital American principle of separation of church and state should be rigorously avoided, even in times of emergency. The establishment of U.S. diplomatic relations with the Vatican is fraught with such danger, which was ever-present in the minds of those who guided the destiny of America in the past.

It is timely now to recall the express warning given to William H. Taft, when, as Governor of the Philippines, he went to visit Pope Leo XIII in 1902 in order to arrange for the transfer of Roman Catholic church property in the Philippines after the Spanish-American war. Elihu Root, Secretary of War, instructed Mr. Taft before his departure for Rome as follows—(See: *The Annual Report of the Secretary of War*, 1902, p. 234-5):

"One of the controlling principles of our government is the complete separation of church and state, with entire freedom of each from control or interference by the other. This principle is imperative wherever American jurisdiction extends, and no modification or shading thereof can be a subject of discussion".

"Your errand will not be in any sense or degree diplomatic in its nature, but will be purely a business matter of negotiation by you as Governor of the Philippines for the purchase of property from the owners thereof."



## 867,930 BIBLES

The New York Bible Society distributed 867,930 Bibles, Testaments and Bible portions in one book or more during 1941, according to its 132d annual report.



"The Lord is good to all: and his tender mercies are over all his works." Psalm 145:9.

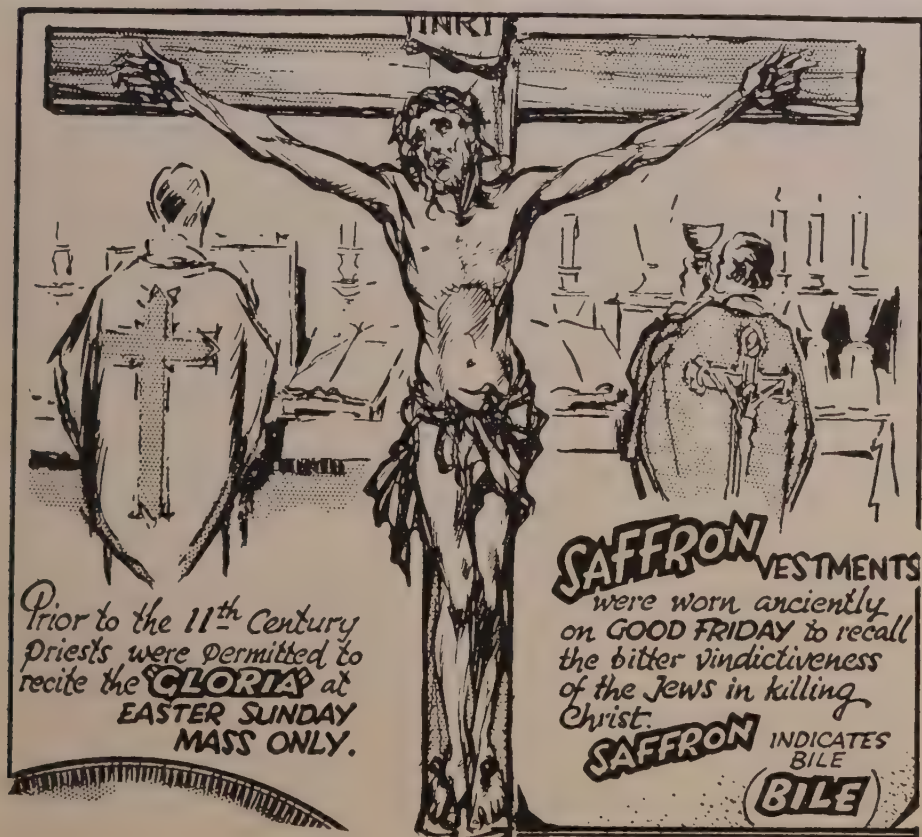
THE TABLET, SATURDAY, APRIL 4, 1942

# STRANGE BUT TRUE

## Little-Known Facts for Catholics

By M. J. MURRAY.

Copyright, 1942, N. C. W. C. News Service



### EASTER MESSAGE, 1942—ROMAN CATHOLIC STYLE

This anti-Semitic way of picturing the death of Jesus Christ belongs to the Middle Ages. The Catholic press revived it for Holy Week in America, 1942. Although the above is reproduced from the Catholic *Tablet* of Brooklyn, it will be noted that it was syndicated by the N.C.W.C., the National Catholic Welfare Conference in Washington, official organization of the Roman Catholic hierarchy in the United States, which has its own world-wide news service.

It is both untrue and unscriptural that the Jews killed Christ. But this has been the Catholic cry against the Jews all through the centuries. Note also the stress on the meaning of the word "saffron" as "bile".

## ROMAN HOLIDAY IN BOSTON

FATHER CURRAN, president of the International Catholic Truth Society and clerical leader of the 'Christian Front' in the East, roused Boston to fever pitch by his attempt to make use of a State holiday for an attack on America's allies. The occasion was the celebration of Evacuation Day which coincides with Saint Patrick's Day. The city of Boston appropriated \$6,000 for the event. The South Boston Citizens' Association arranged a public meeting in South Boston High School and invited Father Edward Lodge Curran of Brooklyn, N.Y., as principal speaker.

Here are some press reports of the affair:

"Father Curran has long been friendly with the Christian Front leaders. On July 23, 1939, he took over Father Coughlin's radio hour to defend him from charges of anti-Semitism. Curran has been closely associated with *Social Justice* and *America First* activities in Brooklyn and Queens." (N. Y. Post, March 12, 1942.)

"The man who is rabble-rousing Father Coughlin's Eastern echo will be paid his expenses to Boston and 'an honorarium' out of the Boston city treasury." (PM, March 12, 1942.)

"The reason why Boston has been tapped for the honor of leading the fight against the fight for freedom isn't hard to find. In the Boston area are half a million men, women and children of Irish descent. . . Why, then, this discontent on the Boston Common? The answer goes back to Coughlin and Curran and Moran [Christian Front leader], and the constant stream of propaganda to which the Irish have been subjected. That the propagandists of the Axis are attempting to exploit the Irish Catholic minority in America in order to divide us cannot be doubted."

Father Curran is well known in Boston for his Coughlinite policies. "This will be Curran's third appearance within six weeks in Boston, where he has found fertile ground for his anti-war, anti-Roosevelt, anti-Allies, anti-British, anti-Semitic propaganda. (PM, March 12, 1942.) Flanked by two Boston priests, he spoke there under the auspices of the Knights of Columbus on January 3, 1942. Again on March 3, 1942, under the auspices of the Central Council of Irish Clubs he addressed 3,000 followers at Hotel Bradford. Many priests were present and applauded enthusiastically. Referring to this speech the *Boston Daily Globe* of March 14 said: "Father Curran disseminated the well-worn isolationist arguments and spoke of the necessity of keeping the American forces at home instead of dispatching them to the various theatres of war where they are most needed."

"Recently Curran has been organizing a National Irish Race Convention to demand proper political and economic recognition of the Irish people in America from the Government. (Hitler demanded the same thing for Germans in Czechoslovakia, Austria, etc.)" PM, March 12, 1942.)

The Evacuation Day meeting was arranged and conducted by William B. Gallagher, chairman of the committee of the South Boston Citizens' Association. In a West Roxbury speech on November 25, 1941, Gallagher said: "If I be accused of being a Jew-baiter, well, so be it . . . I hope our good friend Adolf (Hitler) will give Joe (Stalin) the spanking of his life." On a previous occasion speaking before the Social Justice Guild in Hibernian Hall, Roxbury, he said: Germany and Italy "are fighting a just war for bread and

<sup>1</sup> "Coughlin's New Capital" or "Boston Defeatists and the Church" by Donald Grant, March 21, 1942 issue of *The Nation*.

to break the shackles of a gold standard." (Cf. *N.Y. Post*, March 12, 1942.) At the Evacuation Day meeting, Gallagher, a close friend and co-worker of Father Curran endorsed him saying: "In paying tribute to Father Curran you pay tribute to God and the flag." (*Boston Herald*, March 16, 1942.)

Patriotic societies, civic organizations, trade unions, and Protestant churches joined in vehement protests against the proposed Evacuation Day address of Father Curran. Their demand was that some loyal, patriotic citizen be chosen in his stead. Prominent among the protesters were: Dr. Hugh O'Neil Hencken of Harvard; Judge Nyman H. Kolodny; Rev. Donald G. Lothrop; Mrs. Roland M. Baker, chairwoman of the public affairs committee of the Women's City Clubs; Rev. Stephen H. Fritchman; Attorney Thomas H. Maloney; the American Defense Harvard Group; the American-Irish Defense Association; the Union for Democratic Action.

Methodist Bishop G. Bromley Oxnam, courageous Protestant churchman, recorded an "emphatic objection to the appearance of Father Edward Lodge Curran . . . I object strenuously to the use of a patriotic occasion in time of war for presentation of the views and spirit so clearly revealed in Father Curran's record. Divisive proclamations with their anti-Semitic emphasis, anti-British and anti-Russian insinuations; not to mention their Fascist sympathies and attacks upon the President of this nation, should be avoided." (*Boston Globe*, March 14, 1942.)

Rabbi Joseph S. Shubow declared that Fr. Curran, in his platform appearances, has "exuded racial prejudice and anti-Semitism to a high degree and he repeatedly has singled out the Jews to be pilloried; he also has in-

sulted and degraded our commander-in-chief." (*Boston Herald*, March 14, 1942.)

The Evacuation Day meeting on March 15, opening event of a three-day celebration, took place as scheduled. A week of protests and front-page headlines availed nothing against the Acting Mayor who appeared on the platform with Father Curran at the actual meeting. A detail of forty policemen was assigned to the meeting but did nothing to prevent the rough and unjustified expulsion of Miss Frances Sweeney.

Father Curran's very presence at the meeting was equivalent to the endorsement of his own bishop in Brooklyn. At the assembly Curran emphasized that he spoke with full permission of Cardinal O'Connell, dean of the American hierarchy: "I am grateful for the kind and gracious permission granted by one of the great princely leaders of my church . . . His Eminence, William Cardinal O'Connell." (*Boston Herald*, March 16, 1942.)

The following account of the meeting is taken from *PM* of March 16:

"Shortly afterwards the Rev. Edward Lodge Curran, defender of the Front, arrived to deliver a flaming anti-British speech. . . Father Curran was greeted with a fanatical enthusiasm by an audience composed largely of women. For the first 20 minutes of his tirade, he mentioned the word *British* every thirty seconds and four times described the illegal quartering of British troops in Colonial homes. He made no reference, at any time to Great Britain as our fighting ally."

The *Christian Science Monitor* of March 16 spoke as follows:

"This way of launching a speaker made one person present [the reporter] think of the Nazi Partel Tag at Nuremberg, Germany. . . Then followed other minutes of trumpeting and cheering—cheering against other Americans."

"His address seemed to be designed to lead up to repudiation of the help of the

United Nations. He spent most of his time and devoted most of his forceful eloquence to statements that would foster and intensify animosity toward the British and the Soviets."

"At the close of the meeting—designed perhaps as a sort of climax—there was read from the platform a telegram from a local Massachusetts branch of the 'Mothers and Daughters of America' saying, 'Thank God for Father Curran and Father Coughlin'. This is the type of organization that worked so closely with Laura Ingalls, who has been sentenced to prison for working as a Hitler agent."

Quoting from a joint statement of the Harvard American Defense Group and the Union for Democratic Action, the *Christian Science Monitor* continues:

"The casual listener must have obtained from him that we are engaged in a war with England instead of a war against the Axis powers. That is what is known as the needle technique. . . This address in South Boston was not as violent, not as bad as his three previous addresses in Massachusetts within the past month. . . Any impartial analysis of his address will show, however, that he went as far as he dared."

Such a demonstration by the priest-president of the International Catholic Truth Society should leave Boston and America better informed of the real nature of Catholic "truth".



## CENSOR LIBRORUM

INFILTRATION into the means of public enlightenment is a principal tactic of the Catholic church in its strategy to dominate the social order. The public schools, the movie industry, the public libraries are all grist for its mill. The recent death of Monsignor John J. Clarke of New York City recalls that he had a leading part in the running of public libraries through the New York City borough of Queens, which includes the entire part of the city on Long Island. "In 1934 he was named a trustee of the Queensboro Public Libraries and in 1939, a few weeks after his redesignation for a second five-year term, was elected vice president of the library board." (*N. Y. Times*, Jan. 28, 1942.)

## AFTERMATH OF THE RIO CONFERENCE

A DISPATCH of the N.C.W.C. (official Catholic) News Service to the Catholic press of the world from Buenos Aires, February 23, gave excerpts from a lengthy editorial from a widely-read Argentine Catholic weekly called *Criterio*. It was written by its Director, the Rt. Rev. Msgr. Gustavo J. Francheschi, in defense of the action of Argentine and Chile in holding out on complete unity of action of all South American countries at the recent Pan-American Conference at Rio de Janeiro.

Msgr. Francheschi holds that if the Rio conference had agreed to "a resolution that all countries, simultaneously, in the same terms and with identical words, must break off relations (with the Axis) or declare war", it "would have signified a total absorption, and absolute identification, a complete disappearance of national individualities". The formula arrived at, he says, was best, namely, one that expressed a "community of thought" on the one hand, and, on the other, left "a free choice as to the manner of execution". In other words, unity of action by all South American countries in breaking off relations with the Axis would have been an act of "submission" to the United States and Britain. This, the writer continues, would have been in accord with the "closed" or "pagan" type of inter-social relations; what actually happened at the Rio conference, he states, was in accord with the "open" or "Christian" concept of relations among nations.

All this means that the Catholic leaders in South America are anxious to assure the pro-Axis forces there and elsewhere that the Catholic church is not in favor of Pan-American unity against the Axis nations.

## ACTU

CATHOLIC Actionists have been at work during the past five years building up their own trade unions, or rather one big "Association of Catholic Trade Unions"—ACTU, for short. It has for its object the establishment of a "corporate Christian state", a term that has been made familiar to us by Mussolini and Hitler. This corporate state is to be "Christian", in Father Coughlin's meaning of the word, of course; it is to be based on the papal plan as outlined in encyclicals from Rome.

On March 7 last, ACTU celebrated its fifth anniversary in St. Agnes' Roman Catholic church in New York City. The principal speaker was the Rev. John P. Monahan, director of the association. He declared on that occasion:

**"If the papal plan for a vocational society is ever to be more than a blueprint, the unions and management must come by way of the industrial councils into the Corporate Christian State."\***

The significance of this statement is in the fact that Philip Murray, President of the C.I.O. (who is a Roman Catholic), was also present and spoke immediately after Father Monahan. Mr. Murray declared that everything Father Monahan said was true and in keeping with his C.I.O.'s Industrial Council plan. In other words, the C.I.O. (and other labor organizations) could well be united within an all-embracing ACTU for the setting up of a totalitarian corporate 'Christian' state as blue-printed in the papal encyclicals from Rome.

\* Reported in the *Catholic Tablet*, March 14, 1942.



"For this God is our God forever and ever; he will be our guide even unto death." Psalm 48:14.

## UNANSWERED

STATEMENTS of Roman Catholic spokesmen from their pulpits and platforms are never questioned by their hearers. No reliable Catholic would dare to do so. At "interfaith" meetings, however, where Catholic priests, Protestant ministers and Jewish rabbis get together for open discussion, an opportunity for such questioning may be had.

Such an occasion was afforded a courageous Catholic, Miss Ruth O'Keefe of Boston, Mass., to question one of her priests at the meeting of the Williamstown Institute of Human Relations, held under the auspices of the National Conference of Christians and Jews in 1939. Following is from a copy of the *Stenographic Proceedings* of the meeting (p. 103):

**"Miss Ruth O'Keefe (Boston, Mass.):**

'I would like to ask Father Stephens a question which no non-Catholic would ask—and that is, why is the practice of the Church in communities where it is dominant so different from the theory as he has expounded it? I am referring to Quebec, and, as a matter of fact, to my own State of Massachusetts, where not only was the Child Labor Amendment opposed by a representative of the Cardinal, but also the raising of the school age to sixteen?'

**"Father Stephens:** 'I do not quite get your question.'

**"Miss O'Keefe:** 'The question is, why is the practice of the Church of Quebec, for instance, where it is dominant, where it has a powerful influence on legislation, so different from the theory as expounded by you and which we all recognize to be the true Catholic theory?'

**"Father Stephens:** 'I suppose you can just chalk that up to the weakness of human nature and the failure of individuals to live up to the high principles of their faith. That is the only answer I can give you.'"

## REVISION OF THE DOUAY NEW TESTAMENT

By JAMES J. MURPHY

CATHOLICS reading the Bible! This was the paradox that confronted Protestants last spring when news of a large publication of Catholic New Testaments was headlined in the press. The astonishment of Protestants was exceeded only by their joy. Their deep love of the Inspired Word gave rise to fond hopes of an evangelical rebirth among Catholics. They felt from their own free experiencing of the Word of Life that, when Catholics read it, the scales will be lifted from their eyes and they will see the error of their present ways.

It is an unpleasant task to have to dampen the well-meant hopes of others, but at times it is necessary to do so in the interest of truth. Such is the present instance. The bald truth of the case is that no noticeable increase in Catholic conversions is to be expected. There are two reasons for the false expectations of many Protestants in regard to probable Catholic conversions. First, many saw in this publication of a newly translated Catholic New Testament a sudden reversal of Catholic policy, when such was not the case at all. Secondly, in addition to this misinterpretation of fact, Protestants have allowed themselves to read into the Catholic mind their own reactions to Bible reading—experiences to which Catholics are totally immune.

What then have been the facts on the attitude of the Catholic church toward the reading of the Bible? Everyone knows, of course, that as far as the Protestant Bible is concerned, Catholics are forbidden to read it under pain of sin on the grounds that it contains

grievous errors that might endanger their faith. Catholics, however, are taught that the true Bible (the Catholic Bible) is the inspired word of God from which most of the church's doctrines can be proved. But they are unaware that the Bible has any direct relation to their personal religious life. The one dominating thought in the Catholic's religious outlook is the supreme and infallible authority of the church. He has been taught that in and through the Catholic church alone can he reach Christ and be taught his true doctrines and moral precepts. He believes that the Bible is of entirely secondary importance, that the Catholic church, founded by Christ himself, is the "depository of the faith", that it preceded the Bible, decided which books were inspired, and could have flourished equally well, if there had been no Bible at all, on the strength of its oral traditions handed down from Christ and the apostles.

In his own personal life the Catholic finds no need for the Bible. The average Catholic is content to observe the formalities of Friday abstinence and Sunday mass and make an attempt to keep the commandments. The few devotional Catholics, the kind who attend Sunday evening services, number about one percent of each congregation. They read for devotional purposes but only in the rarest of cases do they read the Bible. They read the *Imitation of Christ* by Thomas à Kempis or the miraculous lives of the saints or ascetic works written mostly by Jesuits or those belonging to their school of devotion.

No one ever tells the Catholic child

or adult not to read the (Catholic) Bible. But the same effect is produced by other means. In all discussions of Protestant errors and heresies he is taught that indiscreet reading of the Bible and private interpretation led to these sinful perversions of Christ's doctrines and the consequent loss of countless millions of souls. The wide-awake Catholic seldom fails to get the implication that it is best to leave well enough alone and relinquish the intricate word of the Bible ("with which many wrest to their own destruction") to priests who have been carefully trained by the church as to when and how to use it.

There are no Bible classes in Catholic churches, only occasional courses in Bible history. The Bible itself is never read in Catholic schools, not even in Bible history classes, nor at the beginning of a school session. The priest in the pulpit never recommends that the faithful should read the Bible. Nor does he read it himself.\* In short, the Bible as such is almost completely ignored. Mention of the Bible by name, however, is frequent in Catholic sermons as are brief quotations taken from it to bolster a Catholic doctrine or lend force to a moral precept. In addition, fifty-two short excerpts of about ten lines, taken mostly from the parables of the Gospels, are read at Sunday mass; they do not vary from year to year nor from one church to another. It is always the same few carefully chosen passages that are read. They are all of a moral nature and do not touch on the doctrines of the

church.

So it happens that nearly all Catholics live and die without ever opening the Good Book or even feeling the desire to do so, much less the obligation.

Fearing that Catholics might out of curiosity be tempted to read Protestant Bibles, if they had none of their own, Catholic Bibles have been put on sale for many years at Catholic missions or retreats, that are held in some parishes as often as once a year. Many of the more devout Irish-Catholic families of the past generation bought a Bible but never used it except as a place to hide pressed flowers or other mementoes. In more recent times people have become too practical to buy what they do not use, so fewer Catholic families now have Bibles than formerly.

The Catholic Bible has a number of explanations attached to the more "dangerous" verses. They are given in footnotes with the purpose of guiding the reader into the interpretation that the church imposes. These notes are superfluous because the average Catholic never reads the Bible and the devout Catholic souls that do read it would rather drop dead than entertain for a moment any doubt concerning the infallibility of the church or its doctrines.

Such being the state of affairs in the Catholic church, there was no reason why the pope, for the sake of apologetics, should not write a formal exhortation to Catholics to read the Bible and offer a minor indulgence for doing so. This he did many years ago. As was intended, it produced no effect within the church. Priests never make mention of it, except in refutation of Protestant charges that the Catholic church forbids the laity to read the Bible. This papal exhortation is as dead as a New England blue law. In fact, the indulgence offered by the pope was deliberately made so insignificant that it never

\* In the Breviary which the priest is supposed to read every day, most of the content is from the Book of Psalms, with occasional verses from the New Testament interspersed among the psalms. It is such poor Latin as to be almost unintelligible, even in the case of the minority of priests who read Latin fluently and pay attention to what they are reading. Most priests are content to mumble the words; this satisfies the obligation imposed by the church, according to moral theologians. Few priests ever read the Bible in the vernacular.

attracted the slightest attention. Indulgences many times greater can be gained in a few seconds by the saying of a single "aspiration" such as, "Mary, conceived without sin, pray for us who have recourse to Thee". (Three hundred days indulgence is granted for reciting these few words once.)

Protestants wonder why Catholics are not astounded when they find that the Bible makes no mention of many of their principal doctrines. The answer is many-sided:

First, the Catholic is taught that it is sufficient to believe what the church teaches. He does not need to know even the names of the many dogmas he must believe. He feels he could not understand most of them, even if he tried. The average Catholic is quite ignorant even of the few well known dogmas that are commonly mentioned by name, such as the doctrine of the Immaculate Conception. Few Catholics know the difference between the Immaculate Conception and the Virgin Birth.

Secondly, the average Catholic, having no idea of how many dogmas he must believe, has even less knowledge of how many can be proved from Scripture. Nor is he concerned. He feels in a vague way that most of the church's doctrines can be proved from the Bible and that the rest are proved by Catholic tradition. Not being a theologian or historian he simply takes for granted the existence of an authentic, unbroken tradition reaching back to the apostles. If he has had a Jesuit course in apologetics, he will attempt to confound Protestant objectors with the statement that they too believe in things not contained in Scripture. He backs this assertion by triumphantly adducing the substitution of Sunday for the Sabbath without any mention of it being made in the Bible.

Thirdly, a Catholic does not take Protestant biblical arguments seriously,

for he has been taught that Protestant interpretations of Scripture are purely the personal opinions of the author lacking all authority and worth. He will point to the large number of Protestant sects as proof of the contradictory contentions of Protestant against Protestant and the confusion to which they lead.

What is to be thought of the new Catholic edition of the New Testament? Nothing, except that it was over-publicized. Its only noteworthy effect will

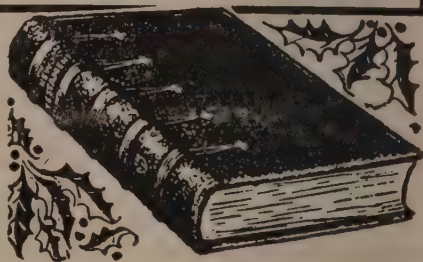
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Copy of advertisement of revised Catholic New Testament, from *The New York Times*.

be to refute the misworded Protestant charge that Catholics are forbidden to read the Bible.

The old Douay version of the Bible was a poor, archaic translation of a distorted version of the Latin Vulgate translation of the original text. The current text of even the Latin Vulgate was so distorted that several years ago the Vatican commissioned Cardinal Gasquet to assemble a group of Benedictine scholars to attempt to disentangle the text of the original Latin Vulgate from the hundreds of conflicting medieval manuscripts. After twenty years they have managed to reconstitute a much better version of the original Latin Vulgate than the one in current use. They have completed only part of the Old Testament.

It has been all too evident in recent years that a new English translation of the New Testament was needed to save the face of the church in English-speaking countries. One has only to read the garbled version of St. Paul's epistles in the Douay Bible to realize how meaningless they had become. The many excellent editions put out by English and American Protestants made the need of a new Catholic translation all the more imperative.

The changes, however, made in the new Catholic version are for the most part nothing more than the substitution of present-day English for the obsolete words and phrases of the Douay translation. In a few exceptional cases, a really new translation was made, as, for example, in the case of *metanoia* (repentance). Credit for such changes must be given to Protestant scholarship that had advanced such irrefutable proofs that Catholic contentions became untenable.

The fanfare about outstanding biblical scholars working over the new Cath-

olic translation for years was part of a build-up in the best traditions of Hollywood. The translators were all busy seminary professors who off and on gave a little of their spare time to this work. Bureaucratic red-tape in the Roman Curia also accounted for part of the delay.

No one familiar with biblical learning will be confused by the publicity about "outstanding Catholic biblical scholars" working on the translation. The reader will search in vain in international Catholic literature on the Bible for proof that any of these English-speaking scholars is considered even a second-rate authority on the subject.

All in all, the "new" Catholic New Testament was a clever piece of propaganda. Reams of publicity, paid advertisements, a large opening edition now being pushed into the hands of uninterested Holy Name men—what better "proof" could be given that the Catholic church was falsely and unjustly accused of forbidding to the laity the reading of the Bible? Catholics will now be given the opportunity to argue fallaciously that since this charge has been proven false, therefore all other accusations against the Catholic church are untrue and malicious.



## NEW FASCIST-VATICAN AMBASSADOR

MUSSOLINI'S new ambassador to the pope, Raphael Guariglia, presented his credentials to Pope Pius XII on February 28. He takes the place of the late Bernardo Attolico, intimate friend and admirer of Adolf Hitler, and chief architect of the Rome-Berlin Axis.

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## MSGR. SHEEN ORATES FOR FASCISM

IT IS disturbing to discover that some well-meaning Protestants and even Protestant ministers are being deceived by the radio broadcasts of Rev. Msgr. Fulton J. Sheen. They fail to detect how cleverly this outstanding apologist for the Catholic church can conceal his antagonism to American ideals and interests under the cloak of pious sentimentality. He is undoubtedly one of the shrewdest and most dangerous protagonists of totalitarian ideas. Were it not that he speaks in the name of religion, he would most likely have long since come under observation by the FBI.

His seventeen radio addresses on the general topic of "Peace", delivered on the Sunday evening Catholic Hour from January through March, are evidence of this. The main theme of all his utterances may be summarized as follows:

1. What we call democracy has de-Christianized Western civilization.
2. Fascism is the necessary reaction to this decadent liberal democratic way of life.
3. Fascism is right in seeking an "absolute"—something that liberalism failed to offer.
4. The only fault of Fascism is its "error in grounding that absolute in man rather than God".

In other words, he holds that Fascism is correct if it works in with the Catholic church.

The following excerpts from his broadcast of February 1, entitled "*The Two Swords*", substantiate this:

"For a century or more the whole world tried to live without the Cross of Christ. It abandoned self-discipline for what it called self-expression, but which really

was only self-destruction; it ridiculed the idea of penance and reparation, for why should man atone for sin when there is no sin; it defined freedom as absence of all restraint, responsibilities and law; it concentrated on rights but never duties, on liberties but never on commandments. So general was this repugnance to Christianity with a Cross that it is safe to say that among those who passed through our secular colleges and universities from 1918 to 1939, a respect for religious institutions, marriage, and the moral law, was regarded as a mark of mental inferiority."

This is identical with the basic argument of Nazi-Fascism against American democracy, and Msgr. Sheen agrees with it and goes on to tell us why, as follows:

"The young men of these dictatorial nations, whose forefathers were nurtured on the Christian virtues, were sick of a phantom culture based on selfishness and parading under the name of freedom; they wanted the hardy wine of sacrifice."

He then explains why totalitarianism is to be preferred to our liberal democratic way of life, and how it inspired the Nazi-fascist nations with what he calls "a quest for meaning", "a search for an absolute":

"Totalitarianism could never have swept Europe if it did not at least promise some solution of the problems of life; if the citizens of those countries thought it was as wrong as a diet of sulphuric acid, they could never have accepted it. It was something which liberalism failed to give—it was a quest for meaning, a search for an absolute. The error consisted in grounding that absolute in man rather than God, and in giving politics a theological overtone of pledging loyalties to primitive realities which could not bear the weight of absolute significance. The whole world, having apostatized from Christianity, began a search for a new Calvary."

There is enough here to show the real attitude and aims of the Catholic church in the present world struggle.

For Msgr. Sheen speaks the language of the church of Rome, which, long before Nazism and Fascism, did everything in its power to halt the trend toward liberalism and tolerance, and to force the world back to an "absolute", intolerant and dogmatic set-up of society and religion. Hitler set it all down in his *Mein Kampf*, in which he gives enthusiastic praise to the Catholic church for its persistently dogmatic and intolerant attitude and doctrines.

Msgr. Sheen's view of Hitler and Mussolini is that of the Jesuits: that they are "scavengers of God", men sent by God to purge, not only the nations, but even the Catholic church itself, of liberalism, which Msgr. Sheen holds to be self-destructive. Pope Pius XI himself styled Mussolini "a man sent by Providence". Again, the Jesuits likened them to the two "Candlestick Men" of the 11th chapter of Revelation, picturing them as bringing death and destruction upon the world: "the two strangers, the two olive trees, and the two candlesticks. . . who struck matches on the blue veil of waters. . . who turned the Indian Ocean and the Pacific and the Atlantic and *Mare Nostrum* (the Mediterranean) into blood"—all because the nations who wanted "to regain their world of ease" would not listen to their warnings to reform.\*

Thus, as openly as they dare, the spokesmen for the Vatican tell us of the identity of the aims of Catholicism and fascist authoritarianism.

\* See THE CONVERTED CATHOLIC for April, 1941, pages 90-93.



## VATICAN BROADCASTS TO U.S.A.

VATICAN CITY radio station HVJ has now begun special broadcasts in the English language to the United States twice weekly, Sundays and Thursdays at 9:30 p.m. EWT, over a wavelength of 31.06 meters.

## MARRIED CATHOLIC PRIESTS

ROMAN CATHOLICS are not generally aware that there are married priests in good standing in their church and officiating in parishes in several American cities. At recent celebrations of Greek Uniat rites in St. Patrick's Cathedral in New York City, Roman Catholics attended mass and received communion from these married priests. Irish Catholics in particular, who believe that marriage of priests is sacrilegious and contrary to the direct will of Jesus Christ, would have almost shrunk in horror at the thought of participating in these ceremonies, if they realized that the priests had wives and families.

In New York City alone there are eight such Eastern Rite churches belonging to the Roman Catholic diocese: St. Michael's Russian church on Mulberry Street; St. George's Ukrainian church on E. 7th Street; the Armenian Chapel on E. 28th Street; St. Mary's Carpatho-Russian church on E. 13th Street; St. George's Melchite church on Washington Street; Our Lady of Grace Italo-Albanian church on Staunton Street; St. Joseph's Syrian church on Washington Street; Byzantine Slav-Hungarian church on E. 82nd Street.

The Eastern Orthodox church never forbade its priests to marry as did the Roman Catholic church. There are certain restrictions, however: priests must marry before ordination, and second marriages are forbidden to them.

Subscribe to The Converted Catholic for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

## FLUOROSCOPING CATHOLIC PROPAGANDA

**T**HE INHERENT NATURE of Catholic church teachings forced it to cast its lot with International Fascism in the present world struggle. The "infallible" condemnation of liberal democracy by Pius IX and the essentially authoritarian structure of the hierarchy left it no other choice. The Catholic church well realizes that if democracy, with its principles of freedom and ever-increasing education, triumphs throughout Western civilization, its own fate is sealed.

Much as the Catholic church fears the absolute power of the fascist state, it chooses the lesser of two evils by siding with it, in the assurance that, apart from this one bone of contention, they hold in common the same basic social and political ideas, the same principles of authoritarianism.

In the present conflict the whole moral force of the Catholic church has been thrown in on the side of Nazi-fascism. This has been done as far as possible in an underhand way by the usual dodge of "neutrality and peace," much like the maneuverings of American fascists. We have proved beyond question the pro-Fascism of the Vatican by quoting time and again from the lips of its own leaders and by pointing out the actual policies of its agents. We have still more convincing proofs from liberal sources *within the Catholic church* which we cannot cite without compromising our informants.

Despite our own knowledge of the situation, we can understand and sympathize with the misgivings and confusion of many people who are sincerely seeking the truth, especially for those

who have no grasp of the inner workings and history of the Catholic church and who are so upright that they hesitate to suspect others of evil intent.

People who are confused about the Catholic question by the conflicting reports of the press fail to separate the wheat from the chaff by taking into consideration several fundamental facts of the situation:

*First*, the Catholic church's policy is obviously not frank and open. Moreover, it is not to its interest to "put all its eggs in one basket". This calls for duplicity. In the present world conflict this policy demands that such provision be made as will enable the church to rally and save face in the event that Nazi-fascism suffers defeat. At the same time this diplomacy helps keep content the belligerents of conflicting countries.

*Second*, the Catholic church deliberately obscures its real purpose by releasing statements that aim at confusing the public by affecting an air of spiritual neutrality and love of peace. Regrettably, the American press abets these efforts by unduly publicizing them, out of fear of a Catholic Action boycott.

*Third*, the Catholic church is a vast organization housing many dissident elements. It uses the pronouncements and actions of a liberal Catholic minority to mask in democratic countries the workings of Vatican reactionaries and their Jesuit advisers.

*Fourth*, vigorous nationalism often leads Catholics to say and do things that cut across Vatican policy. Such statements have been given out more than once in recent months in both this

country and Holland. Much as the church would like to stifle such opinions and punish the offenders, fear of a national schism at times when patriotic feelings run high holds Vatican ire in check until a more opportune time at some future date. Unable to completely gag the irrepressible nationalism of certain democratic prelates in time of war, the church makes the best of the situation to bolster its false front made up mostly of liberal laymen.

Unfortunately, too many people are easy victims of propaganda, none of which is more clever than that of the Jesuits. We expect our readers, however, to be more wary and alert than the average public. To all statements, contradicting what you know to be the truth and the settled policy of the Catholic church, principles of propaganda analysis are to be rigorously applied. Unofficial press releases, one must remember, are insignificant when compared with official rulings and decrees. Statements by laymen in contradiction to the "party line" of a hierarchical church amount to less than nothing.

In short, every "confusion blurb" released by the Vatican Publicity Department is to be fluoroscoped in the light of official church doctrine and political ideology.



## REPRESENTATIVE GOVERNMENT

IT IS most alarming to find expressed Catholic opinion to the effect that a Catholic Representative should vote in accordance with the dictates of the Roman Catholic church and not in accordance with the wishes of a majority of his constituents. This was brought out in the Jesuit magazine *America* in its issues of December 13, 1941 and January 3, 1942.

A Massachusetts Representative, Paul J. McCarty, of the 19th Suffolk District, writes as follows in *America*, January 3, page 363:

"Congressman Hebert of Louisiana believes that it is his duty to vote in accordance with the will of a majority of his constituents, but I believe it is my duty to vote according to the dictates of my own conscience and judgment.

**"I am a Catholic first, a Representative, second."**

It is well known that in Massachusetts and other states with strong Catholic minorities legislation is often enacted or rejected against the will of the overwhelming majority of the people, according as it agrees or disagrees with the policies and teachings of the Catholic church. In New York State, for instance, it has been proved time and again that 75% of the people have favored passage of the Child Labor Amendment. It is also a well-known fact that the Catholic church is responsible for the repeated failure of the New York Legislature to ratify the Child Labor Amendment, even though Catholics are scarcely one-fifth of the entire population of the State.

In such cases it is obvious that representative government does not work because of Catholic interference. Catholic Representatives vote first as Catholics and only secondly as Representatives of the people. If this were all, the situation would still be well in hand because Catholics are a minority in every state. Most shameful and foreboding is the fact that many non-Catholic Representatives follow the dictates of the Catholic hierarchy either out of fear or self-interest.



## 51 CARDINALS

THE DEATH on February 26 of Cardinal Boggani, "Chancellor of the Holy Roman Church", reduces the number of members of the College of Cardinals to 51, leaving 19 vacancies.

# On the Lookout

By JAMES J. MURPHY

## HITLER-PAPAL CONCORDAT

VATICAN COOPERATION in a new strategy to break the coalition of the United Nations is something the Nazis are taking for granted. Presumably such cooperation was secretly provided for in the Nazi-Vatican concordat of 1933. Exclusive information on this latest Nazi maneuver comes from unimpeachable diplomatic authorities in neutral European capitals. The plot, which lies behind the recent return to Berlin of Catholic Franz von Papen, Hitler's Ambassador at Ankara, Turkey, aims to disrupt Anglo-American supply lines to Russia and prevent the opening of a Western front. A detailed account is given by Victor M. Bienstock on the front page of the *N. Y. Post* of March 26, 1942:

"Von Papen, master spy, saboteur, intriguer and the Third Reich's most successful diplomat, will play an important role in the move. . . Von Papen will report to Hitler on Turkey's 'unsatisfactory' attitude. This will serve as a threat to Turkey and aid the softening-up process there.

"He will also 'see' the generals and his former Junker associates, his monarchistic friends and the Catholic conservative leaders to whom he was politically linked before Hitler took power.

"He will then, according to the diplomats, approach Catholic and anti-Russian public opinion in the Allied nations *by way of the Vatican*.

"It must be remembered that Von Papen scored the Nazi regime's first international victory when he brought about the concordat with the Vatican in 1933. At that time, he worked through his intimate friend [Monsignor] Dr. Kaas, former leader of the German Center Party, who resides in Rome and has great influence in Vatican circles.

"Von Papen, diplomatic sources predict, will utilize Dr. Kaas again in seeking Vatican support for an understanding between Germany, Britain and the United States, ostensibly to enable the later two to concentrate on Japan.

"Von Papen will then return to Ankara and seek to open talks with the Russians directly and through the worried Turks" to rouse in Anglo-American minds sus-

picion of a Russo-German peace move.

"Every move that slippery Franz makes in Ankara will be widely publicized through diplomatic 'leaks'. Anti-Russian elements in the U. S. and Britain are counted on to do the rest.

"Even if these forces do not succeed in accomplishing all that Berlin hopes for, any diminution in aid to Russia will, by that much, decrease the extent of the opposition the Germans will have to overcome. . . A full-fledged anti-Russian campaign in Britain and America would, in Nazi belief, increase Moscow's suspicions. . ."

Everyone knows that the Catholic church leads all anti-Soviet elements in England and the U. S.

\* \* \*

## PROTESTANT ASSEMBLY

PLANS are being made for a united Protestant assembly in 1944 that would bring together in Chicago 50,000 to 100,000 churchmen. The object would be the promotion of brotherhood and Christian unity.

According to the plan, leading denominations would have their annual meetings in Chicago at one and the same time, and come together for mass gatherings. These plans were made known in late March by a small survey committee representing the Foreign Missions Council of North America, the International Council of Religious Education and the Federal Council of churches.

\* \* \*

## OBSOLESCENT FAITH

MORGAN J. O'BRIEN was at one time Presiding Justice of the Appellate Division of the N. Y. State Supreme Court. A generation ago he was celebrated throughout the United States as its leading Catholic layman.

As an example of the dwindling faith of Irish-Americans, which was emphasized in our *March* issue, the grand-daughter of the late judge may be cited. Miss Esme O'Brien, niece of the present N. Y. Supreme Court justice, Kenneth O'Brien, was married by civil ceremony on March 25 by Justice Dickinson Letts to Ensign Robert Sarnoff, son of David Sarnoff, president of the Radio Corporation of American.

Many of the prominent Catholic families of America have suffered similar losses. Among the less prominent they are much more frequent but, of course, are seldom noted.

## CATHOLIC ACTION INVADES THE LABOR FRONT

COMMENTING on the growing Catholic influence in labor unions, George Seldes' pro-labor publication *In Fact* has this to say in its issue of March 16, 1942:

"The KKK is growing. As the KKK advances, another organization, the ACTU (Association of Catholic Trade Unions) has made inroads into labor unions. Labor unions do not approve of ACTU any more than the KKK but fear the former more politically. . . ACTU propaganda says it will 'save the unions from Reds and Ku Kluxers'. The growth of the ACTU makes it easier for the KKK to get followers and 'to spread one brand of ignorance and poison against the other brand', as one labor leader, who wants all such factions kept out of the CIO, puts it."

\* \* \*

## MYSTERIOUS CATHOLIC-NAZI MARRIAGE

CATHOLIC IRELAND'S pro-Nazi interests were revealed in a United Press dispatch from Belfast: "Intricate details of an Irish Republican Army plot—possibly Nazi-inspired—to determine the strength and disposition of British and American forces in Northern Ireland and other military secrets were revealed in Special Court today." (*N. Y. Times*, March 20, 1942.)

Anti-democratic strategy in Ireland is not by any means confined to the Irish Republican Army. Recently Dr. Heinz Petersen "sent by Himmler's Gestapo to Eire with orders to 'get as close to the people as possible.'" married an Irish Catholic, Miss Kathleen Lynch. "The wedding took place secretly at Blackrock, a Dublin suburb, where the name of the priest who conducted the ceremony has been withheld by order of the church authorities. . . Dr. Petersen had among his wedding guests the German minister, Eduard Hempel and the legation secretary, Nazi spy No. 1, Hennig Thomsen. . . Petersen is the working contact between the public and his immediate master, Thomsen, to whom he sends long reports based on careless talk he picks up at his lavish parties."

The above quotations are from the *N. Y. Times* of March 22, 1942. The concealment of the name of the Catholic celebrant of the marriage is undoubtedly due to his prominence. Most likely it was the cardinal-archbishop of Dublin.

## COUGHLINITE LEADERS THREATEN NEWSPAPER DEALERS

AN EXPOSÉ of "Father" Coughlin's moral sabotage of America's war effort was featured in the March 30 edition of the New York newspaper *PM*. The following day two of Coughlin's "Christian Front" followers attempted to intimidate some of New York's newsdealers. The following account taken from *PM* of April 1 tells the story:

"... Newsdealers in the Underhill Avenue section of Brooklyn were threatened with boycott unless they quit selling *PM*. Two men entered the stationery store of Morris Lang, 176 Underhill Ave., at 9:30 last night. . . The taller of the two men handed him a mimeographed slip of paper which read:

'Anti-Communist Committee

'The undersigned committee is interested in keeping all Communistic and anti-Christian publications off the newsstands. *PM* is a communistic and anti-Christian publication. It has constantly vilified Roman Catholic priests who are in good standing in their dioceses. . . It is stirring up religious and racial prejudices in our country. . . We urge every real American to cease patronizing any store displaying or selling *P.M.*'

"Reisman [the clerk] pointed out that the store sold all newspapers including the [Catholic] *Tablet*.

"'Why do you want me to stop selling *PM*?' he asked. 'On account of the Coughlin story?'

"'When you speak of him call him *Father Coughlin*,' the big man retorted. . .

"'We want a yes or no answer tonight,' said the men and left.

"Jacob Horowitz, at 194 Underhill, was threatened in the same way and was told that unless he stopped selling *PM* a boycott would be announced from the pulpits of St. Joseph's and St. Theresa's Roman Catholic churches.

"The Rev. Edward Lodge Curran, Coughlin's eastern spokesman and rabid isolationist, is pastor of St. Joseph's."

Further inquiries from Father Curran elicited no answer. He was "away from his parish and not available for comment". Presumably he would have denied any knowledge of the threatened pulpit boycott, as did Msgr. Gorman of St. Theresa's.

## QUESTION BOX

**Q. (a) Please tell me if Catholics were ever forbidden to read the Bible? (b) If so, when?**

*This question is from the Catholic "Tablet", official organ of the diocese of Brooklyn, N. Y. (March 7, 1942). It is a question often asked of us by our readers. Following is the exact answer given to it by this official Catholic newspaper:*

"A. (a) Catholics have never been forbidden to read the Bible precisely because it was the Bible. At no time did the Church ever prohibit the reading of the Bible in the original text, or in authentic versions; nor did she ever forbid translations to be made into the language of any country by such as were competent to make them. What the Church has done and still does is to forbid the reading of versions of the Bible which pervert the true and correct meaning of the Sacred Scriptures. (b) Christ commissioned the Church to teach all nations and it is her duty at all times to protect the integrity of the written Word of God and preserve its true meaning. Wycliffe (d. 1384) was one of the enemies of God and His Church, who perverted the words of the Bible and wrested the true meaning from the Scriptures. This action of his obliged the teaching authority of the Church to take measures against this abuse and safeguard the spiritual welfare of her children.

Therefore a convocation held at Oxford in 1408 forbade any one to read without approbation any version of Scripture made either during or after Wycliffe's lifetime."

Some of the official decrees of the popes against the reading of the Bible may be seen in THE CONVERTED CATHOLIC for October 1941 (pages 201-02). Among these is the following by Pope Pius VII (June 13, 1816) who confirms the rules of the Sacred Congregation of the Index (1753):

"Experience has proved that, owing to the rashness of men, more harm than benefit arises from the Sacred Scriptures

when published in the language of the common people (Rule 4)."

**Q. On what grounds does the Roman Church claim to have jurisdiction over all Christians?—B. N., Ocala, Fla.**

A. From the scripture text: "Thou art Peter and upon this rock I will build my church"; it is said that by this, Christ made St. Peter first pope and that all the popes of Rome are his successors.

But if this text is read together with its context, it is perfectly clear that Jesus Christ intended that his church would rest upon the profession of faith in Him as the "Son of the Living God" and the saviour of mankind, which Peter had expressed. Furthermore, no one has ever been able to prove that Peter was ever in Rome or founded a church there; nor were there popes as they are now known for many centuries after Christ.

\* \* \*

**Q. Please advise how the popes, not being civil authorities, could have enforced their decrees against the Jews?—E. C., Los Angeles, Cal.**

A. In the past in Europe, the pope held a position of pre-eminence over civil rulers. The emperor's authority was not recognized until he was crowned by the pope. Under this system of the union of the Two Powers, church and state, the church decreed what was right and wrong and the civil authorities—the *brachium saecularium*, the "secular arm" as it was called—enforced them. In the Papal States, which covered about one-third of present Italy, the pope himself, of course, was the civil sovereign and could directly order the police force to carry out his decrees, whether civil or ecclesiastical.

The princes and kings of Europe did not always enforce the pope's commands, even with regard to the Jews. Pope Innocent III, for instance, was obliged to reprimand the King of France because he had failed to enforce the anti-Semitic decrees of the great Lateran Council of 1215. Pope Innocent reiterated these decrees and wrote to the King of France "*that he must crush the insolence of the Jews residing in his kingdom*". These anti-Semitic decrees were similar in every respect to Hitler's infamous "Nuremberg Laws" now being put into operation in all countries in alliance with the dictators.

# About Books

## POWER-POLITICIAN OF THE CHURCH

**GREY EMINENCE** by *Aldous Huxley*, 342 pages; Harper & Bros., Price: \$3.50.

THIS BOOK is sub-titled "A Study in Religion and Politics". You will get from it a clear understanding of why the founding fathers of the American republic based the security of democratic government on the vital principle of separation of church and state. It is a most instructive and absorbing story of the infamous and schizophrenic Capuchin monk whose political scheming brought death, misery and degradation to the whole continent of Europe. A baffling mixture of austere, external piety and vicious political intrigue, he was an example in miniature of what the church of Rome has been down the centuries. His name was François du Tremblay, Baron de Maffliers, known in religion as Father Joseph of Paris. He was the right-hand man and intimate co-worker of Cardinal Richelieu. Between them they made a shambles of Europe for over thirty years.

History is a chain of events stretching from the distant past down to our own time, and Mr. Huxley rightly designates Father Joseph of Paris as "one of the forgers of one of the most important links in the chain of our disastrous destiny". He holds further that "the road trod by those bare horny feet [of this monk-politician] led to August 1914 and September 1939".

The scarlet-robed Cardinal Richelieu, with the help of his "Grey Eminence", the mystic monk who was Foreign Minister of France, endeavored to make of his country what Hitler today aims to make of Germany, the ruling power of Europe and the world. To this end, in the 17th century as today, the aid of the pope and his ecclesiastical power-politicians was essential. The results of their scheming were made frightfully evident in the disastrous Thirty Years' War which they brought about. For the wholesale plundering, slaughter and actual cannibalism of those years, this "mystic" Capuchin friar, a member of a "mendicant order", was largely responsible.

The paradoxical part of this living drama is that his Grey Eminence, the shadow of

Richelieu, was, by all the rules of the church, a saintly mystic. He displayed all the signs of a Roman Catholic saint; he had visions, revelations and "annihilated himself in God". He founded one of the strictest orders of nuns in the Catholic church, the Calavarians, who were dedicated to contemplation on the sufferings and passion of Christ. For them his Grey Eminence dictated one of the severest sets of rules for the contemplative life. Meanwhile he continued to involve himself in the corrupt political intrigues of his scarlet-robed master at the court of Louis XIII and the wicked Queen-mother, Marie de Medicis.

Aldous Huxley is devoted to Oriental mysticism and defines at length real mysticism by contrasting it with the spurious brand of Father Joseph. You may not agree with Huxley's ideas on mysticism, but you will not be able to deny that he lays bare the fundamental reason why the religion of Rome must always fail to be of benefit to Western civilization. This reason is, as he points out, the fact that it has always been centered in man and not in God. This simply means that true mysticism, unlike the religion of Rome, must be theocentric, that is, centered in God. Any other kind of religion is flying false colors and is in reality nothing more than politics, opportunism or downright evil, disguised as piety. This description fits the political institution of Roman Catholicism, in spite of the sincere religion of many of its adherents, for in many centuries its evil works, cloaked in the semblance of piety, have kept Europe in turmoil and misery.

The mysticism and piety of Father Joseph of Paris had all the earmarks of Roman-Catholic spiritual nonsense—ascetic excesses and self-torture, the discipline and the hair shirt, and, as is usual, a violent contempt for the female sex. He called all women living outside convent walls "wild beasts", and declared that the only tolerable woman was the woman in a nunnery. He held that conversation with women was satisfactory only when they were behind the wicket of a confessional or the bars of a convent parlor. In one place he says of women: "They should be visited like wild beasts whom one is content to see without approaching. . . I do not care to see the [female] sex except shut up and curtained from sight, like so many mysteries not to be regarded save with a kind of horror." (p. 32)

The author is correct in drawing the con-

clusion as the moral of his story that totalitarian politicians favor and seek the help of man-centered, dogmatic religion. Their greatest enemy is God-centered religion, which worships the Almighty for his own sake. They use religion as a means of regimentation that makes for military efficiency.

In this lesson that Huxley so brilliantly and convincingly teaches lies a caution for Protestantism: to keep its religion focused on God, and not to imitate the church of Rome which works with and through opportunists and politicians. Religion can be of help only when it is pure, unblemished worship of God.

L. H. L.

I PAID HITLER, by *Fritz Thyssen*; Price \$2.75.

MUCH DISAPPOINTMENT was registered by book critics with this work of Fritz Thyssen, avowed Roman Catholic steel magnate who financed Hitler into power and who broke with Nazism because of its pact with Stalin in 1939. It is a whining apology for having supported Hitler as the one he was sure would be what he calls the "pace-maker" for the establishment of a German Catholic monarchy. He now bitterly condemns National Socialism, but for five years regarded it as a necessary "transition" to the confederation of Catholic Germany and Austria under a Catholic king or emperor.

He verifies many facts, however, which are worth noting and remembering if one wants to understand the relationship between Hitler and the Catholic church. He admits, for instance, that the Nazis planned "to enslave" Protestantism, and that "Hitler, a born Catholic, was an admirer of the political sagacity of the Catholic church, if we are to believe *Mein Kampf*."

He also confirms the fact that Hitler and the Nazis in general are not behind Alfred Rosenberg's attempt to establish a new German religion. Of this he says (p. 203):

"Hitler publicly declared that the anti-Christian works of Alfred Rosenberg were purely personal creations, and did not officially commit the National Socialist Party."

Again when Thyssen discussed Rosenberg's "Myth" against Christianity with Goering, the latter described it as "completely idiotic" (p. 208).

The point of interest in this book of Thyssen is his plan for a strongly author-

itarian government for Greater Germany under a Catholic monarch. He would make Prussia a sort of colonial dependence on this Catholic Germany. But he wants this "Catholic Germany under a Catholic monarchy" to be strong, unified and to embrace a large part of Europe, not composed of many tiny principalities as was the old Holy Roman Empire. This is what he paid Hitler to bring about.

All books reviewed in our columns may be had from us at regular publishers' prices.

## PAROCHIAL SCHOOL TROOPERS ROUTED

THE SUPREME COURT of Oklahoma curbed the ambitions of the "parochial schoolers" by condemning the 1939 State law that provided free bus service to children "attending sectarian schools". The condemnatory decision was rendered on December 2nd, 1941, upholding the judgment of a lower court.

Emphasizing the fact that just as free bus service aids the child so too does every proper expenditure for school purposes, the Oklahoma decision goes on to say: "We are convinced that this expenditure, in its broad and true sense, and as commonly understood, is an expenditure in furtherance of the constitutional duty or function of maintaining schools as organizations or institutions. The state has no authority to maintain a sectarian school.

"The appropriation and directed use of public funds in transportation of public school children is openly in direct aid to public schools 'as such'. When such aid is purported to be extended to a sectarian school, there is, in our judgment, a clear violation of the above-quoted provisions of our Constitution.

... "We must not overlook the fact that if the legislature may directly or indirectly aid or support sectarian or denominational schools with public funds, then it would be a short step forward at another session to increase such aid, and only another short step to some regulation and at least partial control of such schools by successive legislative enactment. . . The first step in any such direction should be promptly halted and is permanently barred by our Constitution."

## THE EDITOR'S MAILBAG

### RATES US "TOPS"

"I don't know how you do it, but each issue of your magazine seems to get better and better. Each time I think you have surpassed yourselves and can't possibly equal it next time—but when the next issue arrives, it always rates super-'tops' again".

—M. E. L., San Francisco, Cal.

\* \* \*

### FROM GUATEMALA

"AS Missionaries to Latin Americans in Central America, we expect to receive thru your pages rich funds of encouraging and informative reading. It is impossible for us to receive *too much* information and encouragement of the kind offered in your magazine. May God bless you abundantly with many spiritual blessings in Christ.

Carl O. Malmstrom,  
Central American Mission,  
Panajachel, Solola, Guatemala."

\* \* \*

### TO EVANGELIZE ITALIANS

"Your magazine is too valuable to describe at this trying time in our country. More speed and power to your good work!

"Have you this magazine also in Italian? I know of many Italians here who do not read English readily but who take papers and magazines printed in their native language. You can imagine what anti-American propaganda they contain. Many of these good people are fast losing faith in the pope and are not very ardent Catholics. They could easily be led into the true Christian faith."

—K. E. R., Portland, Ore.

We have had many such appeals for THE CONVERTED CATHOLIC in Italian, Spanish and Portuguese.

\* \* \*

### CATHOLIC—BUT NOT JESUIT

"I fully agree with what THE CONVERTED CATHOLIC is so manfully endeavoring to do, and I am glad you are aware of what Prot-

estants must do to counteract the evils of the Roman Catholic system. The Ku-Klux Klan methods were wrong, and only the ignorant and credulous will believe that every Catholic church is an arsenal and every convent a bawdy house.

"It would help even if Catholics in America became autonomous, as they have tried to become in many other countries. No one should want to do away with Catholicism. But why should Catholics in America be forced to submit to Roman-Jesuit authority? Why should the Italian ideal prevail in America over all Catholics? American Catholics are poor specimens of American free men when they allow the idea to be shoved down their throats that only leaders trained in Rome in Jesuit authoritarian principles should rule them in their religious and social beliefs."—P. F. Oakland, Cal.



### FROM THE LUTHERAN MEXICAN MISSION

"Dear Brethren:

"I have been receiving THE CONVERTED CATHOLIC here in Mexico City for some time now, and I must truthfully say that I've thoroughly enjoyed reading every single issue. Its articles frequently provide me with much food for thought, and I appreciate the current news concerning the Roman church, because they help me a good deal in my work in this country.

"It is most gratifying that THE CONVERTED CATHOLIC should have the courage and frankness to point out the errors of the Roman Catholic church. Many times I have thought of the great good such a magazine would do in this country and in other Latin American countries if it were translated into the Spanish language each month. I hope and pray that in the near future this may be possible.

"I particularly appreciate the fact that your articles emphasize the essential and precious teachings of Holy Scripture, especially the doctrine of "justification by faith alone". As a missionary in the Lutheran Evangelical church, I wish to congratulate you on your wonderful work. May God grant you even more courage, so that you will, in spite of the risk, be able to continue to increase the circulation of this splendid publication.

"After six months of missionary work here in Mexico City we are happy to say that the number of converted Catholics in

our congregation is 74. In Monterrey our Pastor, the Rev. Felix Segovia, reports 60 converted Catholics in his church.

"Enclosed is a page from the newspaper *Excelsior* of this city, which shows a few of the church buildings that have been converted into garages, libraries and bars through lack of attendants.

"We pray that God will grant you the opportunity to visit this country in the near future with your message.

Faternally yours,

C. A. Lagos, Missionary."

### ARE YOU MOVING?

**YOU** should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.



**REV. PEDRO G. CARRANZA**

Converted Catholic, now a Baptist Minister, the story of whose conversion appeared in last month's issue of *THE CONVERTED CATHOLIC*.

## NEAT CRITICISM

**R**ECENTLY a new Archbishopric of the Roman Catholic church was established in Denver, Colo., with all the pomp and pageantry of medieval ecclesiasticism. But despite the magnificent display, our Westerners were not so dazzled by it as to omit mention of the lack of cooperative Christian goodwill and the traditional American democratic atmosphere throughout it all.

The following excerpt from *The Rocky Mountain Churchman* of January 25, 1942, brings this out very cleverly:

"A thousand people witnessed the ceremony in almost zero weather. It was a great display of ecclesiastical pomp and glory tailored after the customs of ancient Rome. The simplicity of form and the democracy of American ecclesiasticism was lacking. The European ritual prevailed all through the ceremony. No other ecclesiastical body so faithfully embodies the ancient and foreign formalities of ecclesiastical machinery as does this body. No ranking officer of any other religious group participated, it was strictly and solely a Roman Catholic event.

"No event of similar importance would be held by any one of the several other religious faiths without the presence of representatives of these bodies on the program. It would be a magnificent display of cooperative Christian goodwill if the president of the Colorado Council of Churches, or the president of the Denver Ministerial Alliance were invited to sit on the platform. We understand that under the pressure of the new overlords of Europe there is greater cooperation than we have in America.

"It is too bad that bodies which so loudly proclaim their unquestioned descent from the Apostolic band—and there are many who do—show so little of their spirit in the practical things of Christian fellowship. Anyway Denver witnessed another great ecclesiastical event and we hope it will result in a finer and nobler Christian city."

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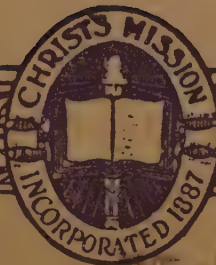
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*Associate Editors:* JAMES J. MURPHY

GEORGE M. STRITTER

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.

REV. A. MALINVERNI, D.D., T. C. MARSHALL

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Vol. III (New Series) June, 1942 No. 6

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# ✠ Converted Catholic ✠

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

Vol. III (New Series)

June, 1942

No. 6

## VICARIOUS SALVATION

*"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"—Heb. 9:14.*

**B**LOOD, in an ever-increasing stream, is being shed today in defense of liberty and humanity on far-flung battle-fronts in many parts of the world. Never before in the history of mankind has the earth been soaked with the life-blood of so many millions struck down by death-dealing machines of war. Like a turgid river it flows through the earth as a sacrificial offering by those who risk their lives that others may live and make the world a better place for humanity in years to come.

But behind those thus struck down stands another vicarious army on the home front, whose blood also is being shed in clinical laboratories and siphoned into the veins of those wounded on the field of battle, so that they may live again. Now in our generation the actual blood of one man is used to save the life of another; ebbing life in the dying is made to return anew to those who otherwise would be dead.

Thus it is given to man vicariously to save the earthly life of his fellow man. It is not given to him, however, to save the eternal life, either of himself or of other men. That alone is the work of Jesus Christ the Saviour of mankind.

This is a challenge to the many who, while admitting this scientific fact of the saving of man's earthly life by the blood of other men, refuse to believe it possible that by the blood of Christ a new life has been given to all men. Is it not time for these to reconsider their skeptical attitude in this regard? What is possible for men to accomplish regarding the saving of earthly life should not be impossible for God in the matter of saving the eternal life of men.

## EDITORIAL NOTES AND COMMENTS

### CATHOLIC METABOLISM

**T**HE OFFICIAL CATHOLIC DIRECTORY has appeared for 1942. As usual it paints a glowing picture of the progress of the Catholic church in America.

Few will dare to dispute the figures it gives of growth in number of adherents, bishops, priests and institutions. Yet it is well known in inner Catholic circles that this Official Catholic Directory is most unreliable, that its figures are padded, and that no scientific methods are used to determine its published totals.

It just so happens that in this issue of **THE CONVERTED CATHOLIC** will be found the results of the findings of a Roman Catholic priest, who is an authority on "leakage" from the Catholic church, and who openly confirms the unreliability of the figures published yearly by the Official Catholic Directory. He obtained his facts and figures by a rigid method of actual census taking.

Of interest to our readers this month also should be the results of our own survey among 2,000 Protestant ministers of all denominations in an attempt to discover how many Roman Catholic converts are communicants of their churches. Only actual adult communicants are listed, not children. Our only regret is that a larger percentage of Protestant ministers did not respond to our questionnaire, which, besides requesting figures on the number of converted Catholics in their congregations, inquired also about their personal interest in this work of converting Roman Catholics.

Fear of being accused of religious bigotry is the chief reason why many Protestant ministers hesitate to express themselves on this matter. There is no doubt that the vast majority of them regard it as of the utmost importance.



### AN ARMY OF EX-PRIESTS

**P**ROTESTANT ministers who become Roman Catholics never fail to be heralded in the press with the fanfare of Catholic publicity. The latest is the Rev. George R. Woods, retired dean of St. Matthew's (Episcopal) Cathedral in Dallas, Texas.

No such publicity is given the large number of Roman Catholic priests who are converted to Protestantism, many of whom quietly take their place beside pastors of the various Protestant denominations as ministers of the Gospel. Even the Episcopal church receives quite a few of them. For example, the Rt. Rev. Benjamin T. Kemerer, Episcopal Bishop of Duluth, Minn., recently received into his diocese former Roman Catholic priest, the Rev. H. Theodore Ries, and appointed him pastor of St. Andrew's-by-the-Lake church in Duluth. The Episcopal church can also point to the Rev. Dr. Frank M. Marchant, a converted priest of the Dominican Order who recently passed away after serving as rector of the Episcopal church of St. Clement's in Buffalo, N. Y.

The list of converted Roman priests would fill a volume. We have a sizable group of them working with us here at Christ's Mission, and have a published list on hand of more than 800.

## COUGHLIN'S LATEST PLOT

COUGHLIN'S *Social Justice* magazine has been banned from the mails as seditious and his so-called "Christian" Front discredited as pro-fascist and un-American. The discontinuance of his publication does not mean, however, that we have heard the last of him. Wherever a split occurs in American unity the Coughlinites will rush in to widen the breach.

The latest of the Coughlin disruptive movements occurred on the labor front. ACTU (Association of Catholic Trade Unions), spearhead of *Catholic Action* in the field of social reconstruction, is now the covering agent for Coughlin's "Christian" Front. It is carrying out his new policy of backing John L. Lewis, whose labor views he had violently denounced in the past whenever they reflected the true aspirations of the American workingman.

The recent plot of John L. Lewis was to split the C. I. O. in New York State and then, according to the president of the Transport Workers' Union, "to build up an isolationist labor movement to thwart the Nation's efforts for unity and victory". This scheme squared with the designs of the Coughlinites. "Christian" Front agents and leaders of Catholic labor groups threw their power and influence in back of the Lewis movement. In a raid on a meeting at Lewis' headquarters at 1776 Broadway, New York, on April 23, where plans were being hatched, Michael J. Quill and his T. W. U. supporters found among the plotters: Joseph McGarr, president of the *Holy Name Society* of the New York City Omnibus Corporation; John W. Gallagher, Patrick Kennedy, Hugh McCann and

others known to be associated with Coughlin's "Christian Front".

The danger of Coughlin is that he will keep alive a seditious underground movement that aims to keep America divided as was France in the days preceding its downfall. When the time of crisis arises during the war or the days of labor readjustment that must follow it, he will seize the opportunity to break into the open and carry out his radio threat of July 1939: "Rest assured we will fight you in Franco's way!"



## OUR NEW AMBASSADOR TO SPAIN

PROFESSOR Carlton Hayes, a Catholic of expressed liberal tendencies, has been appointed U. S. ambassador to Franco Spain. Interested Protestants will anxiously wait to see if he will make any efforts to induce the "Butcher of Barcelona" ("Christian Gentleman" to the pope) to give some religious freedom to Protestants in Spain.

The latest reports of the persecution of Protestants in Spain, by way of Geneva, Switzerland, leave no doubt that all the ancient repressions of the Roman Catholic church against "heretics" have been resurrected in the Spain of the fascist Franco. Many Protestant pastors have been able to flee the country, but those that remain, together with the members of their churches, are being openly persecuted. The report of *Religious News Service* from Geneva states that "even peasants are not able to sell their produce because they are Protestants" and that "laborers and office workers cannot find work or receive Government assistance if they are known to be Protestants".

Even Swiss Protestant churches in Spain are restricted, the report continues. At first permission had been granted to open a church for Swiss Protestant services. But after a fortnight orders were issued that the sign outside the church must be taken down, and that no mark would be tolerated showing that the building was a church. Only members of Swiss nationality were authorized to attend the services, and the authorities expressly stated their determination to examine at any time they choose the passports of those attending church.

It is significant to remember that Protestants had their first taste of freedom in the unhappy land of Spain under the short-lived Loyalist Government, which was blackguarded and crushed by Franco and branded as "Red" by the Catholic church. Now Spaniards must profess Roman Catholicism whether they like it or not. Whatever they may inwardly believe, all soldiers and public service employees are compelled to attend mass and other Roman Catholic services.

In one sense Protestants should be proud that such repressive measures are considered necessary to keep a whole nation from learning the truths of their religion. Because if there were no power in Protestantism to break the oppressive regimes of popes and dictators, its teachings and practices would not be so much feared by them.



## ANOTHER VATICAN PACT

A POLITICAL AGREEMENT between the Vatican and the Republic of Columbia, S. America, was signed in Rome on April 24, according to a special cable dispatch from Bagota to

the New York *Times*.

Chief stipulations of the agreement concern the appointment of (politically-acceptable) bishops, recognition of the civil effects of canon law marriages, Catholic church rights over cemeteries, and "collaboration of the church in forming a civil registry". Noteworthy is the agreement on the part of the Republic of Columbia to provide "an annual subsidy to the leading seminaries of the country to contribute to the better education of Catholic clergymen". The agreement will be presented to the Congress of Columbia in July and an exchange of ratifications is expected by September.

## STILL \$1.00 A YEAR



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MAGAZINES ARE RAISING  
THEIR SUBSCRIPTION PRICE**

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## ARE YOU MOVING?

**YOU** should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

## MAGNA CHARTA AGAIN

UNDER date of January 29, the Washington (D. C.) *Post* published the claim of a correspondent who signs himself "An English Student" to the effect that credit should go to the Catholic church for the Magna Charta signed by King John at Runnymede in 1215. The reasons he gives are:

1. Magna Charta itself mentions the name of Stephen Langton, Archbishop of Canterbury, "the driving force behind the Magna Charta".
2. King John himself, in the preface, states that he signed it "by the counsel of Master Pandulf, sub-deacon and of the household of the lord pope".
3. Mentioned also is the name of Archbishop Henry of Dublin, Ireland.

As in all Catholic propaganda, the important facts are omitted, namely, that Pope Innocent III condemned and nullified the Magna Charta by a special bull, ordered King John not to abide by it, and deposed and exiled Archbishop Langton for having urged the king to sign it. Though England was "Catholic" in those days, the clergy of the church of England were already becoming anti-Roman. Here are the words of the bull of Pope Innocent III condemning Magna Charta:

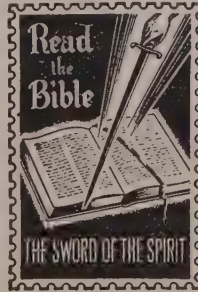
"Consequently, in the name of God Almighty, by the authority of the Apostles Saints Peter and Paul, and by Our Own, We reprove and condemn this charter; under pain of anathema We forbid the King to observe it or the barons to demand its execution. We declare the Charter null and of no effect, as well as all the obligations contracted to confirm it. It is Our wish that in no case should it have any force."



"In the world ye shall have tribulation; but be of good cheer; I have overcome the world". *John 16:33*.

## BIBLE SEALS

"THE SWORD of the Spirit" is the timely slogan which the American Bible Society has adopted this year for its fourth annual "Read the Bible", seal campaign. Sheets of 100 stamps, attractively designed, and printed in green and yellow are now being distributed by the society. By the purchase of these, lovers of the Bible who are aware of the universal need for the Scriptures have the satisfaction



of knowing that in these anxious days they are helping to maintain the circulation of the Book that stands out as the one ray of light in the gathering darkness.

## PREACHING AND LECTURE WORK

●  
OUR GROUP OF FORMER PRIESTS accept engagements to speak at Bible conferences, to missionary groups and in Protestant churches, within the limits of time at their disposal. Our message is of vital, timely importance to all interested in the preservation of our true Christian heritage.

May we request, however, that arrangements to secure our speakers be made well in advance, especially if the location is distant from New York.

"The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined." *Isaiah*.

## CATHOLIC THREAT TO SOUTH AMERICAN MISSIONS

THE ACCUSATION that Protestant missions in Latin American countries are part of "a plot to spread the empire of Anglo-Saxondom and Protestantism" continues to be circulated. Catholic spokesmen have repeatedly threatened that South American collaboration with the United States depends upon appeasement of the Catholic church in North and South America in this and other matters.

The most bitter denunciation that has yet appeared of Protestant missionary work in South America was contained in the April issue of *Extension Magazine*, official national Catholic missionary magazine for the United States. Styling Protestant missionary activities "pernicious", "sinister", "nefarious", "well-endowed and very astute", it quotes Archbishop Sanabria of Costa Rica as declaring that "Protestant propaganda has no logical explanation in Christian countries". Following is part of this article in *Extension Magazine* for April, 1942, page 20:

"If they believe in their principle that 'one religion is as good as another' surely they ought to leave Catholics alone. What explanation can they offer for their nefarious 'missionary' activities, especially in pronouncedly Catholic countries, in lands where the population is predominantly Catholic?"

"This is not a pleasant subject and we deplore the necessity that compels us to speak of it. But considering that the United States has recently entered into friendly cooperative relationship with Latin American countries, we consider it our duty to do so.

"Over ninety per cent of the people of South and Central America are Catholics. Yet we find that Protestant sects are working among them with

sinister intent. From reports that have reached us, there is a well-financed plan in operation that has for its aim not only the perversion of Catholics, but the destruction of Catholic unity in those countries.

"In his Lenten Pastoral, the Most Reverend Victor Sanabria, Archbishop of San Jose, Costa Rica, warned against the 'notorious and disconsolate advance of Protestant propaganda, well-endowed and very astute, in Latin America in general, and in our country, in particular'. 'Protestant propaganda has no logical explanation in Christian countries', he said. 'Such countries have a rule of Faith: yet, nevertheless, for many years Latin American countries have figured on North American Protestant agenda as mission lands to which they would announce Christ, as though they had not known Him for centuries.'

"Here we rest our case. If the Government of the United States wants to retain the good-will and friendship of Latin American countries, these pernicious Protestant 'missionary' activities must cease."

This is in keeping, of course, with the Roman Catholic interpretation of freedom of religion and liberty of conscience and worship: freedom and liberty for the Roman Catholic church to propagate itself by every means in Protestant countries, but denial of this freedom to Protestants in Catholic countries. It has worked this way in countries like Spain where, once liberty and democracy are crushed out by fascist military might, the religion of the church of Rome gains monopoly of state protection to the exclusion of all other religions.

Even Msgr. John A. Ryan, often rated as a "liberal" Catholic spokesman, is on record as stating that if

# NEED FOR THE EVANGELIZATION OF SOUTH AMERICA AS ILLUSTRATED BY "THE BRETHERN MISSIONARY HERALD":

## Two Continents! One Bible!

The white and black portions of the two American Continents shown here were discovered and colonized at about the same time. Any difference of opportunity or of resources that may have existed between them was in favor of the southern Continent. However the northern land prospered greatly from the very beginning in all those things that make life worth while. The southern countries grovelled for four centuries, and still grovel, in almost universal destitution, illiteracy and illegitimacy WHY? The answer is clear The countries above the Rio Grand were given the Bible and the Protestant faith of the Pilgrim Fathers. Those to the south were given the sword of the Spaniard and the idols of the priests of Rome The map tells the rest of the story!

## Neglected Opportunity

The percentage shown for the countries north of the Rio Grande would be even lower were it not for Roman Catholic Quebec in Canada, and the foreign-born Romanists in the United States. The figures for the Latin American countries are, on the whole, approximate, due to the fact that some of the more backward nations down there do not keep careful records of vital statistics. However, the percentages given are those of the most conservative estimates from authoritative sources.

Poor "Neglected Continent!"  
But, if our Lord shall tarry—verily,  
**LAND OF THE FUTURE!** Shall  
we give her the Word of God?

ILLITERACY 60 TO 80%  
ILLEGITIMACY 25 TO 50%

**OUR SISTER  
CONTINENT  
CALLS FOR  
A SAVIOUR!**

**SHALL WE  
ANSWER  
THE CALL?**

Roman Catholics in the United States should ever increase to a complete majority of the population, the Constitution could be changed to deny freedom of propaganda to all other religions. It can be found in his book *The State and the Church*, p. 38, as follows:

"Constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription of them may become feasible and expedient. What protection would they have then against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to

carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation."

No matter how liberal Msgr. John A. Ryan may appear to be in other matters, he here speaks in perfect accord with the official teachings and aims of the Roman Catholic church which he serves and upholds. He is also in strict agreement with the conduct of religious affairs as they actually are in Franco Spain and South America countries. But that is definitely not the American way.

## TEXT OF THE SYLLABUS OF ERRORS

**B**ELOW is the final installment of the *Syllabus of Errors* of Pope Pius IX, issued in 1864. As in the two previous installments, the official Catholic text is placed in the left-hand column and the positive propositions, which contain the true teaching of the Catholic church, in the right-hand column.

Because the application of these teachings, in condemnation of almost every vital principle upon which our democratic way of life is founded, is not possible in predominantly Protestant countries, many non-Catholics are inclined to think that they are outmoded and could never again be enforced. In proof that this is not so, and that the Catholic church needs merely an authoritarian government favorable to its teachings to have them taught and practiced, we insert the following few extracts from an official Roman Catholic catechism taught in schools in Spain<sup>1</sup>:

"Q. What are liberal principles?

"A. Those of 1798: so-called national sovereignty, freedom of religious cults, freedom of the press, freedom of instruction, universal morality, and other such.

"Q. What consequences result from these?

"A. Secular schools, impious and immodest periodicals, civil marriage, heretical churches in Catholic countries, abolition of ecclesiastical immunities, etc.

"Q. What does the Church teach about these?

"A. That they are most disastrous and anti-Christian.

"Q. What more?

"A. That they never can be accepted as good, and may be tolerated only for as long and in so far as they cannot be opposed without creating worse evils." (p. 400)

"Q. Can the Church take part in politics?

"A. The Church can and must take part in politics when it is a matter of faith, morals, customs, justice, and the salvation of souls. (p. 404)

<sup>1</sup>*Brief and Simple Explanation of the Catholic Catechism*, by R. P. Angel Maria de Arcos, S. J. (third edition), translated and published by John Langdon-Davies.

"Q. Is there no grade of liberalism which may be Catholic?

"A. That is what its partisans claim; but the Church teaches that what is called Catholic liberalism is not Catholic.

"Q. Then there is no grade of liberalism that can be good?

"A. None; because liberalism is mortal sin and anti-Christian in essence.

"Q. Then a Catholic must be anti-liberal?

"A. Without a doubt; exactly as he must be anti-Protestant or anti-Freemason; in short, against all the contraries to Christ and his Church. (pp. 408-9)

"Q. What of communism, socialism, modern democracy, anarchism and the like sects?

"A. They are contrary to Catholic faith, to justice, and to all virtue, and as such condemned by the Church.

"Q. To what do they pertain?

"A. To Luther and other arch-heretics who, with the pretense of reforming the Church, teach and practice all kinds of vices." (p. 419)

Then on page 221 this Jesuit Father Arcos states: "The liberal system is the weapon with which the accursed Jewish race makes war on our Lord Jesus Christ, on his Church and on Christian peoples."

Following are the final 16 propositions of the *Syllabus*:

**"VIII.—Errors Concerning Christian Marriage:**

"65. It cannot be by any means tolerated to maintain that Christ has raised marriage to the dignity of a sacrament.

"66. The sacrament of marriage is only an adjunct of the contract, and separable from it, and the sacrament itself consists in the nuptial benediction alone.

"67. By the law of nature, the marriage tie is not indissoluble, and in many cases divorce, properly so called, may be pronounced by the civil authority.

"68. The Church has not the power of laying down what are diriment impediments to marriage. The civil authority does possess such a power, and can do away with existing impediments to marriage.

"69. The Church only commenced in later ages to bring in diriment impediments, and then availing herself of a right not her own, but borrowed from the civil power.

"70. The canons of the council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, either are not dogmatic, or must be understood as referring only to such borrowed power.

"71. The form of solemnizing marriage prescribed by the said council, under penalty of nullity, does not bind in cases where the civil law has appointed another form,

**VIII.—Propositions Opposed to These Errors: Official Catholic Church Teaching:**

65. It should be allowed to maintain that Christ raised marriage to the dignity of a sacrament.

66. The sacrament of marriage is not merely an adjunct of the contract and separable from it, nor does it consist in the nuptial blessing alone.

67. By the law of nature the marriage tie is indissoluble and in no case can divorce, properly so called, be pronounced by the civil authority.

68. The Church has the power of laying down what are diriment impediments to marriage. The civil authority does not possess such a power and cannot do away with existing impediments to marriage.

69. It is untrue to say that the Church began only in later ages to bring in diriment impediments and then only by using a power not her own but borrowed from the civil power.

70. The canons of the council of Trent, which pronounce censure of anathema against those who deny to the Church the right of laying down what are diriment impediments, are dogmatic and are not to be understood as referring only to such borrowed power.

71. The form of solemnizing marriage prescribed by the said council, under penalty of nullity, binds even in cases where the civil law has appointed another form and

and where it decrees that this new form shall effectuate a valid marriage.

"72. Boniface VIII is the first who declared that the vow of chastity pronounced at ordination annuls nuptials.

"73. A merely civil contract may, among Christians, constitute a true marriage; and it is false, either that the marriage contract between Christians is always a sacrament, or that the contract is null if the sacrament be excluded.

"74. Matrimonial causes and espousals belong by their very nature to civil jurisdiction.

**"IX.—Errors Regarding the Civil Power of the Sovereign Pontiff:**

"75. The children of the Christian and Catholic Church are not agreed upon the compatibility of the temporal with the spiritual power.

"76. The abolition of the temporal power, of which the Apostolic See is possessed, would contribute in the greater degree to the liberty and prosperity of the Church.

**"X.—Errors Having Reference to Modern Liberalism:**

"77. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

"78. Whence it has been wisely provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercises of their own worship.

"79. Moreover, it is false that the civil liberty of every mode of worship, and the full power given to all of overtly and publicly manifesting their opinions and their ideas, of all kinds whatsoever, conduce more easily to corrupt the morals and minds of the people, and to the propagation of the pest of indifferentism.

"80. The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and civilization as lately introduced.

decrees that it shall constitute a valid marriage.

72. Boniface VIII is not the first one who declared that the vow of chastity pronounced at ordination annuls nuptials.

73. A merely civil contract cannot constitute a true marriage between Christians; and it is true that the marriage contract between Christians is always a sacrament and that the contract is null if the sacrament be excluded.

74. Matrimonial cases and espousals do not by nature belong to civil jurisdiction.

**"IX.—Propositions Opposed to These Errors: Official Catholic Church Teaching:**

75. The children of the Christian and Catholic Church are in agreement on the compatibility of the temporal with the spiritual power.

76. The abolition of the temporal power of the Apostolic See would not contribute to the liberty and prosperity of the Church.

**"X.—Propositions Opposed to These Errors: Official Catholic Church Teaching:**

77. It is not out of place at the present time to maintain that the Catholic religion is to be held as the only religion of the State to the exclusion of all other forms of worship.

78. It was unwise of certain countries called Catholic to provide by law that persons coming to reside there are to enjoy the free practice of their own worship.

79. Moreover it is to be admitted that the freedom of all kinds of worship and their power to openly and publicly express their opinions and ideas of all kinds easily lead to the corruption of the morals and minds of the people and to the spreading of the plague of indifferentism.

80. The Roman Pontiff cannot and should not reconcile himself to and agree with progress, liberalism and civilization as recently introduced.

**THE CONVERTED CATHOLIC, as in past years, will not be published in mid-summer. The next issue will be mailed to you on August 15.**

## THE VATICAN AND THE KREMLIN

**M**ANY considered it unbelievable that Joseph Stalin could have sent a letter, written in his own hand, to the pope "requesting that the possibility of diplomatic representation of the Soviet Union receive the close and immediate attention of the Holy See". The Catholic press at first vehemently denied it, but it was later confirmed by the most authoritative newspapers in the country.

It is not generally known that the Vatican and Soviet Russia carried on extensive and dramatic negotiations in the 1920's, with a view not only to the establishment of diplomatic relations but even to the signing of a solemn concordat. These negotiations, which, had they been successful, might have changed the entire history of religion in the Soviet Union and of other world events since then, were frustrated by an American Jesuit priest, the Rev. Edmund J. Walsh, vice-president of Georgetown University in Washington, D. C. It was this same Jesuit priest who, after the Nazi invasion of Russia last June, made himself the spokesman for the whole Catholic church by laying down the conditions under which alone the United States should send military aid to Russia.

In 1922, this Father Walsh was sent to Moscow in the double capacity of the Vatican's plenipotentiary and as representative of world-Catholic organizations to administer relief to Russia. There he initiated the negotiations for a Vatican-Kremlin concordat with George Chicherin, Soviet Commissar for Foreign Affairs. Chicherin later stated that he found the Jesuit to be "most objectionable, proud, and inclined to make a terrible scandal out of every little issue".

The following dramatic details of the negotiations between the Vatican and Soviet officials may be confirmed by reference to the authoritative two-volume work of Louis Fischer, entitled "*The Soviets in World Affairs*".\* Vatican circles were split two ways on the question: one faction, the liberal and compromising party, considered it a most wise and far-seeing policy to make friends with Bolshevism; the other, the Jesuit, intransigent faction, was opposed to it—unless its impossible demands were met by Soviet authorities. The Jesuits, however, agreed with the liberals that the Catholic church would have much to gain by obtaining a free hand in Russia at that time. It would have been the death-blow to the tottering Greek Catholic church in Russia, and the opportunity, which the Vatican had long hoped and prayed for, of converting 90 millions of Russian Orthodox Christians to the church of Rome. Italian newspapers at that time showed cartoons of the Holy See blessing the ruthless Bolshevik attacks against the Greek Catholic church.

The Bolsheviks confidently expected the Vatican's liberal, compromising party to win, especially since it was known that Pope Pius XI was inclined to side with them and against the Jesuits. It was also their ardent hope that this liberal faction would win, chiefly for the sake of the prestige a concordat with the Vatican would bring to the Communist cause in Catholic countries throughout the world. They also felt that by promoting a religious conflict in Russia between Roman Catholic missionaries and the Russian Orthodox church, the latter would have less en-

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\* Vol. 2, pp. 521-524, Johnathan Cape, London, 1930, 1st. ed.

ergy to devote to counter-revolutionary activities in which it was then engaged.

So near success did these negotiations come that at the Genoa Conference in 1923, Chicherin, Bolshevik and atheist, met with the Archbishop of Genoa and the King of Italy on the Italian cruiser *Dante Alighieri* and clinked glasses in a toast to the coming friendly relations between the Kremlin and the Vatican!

Led by Father Walsh the Jesuits, however, intervened and completely scotched the proceedings. "His implacable and undisguised enmity", says Fischer, "soon caused difficulties". Among the conditions he laid down, and which the Soviet authorities found impossible of acceptance, were: the sending of large groups of priests, mostly Italians, into Russia with shipments of food; the right to transmit money from foreign countries into Russia and from Russia abroad; return of church property confiscated and nationalized by the Soviets. The Communists regarded his condition about transmission of money as an effort to establish financial contacts between Roman Catholics in the Soviet Union and White Russian emigrés in Europe. They also suspected him of intriguing for the U. S. Steel Corporation. They were willing to allow church property to be used by religious communities, but not to return its ownership to the Catholic church in the manner prescribed by canon law.

By the end of 1924 the Soviets won recognition from Britain, Italy and France and, through its own substitute "Living Church", broke the last vestiges of resistance by the Orthodox clergy. By that time many prominent white Russian emigré families adopted Roman Catholicism and supported the Jesuit anti-Soviet influence on the Vatican.

Msgr. Pacelli, now Pope Pius XII, was brought into the picture in 1925.

He was then papal nuncio in Germany and Chicherin presented him with a final set of proposals for a concordat with the Vatican. But by then the Jesuits had completely triumphed and had turned the pope against any compromise agreement with Soviet Russia. Jordansky, Soviet ambassador to Italy, had held extensive conferences with the Jesuit Father Tacchi-Venturi, secretary to the General of the Jesuits in Rome, who negotiated the pact between Mussolini and Pope Pius XI, but these also, says Fischer, "proved abortive as a result of the strategy of Walsh". The Vatican kept Chicherin's proposals for a year, and then returned a reply to only three of the twelve or more involved. A blanket refusal was sent in 1927 to all further negotiations, and from that time the attitude of the Vatican and of the whole Catholic world to the Soviet Union has been one of bitter, uncompromising hostility.



## RELIGIOUS FREEDOM

On January 19, 1786, the General Assembly of Virginia enacted a statute guaranteeing the right of every man to worship as he pleased. It was the forerunner of our present constitutional provision decreeing the complete separation of Church and State.

The statute was authorized by Thomas Jefferson, a Mason, who later became the third President of the United States. Jefferson is said to have picked this law, which he was instrumental in having enacted, as his achievement worthy of an epitaph.

The resolution follows:

"We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

## BIBLE BURNING IN 1942

CANADA'S Catholic province of Quebec ran true to form by its 3-to-1 "no" vote in the recent plebiscite on the conscription of Canadians for overseas service. It was in keeping with the rioting of French-Canadian Roman Catholic anti-conscriptionists in Montreal in March when they chanted:

*"L'Angeleterre est en guerre,  
Ce n'est pas de nos affaires. . ."*

which translated is:

*"England is at war,  
And that's none of our business. . ."*

Political leaders in Catholic parts of Canada cannot be blamed for the huge "no" vote of their constituents in the plebiscite for it was noted that some of the leading politicians from Quebec strongly urged a "yes" vote. It was the instructions from Catholic church authorities that influenced the vote. Cardinal-Archbishop Villeneuve left no doubt in the minds of Catholics how the church wanted them to vote. He told them:

*"After having enlightened and formed your conscience in accordance with the true principles of religion and society, vote conscientiously, as before God, for the proposal which you truly believe to be most useful for the welfare of religion and your country (de la religion et de la patrie)".*

This same Cardinal Villeneuve recently issued another pastoral letter inciting priests to have their people burn Bibles and other Protestant literature distributed to them. This outspoken pastoral letter of Cardinal Villeneuve "against heretical propaganda", from La Presse de Montreal of April 2, 1942, is worth reproducing, as follows:

*"On several occasions We have already denounced the heretical propaganda carried on among Catholics by an agency*

*known as 'The Bible and Tract Depot' or more commonly that of 'Bureau de Vie et Liberté'.*

*"The tracts that are sent by mail are lame expositions, written in wretched French, having no other purpose than to trouble the Catholic faith of French-Canadians. To the tracts is added the offer of a free copy of the 'New Testament'. Now, the book that is given out in this connection is simply an abridgement of several of the books of the New Testament and one which has not received the approbation of the Church.*

*"It is even reported to Us that a preacher who has his headquarters in the building of a non-Catholic association at Quebec is attempting to indoctrinate those who have been caught by the bait of the so-called 'New Testament'.*

*"The priests are therefore requested to put the faithful on their guard with the greatest insistence each time that a campaign of this nature may be brought to their attention.*

*"They will insist particularly on the danger to which those who glance through this heretical literature expose the precious treasure of the new faith:*

*They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and that the best thing to do if we are insulted by having these writings sent to us is to throw them in the fire."*



## FEWER PRIESTS AND NUNS

IRELAND as a "source of priests and nuns" for America is drying up, according to Bishop Joseph P. Hurley of Florida in a report to the *Miami Daily News* of March 20, 1942. He added that "if Florida vocations are not forthcoming, Catholic education and religion in the state may come to dire straits".

Subscribe to The Converted Catholic for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

## BLITZ OVER MALTA

**M**ALTA, now undergoing continuous Axis blitz, was threatened by the lightning of papal excommunication in 1930.

The conflict between the Vatican and the British Government was precipitated by the attempt of the pope to ar-

rest and deport a British subject, Father Micallef, from the Island of Malta, a British possession, the population of which is chiefly Catholic. Lord Strickland, a Catholic and Premier of Malta, opposed the Vatican's action, as a result of which the Vatican demanded his removal from office. Failing this, the bishops of Malta ordered the people



John Bull sat tight for a time, but his umbrella was no protection against the lightning of papal excommunication and he eventually yielded to the Vatican.

—Picture from *Kladderadatch*, a Berlin newspaper (1930).

not to vote for the re-election of Lord Strickland and his party, and refused absolution in confession to those who should do so. An attempt at assassination of Lord Strickland was made by a papal partisan, and Archbishop Carunna refused to permit a *Te Deum* to be sung in St. John's Cathedral in thanksgiving for his escape. This same Archbishop Carunna declared (N. Y. *Times*, June 9, 1930) that in Catholic countries such as Malta "the civil authorities, judges, ministers and police obey the bishops, and in every struggle between Church and State, the Church always proves to be right".

Following is the official text of the proclamation of the bishops of Malta on that occasion.

"Know, therefore, as Catholics:—

"(1) You may not, without committing grave sin, vote for Lord Strickland and his candidates, or for all those, even of other parties, who in the past have helped and supported him in his fight against the rights and discipline of the Church, or who propose to support him in the coming election.

"(2) For even stronger reasons, you may not present yourselves as candidates in the electoral lists proposed by Lord Strickland or by other parties who propose to support him in the coming election.

"(3) You are also solemnly bound in conscience in the present circumstances to take part in the election and to vote for those persons who, by their attitude in the past, offer greater guarantees both for religious welfare and for social welfare.

"In order then to prevent abuses in the administration and reception of the Sacraments, we remind our priests that they are strictly forbidden to administer the Sacraments to the obstinate, who refuse to obey these our instructions."

John Bull sat tight for a time and a "Blue Book" was issued by the British Government denying the right of the Vatican to control the political affairs

of Malta. Riots against the Catholic church occurred in parts of England and the Vatican's attitude was bitterly assailed in the British Parliament and press. But that was shortly after the Vatican had signed its pact with Mussolini, and it was feared that the incident was purposely provoked in order to get the people of Malta, who are mostly Italian, to revolt against England and thus hand over Malta to Mussolini.

In the end Britain yielded to the Vatican, recalled Lord Strickland, abolished the constitutional government of Malta and restored the island to the status of a mere Crown Colony. In view of the importance of Malta's strategic position to Britain today, it may have been wise for Britain to have yielded to the Vatican in order to thwart Mussolini.



## FOR THE RECORD

In confirmation of the stand taken last month by THE CONVERTED CATHOLIC we quote the following from the official statement issued by Father Coughlin on April 20, 1942:

"Time and again I have said and here repeat, that I am neither the editor, publisher, nor owner of 'Social Justice' magazine. However, I do here and now publicly state that I, Father Charles E. Coughlin, pastor of the Shrine of the Little Flower, alone am responsible and do control the magazine, its policies and contents. This sole responsibility and control over the policy-making and content of the magazine I have exercised personally and officially by my effective moral and spiritual influence and direction over the editors, publishers and owners of 'Social Justice'."

It is naïve in the extreme to assert, as did PM, that Father Coughlin "deceived his superiors". The truth of the matter is that they could not possibly "be deceived" in regard to facts which everyone else in the country knew, that Coughlin was editor, publisher and owner of *Social Justice*, that all others were mere puppets used as a legal front.

# LEAKAGE IN THE BARQUE OF PETER

By JAMES J. MURPHY



WE HAVE many times pointed out that the progress of Roman Catholicism in America is much more apparent than real, that its aggressive front is a compensation for its growing consciousness of inner decay. Recently new and startling confirmation of Catholic leakage has been given by the Reverend Thomas F. Coakley, a priest of the diocese of Pittsburgh. The results of his scientific check on Catholic metabolism appeared in the January 1942 issue of *The Catholic World*, a "magazine of Catholic literature and science", edited by the Paulist Father James M. Gillis, under the title, *Catholic Leakage—a Factual Study*, pages 418-425.

This is one of a few times that anything approaching a scientific test has been made by a Catholic authority on the losses suffered by the Catholic church in America. This test refutes the padded claims of Catholic propagandists as to enormous increases in Catholic church membership; it contradicts the distorted statistics of *The Official Catholic Directory*; it shows the increasing leakage from the Catholic church, the increase of birth control among Catholics, and the failure of Catholic parochial schools to raise the morality of their pupils.<sup>1</sup>

<sup>1</sup> Catholic census and leakage: See the following issues of THE CONVERTED CATHOLIC: June 1940, pp. 5 & 7; April 1941, p. 86; June 1941, p. 142; February 1942, pp. 39; 40-2; March 1942, p. 72.

Catholic practice of birth control: June 1941, p. 165; March 1942; p. 72.

Catholic schools and crime: March 1941, pp. 61-3; May 1941, pp. 118-121.

The painstaking census on which Father Coakley bases his conclusions were made in his own parish of the Sacred Heart, and he calls attention to the fact that this parish of his in Pittsburgh is a true social and economic cross-section of American Catholicism. The statistics were faithfully gathered for him by the Sisters of the Mission Helpers of the Sacred Heart, who are described by Father Coakley as "highly experienced, admirably trained, prudent nuns, accustomed to facts and figures, accurate and objective reporters, and not easily deceived".<sup>2</sup> He states that these statistics are "typical of almost every large parish in which they had carried on similar census work". In particular they are in agreement with a post-graduate thesis written in a large Eastern university entitled, "An Investigation of Church Leakage in X Parish". This thesis covered a period of several years in which 2,000 families were interviewed. "The results" says Father Coakley, "resemble in striking fashion the figures we obtained here, only they were much worse in many particulars".

All quotations that follow, unless otherwise indicated, are taken from the above-mentioned article of Father Coakley. For the sake of clearness we will list excerpts from his findings

<sup>2</sup> Father Coakley also wrote a series of articles on Catholic censuses and leakage in the clerical magazine *The Ecclesiastical Review*, in the issues of March, April and July, 1930 and May, 1934, accompanied by graphs, charts and scientific tables. He also wrote several articles for the Jesuit publication, *America*, in 1936.

under the following headings: Leakage; Birth Control; Catholic Marriages, and Catholic Education:

### LEAKAGE

First to be noted is the statement that, "The statistical summaries in *The Catholic Directory* are not to be relied upon too much". He states that the increase in the Catholic birth rate recorded in the *Directory* between 1939 and 1940 is "almost fantastic, ranging from 52 per cent up to 163 per cent. . . Such a rise in the space of a single year makes it impossible to take the Directory figures too seriously".

He proceeds further to show the unreliability of parish statistics:

"There has always been considerable guesswork about Catholic parish statistics. This unreliability, starting with the parish unit, obviously distorted the diocesan totals, and finally penetrated into the statistical reports for the entire Catholic body in the United States."

"It is doubtful if any city pastor. . . knows precisely the number of souls in his own parish. . . It is not rare to find city pastors reporting that no small proportion of their funerals is made up of persons utterly unknown to them, with no census record, no affiliation in any of the parish activities, nor a contributor to the collection. In numerous instances it is the undertaker who introduces the pastor to the corpse. . ."

"Our figures prove to us with an imperious warning voice that it is not only the immigrant who has failed to keep the faith. Others, native to the soil, have a record for apostasy and lukewarmness and leakage that should make us less boastful of the stanch practical Catholicity of Americans in the United States."

According to Father Coakley's findings, defection from the Catholic church is by no means restricted to the large cities. He records the results of an investigation of 50 "invalid" marriages, that is, marriages of Catholics by a judge or a Protestant minister, as follows:

"In a further investigation of the cause of these rather distressing statistics, we found that only 6 of the invalid marriages originated in this parish. The other 44 were those of persons born, raised and educated elsewhere, very often from country districts where rural life is supposed to be a strong buttress for the faith, and who moved into this parish after the attempted<sup>a</sup> invalid marriage, when their unfortunate status was discovered as a result of census-taking."

### BIRTH CONTROL

"If birth control among Catholics is making such inroads as our figures indicate, there will be no necessity for erecting a huge school that will be without pupils in a relatively few years."

"The Superintendent of Parish Schools in the Diocese of Pittsburgh, in his last Annual Report, dated October 1, 1941, says: 'In the ten-year period from 1931 to 1941 the enrollment in our Elementary Schools has decreased by the startling total of 12,648 children'. However the actual situation is far worse than that, for it fails to take into account the increased population in the diocese [through procreation, immigration and city migration] during the past ten years. . . a gain of 17½ per cent. In 1941 there should have been 17½ per cent more than this figure, or 94,020 pupils. Instead of that there were only 67,369, which indicates a loss of 26,369 pupils, instead of 12,648 as listed in the Superintendent's report."

"From the 50 Catholic marriages [of 150 investigated as test cases] there were 106 children; from the 50 *valid* mixed marriages there were 105 children, or about 2 per family. From the 50 *invalid* [i.e., extra-church marriages] there were only 57 children or just about 1 child per family. And yet the race requires at least 3 children per family merely to reproduce itself. Sometimes we delude ourselves into thinking that birth control has made no serious inroads among Catholic families; but these figures indicate that birth control is in the ascendant, and Catholic parents are losing not only their faith but their morality as well."

<sup>a</sup> A marriage of a Catholic not performed by a priest is called in Catholic terminology an "attempted" marriage, and is therefore considered "invalid."

### CATHOLIC MARRIAGES

To understand the following quotations one must keep in mind the meaning of the Catholic terms used: A "mixed marriage" is a marriage between a Catholic and a non-Catholic. If it takes place before a Catholic priest, it is considered "valid"; otherwise it is repudiated as "invalid", that is, no marriage at all. Valid *mixed* marriages are usually preceded by instruction of the non-Catholic party in the principles of the Catholic faith and must be accompanied by a written contract that all children born of the marriage be baptized and educated in the Catholic religion. Father Coakley says:

"In a serious effort to arrive at the facts, unpleasant or not, within a definite area, an intensive study was made of 150 marriages in Sacred Heart Parish, Pittsburgh. Fifty of these were valid mixed marriages. . . Fifty of the cases we studied were invalid marriages [i.e., contracted outside the church] in which one of the parties was a Catholic. . . Finally, 50 of these cases were marriages in which both parties were Catholics. . ."

"In the 50 valid mixed marriages, 32 per cent of the men were Catholic, and 68 per cent of the women were Catholic, and each Catholic party attended Catholic schools for about 9 years. . . Nevertheless this pledge, seriously entered into, was violated to the extent that only one-third of the children resulting from such marriages were educated in Catholic schools."

"As a matter of fact, of the children from these 50 valid mixed marriages, only 82 per cent of them were baptized; the remaining 18 per cent were either unbaptized or they were baptized in Protestant churches."

"Of the 50 valid mixed marriages we investigated, we found that 25 of the brothers and sisters of the Catholic party also contracted a mixed marriage. And among the 50 invalid marriages, we discovered that 26 of the brothers and sisters of the Catholic party had already contracted an invalid marriage. It is for all the world like a disease germ finding entrance into the Catholic organism, infecting the supernatural fiber of the fam-

ily, making the faith a secondary and tenuous thing, and so the primacy of the spiritual flies out the window.

"Of the 50 invalid marriages, 64 per cent of them took place before a civil magistrate, and 36 per cent of them before a Protestant minister. . . It is almost unnecessary to say that in the 50 invalid marriages, although the Catholic parties involved attended Catholic schools for about 7 years, none the less only 40 per cent of the children were baptized Catholics, and only 3 per cent of them attended Catholic schools."

### CATHOLIC SCHOOLS

The quotations that follow show the shallowness of Father Gannon and the Jesuit vanguard who never cease to denounce the public schools as "pagan and Godless" and to glorify Catholic schools as infinitely superior morally. THE CONVERTED CATHOLIC<sup>4</sup> has shown in previous issues the abnormally high percentage of criminals who attended Catholic schools. Now come the facts, adduced by Father Coakley, that show the failure of Catholic schools to safeguard *even* Catholic morality, i.e., adherence to the beliefs and practices of the Catholic church:

"One of the striking things uncovered by this survey was that of the 50 marriages in which both parties were Catholics, only 68 per cent of them attended Catholic schools during their youth. *Public schools do not show up so badly as we would expect in the light of these figures . . .* (Italics ours.)"

"On the other hand, 41 per cent of all those involved in valid mixed marriages had received a Catholic education. Sad to say, a Catholic education is in itself no guarantee that Catholics will marry Catholics and avoid the perils incident to mixed marriages.

"More astonishing still, we found that 33 per cent of those attempting invalid marriages were educated in Catholic schools, and for a long period, Catholic education again is no guarantee that the parties receiving it will live as Catholics

<sup>4</sup> Issues of March 1941, pp. 61-3 and May 1941, pp. 118-21.

and marry within the laws of the Church. Otherwise we cannot explain the sorrowful fact that although they attended Catholic schools, one-third of them contracted an invalid marriage after an elopement, when they went through a civil ceremony before a civil magistrate or a non-Catholic minister, making a specialty of such a wretched travesty on the sacredness of marriage. *Certainly it would appear as if the Catholic school alone was not highly successful in safeguarding the practical faith of those who were exposed for more than 7 years to its influence, as was actually the case in the 50 invalid marriages we studied.*

"By their fruits you shall know them! Is there something wrong with many of our Catholic schools? . . . Or could it be possible that some of our Catholic schools are not much different from public schools?"

## CONCLUSION

The terrifying fact for Catholics is that this "tremendous leakage" and "appalling number of cases of defection and apostasy from the faith"<sup>5</sup> go on in spite of everything the church can devise to stop them, even in its best-organized parishes. Father Coakley is forced to the following conclusion: "Catholic faith, Catholic education, a Catholic wedding, and extraordinary Catholic church and school facilities in their immediate neighborhood resulted, sad to say, in this notable defection from the optimum of Catholic life."

What is even worse, from the Catholic standpoint, is that the trend toward defection is on the increase. Father Coakley's findings prove it:

"After a period of years, comparing the figures then with present-day results, the percentages and numbers are little changed. *When there is a difference, it is usually for the worse*, in spite of religious opportunities being multiplied in this very parish."

The telltale sign of a moribund institution is self-complacency, blindness to criticism, refusal to face facts. This frame of mind is characteristic of a large number of Roman Catholic priests today in America.<sup>6</sup> Father Coakley calls attention to this disastrous symptom of Catholic decline in America when he remarks that in spite of his painstaking efforts to get to the true facts, his "conclusions were not willingly accepted by many of the pastors".

<sup>6</sup> Cf. THE CONVERTED CATHOLIC for February, 1942, "Riptide of Catholicism", page 40.



## CATHOLIC PRESS, PLEASE COPY

DR. SILVER, Cleveland rabbi, recently returned from England says, "The war has deepened the religious spirit there. It always was deep but the war has made it sharper. There is a desire to fall back on the fundamentals." (*N. Y. Times*, April 5, 1942.)



## MONEY TO BURN

THE VATICAN, it would appear, does not know what to do with all the money it receives, mostly from poor American Catholics. In 1941 some of it went for "relief" in countries under control of the Nazis. Some was spent on conducting a free sight-seeing trip through Palestine for Italian soldiers, enemies of democracy, captured in the East African campaign last year. The latest device for wasting money is a new church to be built in Rome in honor of Pope Eugene I. The Vatican purposely overlooks human needs as well as the equally striking fact that Rome is overrun with hundreds of churches, few of which are ever filled and many of which are closed up from one year to another.

<sup>5</sup> Both of these expressions are Father Coakley's.

FOR \$1.00 WE WILL MAIL SAMPLE COPIES OF THE CONVERTED CATHOLIC TO TWELVE OF YOUR FRIENDS AND ACQUAINTANCES.

## FORMER CATHOLICS IN PROTESTANT CHURCHES

By L. H. LEHMANN

**I**T HAS BEEN our desire for a long time to discover how many of those who leave the Catholic church become members of Protestant churches. An extensive survey in this field would well repay the labor and expense it would involve. It would also show how much interest there is in Protestant missionary activity in this regard.

To these ends, and within the limitations of time and means at our disposal, we have undertaken to make an unpretentious effort at such a survey, the results of which we give below.

It was not our intention to find out how many Roman Catholics desert their church. Elsewhere in this issue we present a summary of an authoritative Catholic report of the serious losses in Catholic church membership in the United States. The findings of that survey by Father Coakley of Pittsburgh, Pa., are the result of objective testing by honest census-taking methods, and prove what has long been suspected, namely, that "official" Catholic claims of huge increases in Catholic church membership in America are not to be trusted.

It is well known that many who leave the Catholic church do join Protestant churches; but Protestant pastors as a rule do not go out of their way to seek converts from Roman Catholicism. So democratic is their procedure that they are content to devote their energies to building up fervent congregations from among those who freely choose to worship with them. Protestantism is not a proselyting religion. Individual sin-

cerity of purpose and good living are more favorably regarded than the building up of large congregations of converts from other religions. Small parishes with honest, law-abiding members who make for a respected community life are characteristic of Protestantism.

However, it is well not to forget that Protestantism came into existence by the conversion of Roman Catholics, both priests and people, to evangelical Christianity. Protestantism can become so retiring that it may in the end completely hide its light under a bushel. It is well to recall the Gospel command: "When thou art converted, strengthen thy brethren." Protestantism must never lose its missionary spirit.

The object of our survey was to obtain an expression of the attitude of Protestant ministers toward our work of converting Roman Catholics; also to secure some figures on actual conversions of Roman Catholics to Protestantism. We addressed our questionnaire to 2,000 ministers, choosing a cross-section of them from the different Protestant denominations in cities and towns of all the forty-eight states, and in approximate proportion to the total membership of each denomination.

Close to 400, or about 20% responded from forty-three states. Of this rather small proportion, fully 85% expressed keen interest and 80% sent us figures of actual *adult* communicants of their churches who have been converted from Roman Catholicism. Children of these converts, who attend Sunday School and partake of other parish activities,

were not included, as is the rule in census-taking methods among Protestant church bodies. The total number of these converts from 333 churches reporting to us was 7,768 which are divided as follows:

<i>Churches reporting:</i>	<i>Converts</i>
Baptist:	110.....3,564
Presbyterian	92.....2,420
Methodist:	37.....659
Lutheran:	33.....513
Christian	
(Disciples):	14.....45
Reformed:	11.....56
Congregational:	10.....51
Episcopalian:	3.....15
Nazarene:	3.....1
U. Brethren:	2.....5
Friends:	2.....16
Independent	
(Evangelical):	16.....423
Totals:	333.....7,768

Without attempting to form any general conclusion from the partial figures listed above, it is of interest to note that they would imply an average of 23 converted Catholics to each Protestant church.

The reader may be curious to know why so many ministers questioned failed to reply. Though we do not pretend to have a perfect answer, we realize that preoccupation with their parish work will account for much of the postponement and eventual neglect. Moreover, we do know that for the most part those who failed to answer are really interested in our work. But there is a fear among Protestant ministers to commit themselves in expressing their views on such a controversial matter.

Only a very small proportion of those who did reply expressed hostility to the kind of work we are doing both by our magazine and through Christ's Mission. A few even went so far as to state that no effort at all should be made to con-

vert Roman Catholics to Protestantism. A few were critical only of our method of doing this work. But the vast majority were most enthusiastic and were deeply appreciative of our efforts to carry on the work of the Reformation among Roman Catholics today.

The large percentage of Protestant ministers who failed to show interest, far from discouraging us, should be a challenge to us and to all who value this work.

### BACKSEAT STRATEGY OF BISHOP O'HARA

AUXILIARY BISHOP of the U. S. Army and Navy, Bishop O'Hara, is not content to let laymen run the war. At a New York communion breakfast on March 22 he publicly denounced an all-out war bill for the formation of a Women's Auxiliary Army Corps that would release more men for the front-line service. This deliberate attempt to interfere with America's total war effort was made under the specious plea of "defending the sanctity of the home". It should be noted that these are the usual "moral" grounds that the Catholic church uses as a front for its political interference.

This is not the first time that Bishop O'Hara has attempted to interfere with the war effort. Not long ago he publicly ridiculed America's many war movements as a "foolish dissipation of energy that is evident all about us". See the March 1942 issue of THE CONVERTED CATHOLIC.

### CATHOLIC DEFECTION

"AS REVEALED by Father Coakley's honest-to-goodness survey of Catholic church leakage, it is well known that even 'nuptial-mass marriages' are no guarantee of subsequent faithfulness to the church. I know a newspaper woman who has written a society column for West Coast papers for years; she has a list of several hundred nuptial-mass marriages that went to smash within five to ten years, with another marriage to follow. These second marriages, as you know, eventuate in a large number of non-Catholic children . . . often in religious indifference, or worse."

—M. F. C., Sacramento, Cal.

# On the Lookout

By JAMES J. MURPHY

## POLITICAL MACHINE GEARED FOR ACTION

NEGOTIATED PEACE is Hitler's strategy to turn defeat into victory, once he senses that Germany cannot win on the field of battle. He may even make such peace offers in the flush of a partial victory. The Vatican is preparing to throw its influence in favor of such a peace offer or even to act as intermediary, when the signal is given.

*PM* of May 5, 1942, carried a dispatch from London by Frederick Kuh headlined with these words: "Vatican Plans Peace Machine. Widens Diplomacy for Intervening When Time Is Ripe." The opening paragraph of the article reads as follows:

"Reliable non-British reports from the Vatican say that the Holy See is systematically transforming Vatican City into a highly important diplomatic center and creating the international machinery for opening peace negotiations 'at the opportune moment'. Nobody suggests that the Pope believes that the moment is near..."

Pro-Nazi Finland, in spite of its almost complete absence of Catholics within its borders, is reliably reported to have reached agreement with the Vatican for exchange of diplomatic representatives. The above-mentioned article from *PM* quotes a Finnish authority as justifying the proposed diplomatic relations by the following reason: "Finland's purpose in establishing a representative in the Holy See would be to possess an anchor at the Vatican, available if the war goes against Finnish hopes."

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## THE CATHOLIC FALANGE IS SACROSANCT

"FASCIST dictator General Franco of Spain has his men, Falangistas, in Cuba, Puerto Rico and other Latin-American countries, who are fighting the United States and aiding German and Italian submarines, which are sinking U. S. ships, to obtain fuel oil. According to Michael Kearns of Chicago,

every American seaman knows this; protests have been sent to our State, War and Navy Departments, but Franco's men still operate." (*In Fact*, May 11, 1942.)

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## THE STRANGE CASE OF SENATOR WALSH

OUTSTANDING CATHOLIC ACTIONIST of America, U. S. Senator David I. Walsh, has been reported as being enmeshed in one of the most sensational political and social scandals of the century. At least three affidavits as well as photographic and other evidence were placed in the hands of the FBI to back the charge.

The leading editorial of the *New York Post* of May 6 declares:

"David I. Walsh of Massachusetts, chairman of the United States Naval Affairs Committee, stands accused of being the mysterious 'Senator X', identified as a frequent visitor to a house of male prostitution on Pacific Street, Brooklyn."

"There is evidence that the senator did visit such a place more than once . . . But there is also evidence that he visited the Pacific Street house as recently as last January, after his country was at war. That seems extremely important. The reason it is important is this: The Pacific Street house was a meeting place for soldiers, sailors and marines, the natural prey of enemy espionage agents. And a King's County Judge declared in open court, at the conclusion of the trial of the proprietor of that house, that one of the most dangerous spies in this country was a frequent visitor there."

Senator Walsh is a close friend of the Jesuits and a firm advocate of their belief in Catholic fascism. He is a graduate of two Jesuit colleges, *Holy Cross* of Worcester, Massachusetts, and *Boston College*.

A bitter isolationist and intimate friend of Father Edward Lodge Curran of the 'Christian Front', Senator Walsh voted repeatedly against Aid-to-Britain, the Selective Service Act and other measures designed to defend the democracies. Even after Pearl Harbor he attempted to stir up a demand for the return of our "depleted fleet" to U. S. coastal waters. He was a most frequent political speaker at Catholic communion breakfasts and other socio-religious gatherings.

The crushing pressure of the Catholic church was used from the beginning to sup-

press the mention of Senator Walsh's name in connection with the Brooklyn "Nazi spy nest". Catholic influence even succeeded in browbeating the press into scant mention of the Brooklyn trial itself for fear it might occasion reference to Walsh. With the exception of the liberal *N. Y. Post*, no newspaper dared feature this case of potential espionage that needed to be publicly aired. Apparently the reputation of the Catholic church was to be saved at all costs.

Then on May 20, Senator Barkley told the Senate that an FBI investigation had absolved Walsh of connection with the Brooklyn scandal. This conclusion was based on a recantation by Gustave Beekman of his identification of Walsh as a visitor to his "house of degradation".

In spite of the FBI statement, however, the Walsh case was not successfully hushed up. Beekman in a sworn affidavit charged that he had signed the recantation while in a state of nervous collapse following hours of continuous grilling; he stood by his original identification of Senator Walsh.

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## LAVAL, CHAMPION OF THE CHURCH

SIMULTANEOUS with Laval's rise to power and the more abject subservience of Vichy to Nazi Germany, the stock of the Catholic church in France rose several points. Indicative of this was a new Government decree granting legal status to religious orders that had been outlawed by the legislation of 1901. Under Pétain religious orders were allowed to function but were not formally legalized. (Cf. *N. Y. Times*, April 18, 1942.)

If Laval outdoes Pétain in subservience to the Catholic church he has a mark to aim at. An intimate description of Pétain from a highly reliable source, published in the *N. Y. Post* of April 1, 1942, reads as follows: "He is obsessed by several religio-political foibles . . . He is a puppet of a religio-political *Weltanschauung* (philosophy) that is fundamentally anti-British and anti-American . . . Pétain's *Weltanschauung* is that French defeat is really a blessing. Now the real Christian France, as Pétain would have it, with patriarchal employers and landlords and devout employees and peasants can be resurrected."

In short, the case stands as the *N. Y. Times* of April 30, 1942, put it: "As a matter of fact, the 'New Order' in France has been at pains to conciliate the Catholic church."

## OFFICIAL CATHOLIC STATISTICS

THE LATEST issue of the annual *Official Catholic Directory* appeared May 1. It contains the usual inflated statistics; this year it gives 82,087 converts as the number made during the past year.

More reliable are the following figures: There are now 36,580 priests in the United States; of these "many hundreds" are now acting as chaplains with the Armed Forces. There are 17,545 seminarians in this country studying for the priesthood. Within the next six years they will increase the number of priests 50%. A total of 2,065,198 pupils attend Catholic elementary schools and 501,088 attend Catholic high schools and colleges.

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## NEW YORK'S FINEST

FULSOME praise is annually heaped on New York's Irish-Catholic policemen at their periodic communion breakfasts. Moral exhortation would seem more in place. The following quotation from the *N. Y. Times* of April 9 is a case in point:

"A \$100,000,000 city-wide gambling racket said to provide members of the Police Department's plainclothes divisions in Brooklyn with an annual graft of \$1,000,000 for protection was bared yesterday in six presentments handed up by Special Prosecutor John Harlan Amen's two extraordinary grand juries. Forty-nine policemen and four lawyers were named in connection with the sweeping inquiry into official corruption."

The list of accused policemen included such Irish-Catholic names as Carney, Connors, Connolly, Duggan, Joyce, Mager, Madden, etc.

Police Commissioner Valentine, a Roman Catholic, is the official to whom the delinquent policemen were responsible. He has been in charge of the department for several years.

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## RELIGIOUS FREEDOM RESTORED IN ETHIOPIA

THE LIBERATION of Ethiopia from Mussolini-Papal subjection has restored freedom not only to the native Coptic church there but also to Protestant missionary work. The Board of Foreign Missions of the United Presbyterian Board in Philadelphia has announced that Haile Salassie has invited the return of Presbyterian missionaries.

## CHRIST'S MISSION NOTES

### OUR NEW MISSION BRANCH

**O**UR READERS will rejoice to know that a new branch of our Mission has been recently opened at 7 Baxter St., in the Bowery district of New York City. In charge of it is the Rev. Henry F. Connahey, a former priest of Cardinal Dougherty's archdiocese of Philadelphia. Our center there is open all day to the thousands of poor, unfortunate men (most of whom are nominally Roman Catholics) who drift to this section of New York. The Gospel is preached to them, they are given a hot meal, and their services used as blood donors to help the war effort.

This is an addition to the work of our group of former priests in which we particularly rejoice. It is a practical, Christlike work for those who have been disillusioned by the Roman Catholic priesthood.

Mr. Connahey was ordained a priest by Cardinal Dougherty in Philadelphia on May 30, 1931. He served for eight years as a priest in the parishes of Our Lady of Angels and at old St. Mary's church in Philadelphia, and was active also as chaplain at Pennsylvania Hospital there. But like other converted priests who have come to us at Christ's Mission he found that he was merely serving a church organization and not religion, that he had not found Christ and His teachings of salvation as contained in the New Testament. He formally resigned the priesthood in a written statement to Cardinal Dougherty on September 12, 1939.

**WE APPEAL TO OUR READERS TO HELP THIS NEW BRANCH OF OUR WORK BY SENDING A CONTRIBUTION IF THEY CAN AFFORD IT.**



**REV. HENRY F. CONNAHEY**  
Former Catholic Priest Now in Charge  
of Our Bowery Mission

### FIFTY YEARS OF SERVICE

**R**EV. STEPHEN L. TESTA, pioneer evangelical missionary among Italian Roman Catholics and a coworker of ours at Christ's Mission, looks back this year on half a century of successful work in bringing the light of the Gospel to his fellow countrymen in America and Italy. A Gospel tract, handed to him as a poor immigrant boy in 1892, led to his own conversion in the Italian Evangelical church in New York City. He at once began preaching the Gospel and the following year entered a theological school from which he graduated in 1897. Prior to his ordination in the Broome St. Tabernacle on May 29, 1899, he had founded missions

for Italians in Orange, N. J., in New Britain and Hartford, Conn. That year he was called by the Brooklyn City Mission as pioneer missionary among the Italians in Brooklyn, N. Y.

Out of thirty-nine centers in Brooklyn where he worked as general missionary, eleven churches were organized among his Italian converts, each being connected with some denominational board. He preached the gospel of his new-found faith to many thousands in churches, halls and at open-air and tent meetings. He can recall over 3,000 professed conversions, of which more than 1,500 joined some Protestant church. He was the means of helping 48 ministers and missionaries to undertake the work of preaching the Gospel among Italian Roman Catholics. *Nine of these were former Roman Catholic priests.*

Fifty years ago, when Mr. Testa began his work, there were but six Italian missions in the whole of the United States, three of them in New York City and none in Brooklyn. Today there are 28 churches and missions for converted Italian Catholics in Brooklyn alone, 60 in greater New York, and over 600 throughout the United States.

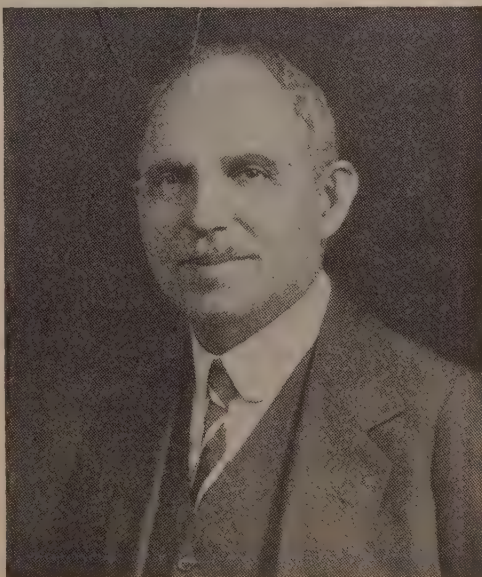
Among his many activities Mr. Testa can recall two fruitful years as Superintendent of Christ's Mission, and two years of Gospel radio work. He was instrumental in having four theological seminaries—Bloomfield Seminary, the American International College, Springfield and Hartford Seminaries—accept converted Italian young men to prepare them for missionary work among Italians. Under the able leadership of Prof. Antonio Mangano, converted Catholic and Baptist minister, Colgate Seminary also started an Italian Department. He also helped to found the Italian Ministerial Association and the Italian Department of the American Tract Society. The Presbyterian Board of Home Missions also

called upon him to supervise its work among Italians.

Mr. Testa also carried his work to Italy and preached and taught the Gospel in Rome itself. There he had 40,000 tracts printed and distributed throughout Italy by means of converted brethren. A free copy of the Gospel of St. John was sent to every public school teacher in Italy with an offer to supply a whole New Testament on request. So alarmed did Catholic authorities in Rome become, that the Vatican newspaper *Osservatore Romano* took occasion to warn against the work of Mr. Testa's branch office in Rome.

As a result of his work in Italy, Mr. Testa was elected representative in America of the Evangelical Church of Italy, founded by the famous Father Gavazzi, chaplain to Garibaldi.

In 1926, Mr. Testa organized the Scripture Tract Society for the publication and distribution of books and pamphlets dealing with Scripture



REV. STEPHEN L. TESTA  
(After his Fifty Years)

truths to combat the specious literature spread abroad by the Catholic Truth Society. He also organized "The Messengers of Christ", a league of volunteer workers who devote their spare time to the distribution of portions of the Scripture and tracts in the homes of their neighborhoods. Another work of his was The Italian-American Mission, to promote Christian work and the evangelization of Italians in America. In May 1935, the activities of these

three organizations were combined under the name of The Christian Churches Missionary Society, with headquarters in New York City.

We rejoice with Brother Testa on the fifty fruitful years that have been given him to work for the Lord. His story is living proof of the great blessings of a free faith available to a poor immigrant boy in a free country. It is a tribute to America where all can get to know the truth that makes men free.

## FREEDOM OF RELIGION IN CATHOLIC COUNTRIES

UNDER a government controlled by the Catholic church there is the largest possible measure of religious freedom—for the Catholic church. All the rest of us have hard sledding.

When Mussolini started on his career of bloodshed for the inauguration of an African Empire, the immediate result of his destruction of Ethiopian freedom was the expulsion of Protestant missionaries. The Roman church was given exclusive rights to conduct worship and perform public functions. All British, American, and French Protestant missionaries were expelled.

In Spain the Franco government has placed under the ban all Protestant church activities. Before the war Protestant services were being held in 147 centers. Of these, 109 have been closed, and, of the remainder, 33 are "tolerated" and 5 "doubtful." All schools conducted under Evangelical auspices have been closed. In Barcelona, where Protestantism was strongest, every church has been closed, and all attempts to obtain permission to reopen have failed. Also in the Canary Islands, now under General Franco's control, the church reigns supreme. Protestants are refused permission to hold meetings, images are being put back into the pub-

lic schools. In Spain Protestants are boycotted and find it difficult to get work. They are not usually allowed to share in the relief given to the starving by the Government. In the public schools the children of Evangelicals have to learn the Roman Catechism and pay homage to the image of the Virgin. Christians must meet in one another's houses, and this involves risk of imprisonment or death, says a missionary worker recently returned from Spain in *Christianity Today* (Presbyterian).

Spokesmen for the Catholic church have lately stressed its "democratic," "tolerant" spirit. The simple, honest fact is that the papacy is openly and unchangeably intolerant and suffers teachings and practices opposed to it only because it lacks power to persecute. Where it has power, it represses by force, as it has always done. As Dr. Cadoux, Professor of Church History in Mansfield College, Oxford, has pointed out in his work *Roman Catholicism and Freedom*, Pope Pius XI snubbed American Catholics for saying the papacy was "intolerant." It is openly and unashamedly intolerant. Macaulay's statement is still true. Romanism demands tolerance because Protestants profess to be tolerant, but she would not give them the same tolerance if she had power, because she does not profess to be tolerant.—*Lutheran Witness*.

## THE EDITOR'S MAILBAG

### REMINDER

WE WISH to remind our readers that the next issue of "The Converted Catholic" will be mailed about the middle of August. We need the summer months for necessary research and re-organization of the mechanics of distribution.

### CHRIST'S MISSION IN THE BOWERY

Our work at Christ's Mission, too, continues through the summer months. Our new branch in the Bowery needs your assistance and prayers.

### BOOSTER

"I HAD THE PRIVILEGE of lending my copies of your magazine to my co-workers in the building where I work, and they read them with great interest.

"It is surprising to find how interested people become when they find such a magazine is available. Most folks I meet do not know anything about it, however. I hope you will succeed in getting it widely advertised . . .

"May the Lord continue to prosper you in this great work for Christ."

—N. B. A. Washington, D. C.

\* \* \*

### CLARIFIED

"IN THE APRIL ISSUE of your magazine (p. 109), in answer to A. V. M.'s question, is the statement: 'True repentance, that is, a complete change of heart, alone can wipe away sin'. This, in the light of Scripture teaching, appears very wide of the mark.

"Repentance (to have another mind), is used in Scripture to indicate the believer's threefold change in attitude relative to God,

self and sin. It comprehends the affections (the heart), intellect and will—the whole person. Repentance is the negative element; faith in the Lord Jesus' finished work is the positive element in conversion.

"The Scripture plainly teaches that the shed blood of the Lord Jesus 'cleanseth us from all sin' (1 Jn. 1:7).

"May the Lord give you clearness, vision and speech, and boldness in continuing to make His will known through your columns."

—Rev. E. E. Franz, Cranford, N. J.

Our answer to A. V. M. was to show the incompatibility with the Scripture teaching of the Roman Catholic teaching of forgiveness of sins by the absolution of a priest. In our effort to show that only God can forgive sin, and that true conversion requires "repentance", a complete change of heart, mind and will toward God, not external acts of "penance", it may have appeared that we overlooked mention of the real active agent in the remission of sins, namely, the blood of Jesus Christ.

We are happy that our correspondent called this to our attention.

\* \* \*

### FROM "THE MONK WHO LIVED AGAIN"

REV. WALTER W. MONTANO, converted priest of the Dominican Order, now an active Protestant missionary among his own people in his native Peru, writes us as follows:

"Please accept my congratulations on your excellent magazine. It is one of the most outstanding publications on Roman Catholic church matters that I have ever seen.

"May the Lord continue to bless you and to supply your needs to carry on this splendid work.

Yours in Him,

WALTER W. MONTANO  
("The Monk who lived again")"

Mr. Montano has now more than 200 converted Roman Catholics in his congregation in Lima, Peru. The story of his life as a priest in South America and of his conversion ("The Monk Who Lived Again") is a book of absorbing interest and well repays reading. It also reveals much about conditions in South American countries.

## BIGAMY UPHELD

**M**ARRIAGE of a Protestant and a Roman Catholic before a Protestant minister is regarded by the Roman Catholic church as not a true marriage, and it teaches that the Catholic party is free at any time to obtain divorce and marry again. This holds both in Canada and the United States, except that in Canada some judges uphold Catholic teaching on the matter in the courts and priests there insist that there is no need of a legal divorce from such a marriage.

This was clearly explained and exemplified by the Rev. Coneau, priest of St. Mary's church in Winnipeg, and reported in the Toronto "Globe", Dec. 25, 1911, as follows:

"Suppose a Roman Catholic and a Protestant wish to get married. We will imagine the husband to be a Catholic. The parties are married by a Protestant minister. The moment the marriage is contracted the husband has forsaken the Catholic doctrine and can no longer be recognized as a true Catholic. The only way he can come back into the fold is by getting his legal wife to be married to him by a Catholic priest, according to the conditions of the Catholic Church, that is, that she will not interfere with the practice of his doctrine, and the children will be brought up in the Catholic faith. If the wife refuses, and he insists on going back to the Church, the husband must take a vow never to live with her again."

"If, when reinstated as a Catholic, the man wishes to marry another woman, the ceremony to be performed by a Catholic priest," asked the reporter, "may he do it?"

"Well," was the reply, "we try and get the man to seek a divorce from the State first, because, in the eyes of the law, he is still married, and, while the Church does not recognize it, we do not want to lay ourselves open to prosecution. There is a way out, and that is by having a secret marriage."

"Take this as an instance: I am sent away to a mission a long way up in the country. When I arrive, a man comes to

me and says: 'Father, I have committed a sin for which I am truly repentant. Three years ago I was married to a Protestant woman by a Protestant minister. Later we separated. We did not get a divorce, and now I am living with another woman. Will you marry us?' I might say: 'I will run the risk and marry you in the eyes of God.' I then get two witnesses whom I can trust never to reveal what has taken place, and I marry the parties in secret. After this they can never part, as there is no such thing as divorce in the Roman Catholic Church. Then they are married in the eyes of God and the Church, though perhaps not according to the law of the State. If the former wife should get to know of the second marriage I might be prosecuted. One never knows!"

Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of a loving God.

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- 2) that *“The first duty of every Catholic father to the public school is to keep his children out of it.”* (p. 5)
- 3) that a father who sends his child to the public school commits “soul-murder”, and that for him “there is no excuse in heaven or on earth”.

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# THE CONVERTED CATHOLIC MAGAZINE

RELIGIOUS FASCISM  
JESUIT MEDDLING IN NORTH  
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FALSE DOCTRINE OF  
SALVATION THROUGH MARY

ROMAN CATHOLICS IN HIGH  
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# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxiii:82.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.

REV. A. MALINVERNI, D.D., REV. P. J. WHELAN

Vol. IV (New Series)

OCTOBER, 1943

No. 8

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All Communications to: The Editors,  
The Converted Catholic Magazine,  
229 West 48th St., New York 19, N.Y.

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. IV (*New Series*)

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## RELIGIOUS FASCISM

**F**ASCISM is nothing new. Centuries ago it threw its shadow over the cradle of religious and civil freedom and swore against them eternal enmity. Fascism was Pope Innocent III's condemnation of the *Magna Charta* wrung from the infamous King John at Runnymede. Fascism was the Inquisition rending the air with the tortured cries of men who refused to betray their conscience. Fascism was the papacy swearing to stamp out Luther's revolt against the despotism of Rome. Fascism was Pope Innocent X damning for all future time the Treaty of Westphalia, the first civil charter of religious tolerance. Fascism is the Jesuit counter-Reformation and fight against progress.

Fascism did not begin with Mussolini and Hitler—nor will it end with them. The evil of church despotism that they adapted to politics is here in our country throttling our press, threatening our future. Its poison has begun to seep even into Protestantism.

Religious Fascism is a whited sepulcher. Its unity, its organization, its efficiency attract even the elect. Its propaganda cloaks its secret purposes behind pious phrases. It is beginning to convince unwary Protestants that corporate unity is worth more than freedom of conscience; that the unity of Rome is something to admire and strive after; that the Pope is the 'Chief of Christendom'; that dissident Protestants must 'get together' and turn toward the Rock of Peter; that separation of church and state must be sacrificed in a common fight against irreligion and godlessness.

Protestants must not forget that true unity is not attained by sacrifice of principles; that differences and discussions are approaches to truth; that the only true religion is the conversion of the individual heart to God, not external conformity and public pageantry; that religion stands to lose rather than gain by union with the State. The very virtue of Protestantism lies in its dissident units, each striving for perfection in its individual way; each securing liberty for all by protesting its own right to exist unmolested apart from others.

Religious unity can be had, not by subjection to a domineering church, not by sacrifice of individual convictions, but by a fearless seeking after the truth of Christ that makes men free. Christians especially need an unobstructed approach to their Saviour, for to be saved they must approach Him alone.

## EDITORIAL NOTES AND COMMENTS

### VATICAN AND RUSSIA

**L**ASTING PEACE in the post-war world depends essentially on mutual understanding and trust in Anglo-American relations with Russia.

The Roman Catholic church, however, stands in the way of such relations. It froths at the very mention of Russia. It refuses to reconsider its judgment of twenty years ago, even in the face of altered facts. Its hatred has become an obsession. In its undying enmity it has become the instrument and mouthpiece of rich and selfish reactionaries who share its hatred.

This church through its agents in the British Foreign Office and the U. S. Department of State, and particularly through its political threats and organized pressure in this country, has become the root cause of Anglo-American dissension with Russia.

It is no secret that Roman Catholic pressure prevented Stalin from sending his ambassador from England to study at first hand the political muddle in North Africa; that the Catholic press in Polish and English breached the delicate Russian-Polish relations by playing up Nazi atrocity stories; that the Vatican itself inspired the plan of a mid-European 'safety belt' to rope off Russia; that opposition to popular revolutions, to overthrow of the House of Savoy and to 'unconditional surrender' of Italy originated with the Pope and were later seconded by Churchill and Roosevelt.

Dorothy Thompson has summarized the situation this way: "Every gesture we have made, as seen through Stalin's eyes, must indicate that what we hope

for in Europe, as a substitute for Fascism, is conservative Clerical regimes, based upon broken down institutions of authority . . ."

Stalin is above all a realist. He knows that the Pope and the Jesuits will fight him to the bitter end. He knows too that as long as we take inspiration from Vatican reactionaries and use Roman Catholic prelates as political intermediaries, we cannot reach a common meeting ground.

Stalin's empty chair at Casablanca, and later at Quebec, was eloquent disapproval of any Anglo-American deals that depend for success on the blessing of the Pope.



### RUSSIA SPEAKS OUT

**R**USSIA has made no secret of the fact that the distrust shown her by the Allied leaders was hatched in the Vatican. This was publicly disclosed in a recent issue of the Moscow periodical *War and the Working Class*, recognized as a mouthpiece of Soviet policy. In a leading editorial it sharply criticized the Allied use of the Vatican as a key point of political diplomacy for post-war reconstruction.

The importance of this Russian criticism was stressed by its republication on August 25 in the official bulletin of the Soviet Embassy in Washington. Of all the post-war intrigues, the one singled out for particular denunciation was the plot for an Eastern European Federation, the favorite plan of the Vatican, which was highlighted by us in last June's issue of THE CONVERTED CATHOLIC MAGAZINE.

## JESUIT FALSE FRONT

CONFUSION TACTICS are an artificial device of the Jesuits. Their purpose is to get the American public so mixed up that it despairs of ever getting to the bottom of things. They are a smoke-screen that keeps a confused majority from detecting the sinister plans of an organized minority.

The strategy behind "confusion tactics" is to concentrate organized Catholic opinion in one direction, but to allow an articulate minority to express opposite views in order to distract and confuse the general public. Oftener than not, the "false front" is made up of innocent laymen who write and speak their personal views, thinking they enjoy personal liberty and represent the Catholic intelligentsia, when in reality they represent no one and are being used as dupes by the Jesuit-controlled hierarchy who laugh at their naïveté and airy liberalism. In this country Jacques Maritain, Dr. George Shuster, Prof. Francis E. McMahon and the lay-edited *Commonweal* serve this purpose to perfection.

At times, however, it is necessary to use priests and occasionally even bishops for confusion purposes. Thus, for example, when the Selective Service Bill in this country came up before Congress, a few years ago, the entire hierarchy and Catholic press opposed it. But, just at the last minute, a single prelate (in particularly close relation with the Vatican), Bishop James H. Ryan, sent a much-publicized telegram to the President personally endorsing the bill about to be voted on.

Latest instance of major "confusion tactics" was a letter in the July 19 issue of *The New Republic* commending it for

its fairness in rebuking the Catholic church. The letter proceeded to censure Catholics for their "hypersensitivity." This communication was written by Jesuit Father Peter Dunne. No priest but a Jesuit would have dared to write such a letter. He did it, of course, at the direction of his superiors to confuse the liberals and pour oil on troubled waters. There was no danger of it 'scandalizing' Catholics, for they make a point of not reading *The New Republic*.

If you wish to know what the Jesuits and the Catholic church really think of liberals and their publications, read the August 14 issue of *America*, or almost any issue of any Catholic paper. In its June 1943 issue, the Catholic magazine, *The Sign*, read the riot act to Catholics for not being sensitive enough to criticism!



## IS ITALY REALLY CATHOLIC?

NEWSPAPER columnists discussing recent events in Italy invariably refer to the people of Italy as "extremely devout Catholics." This is a serious perversion of fact. Those who know Italy well realize that its professional people as a whole and the middle class in general make no pretense of practicing Catholicism. For the nobility Catholicism has no religious, much less moral significance; in their eyes it stands for a belief in the monarchy and subjection of the feudal masses as in the days of the Papal States. Only peasant women in Italy take their Catholic religion seriously. But for them it is only a sort of fear of the unknown coupled with confidence in the wonder-working powers of Sant' Antonio and Santa Lucia.

The N. Y. *Times* of February 7, 1940. quoted the Pastoral Letter of the bishop of Palermo, Italy, which stated that 68 per cent of Italians fail to attend mass on holydays and only 12 per cent of the men fulfill the obligation of receiving communion once a year. These are the minimum requirements of Catholic church membership.



## ABOUT-FACE

**A**LLIED VICTORY looms in sight and a mad scramble for the band wagon begins. Finland asked Germany to withdraw its troops. Hungary, Rumania and Bulgaria are falling over one another in trying to contact the coming victors. Argentina even allows its ships to enter New York harbor now. And Spanish papers admitted for the first time that things look dark for the Nazis.

Vatican strategists were the first to give the signal to head for the Victory band wagon. At once the bishops of Msgr. Tiso's Slovakia denounced the persecution of baptized Jews. Then the French hierarchy, meeting for the first time in three years, criticized the conscription of French workers and strained their relations with the Vichy government. Similar tactics were followed in other countries.

But the main about-face was achieved by the Vatican itself. Its radio station on July 27 had Jesuit Father Lopez broadcast to Spain a condemnation of one-man rule, which said "no man has rights over the life and freedom of other men." The U. S. Office of War Information, true to custom, gave out to the press official reports of this Vatican talk. It received front-page publicity.

Obviously this broadcast was not to

be taken seriously, otherwise the Pope himself would have to resign! It was pure propaganda made to order for democratic countries. But the joker in the broadcast was that Fascist countries, such as Spain, never allow reception of foreign broadcasts that conflict with their local propaganda. The Vatican knew this, otherwise it would not have allowed the broadcast at all. In this way it reached us, but not the Spaniards. Clever work!



## CATHOLIC INFLUENCE IN STATE DEPARTMENT

**C**ONFLICTING personalities, general confusion and lack of definite policy are bewitching our State Department, according to a report made to President Roosevelt by investigators of his Executive Office, as described in the N. Y. *Times* of August 4. Disclosure of these facts has long been needed.

It would seem advisable, however, in considering this matter not to overlook a few facts that many are loathe to discuss: First, President Roosevelt determines much of his basic foreign policy independently of the State Department; second, his foreign policy is definitely influenced by men who belong neither to the State Department nor his official cabinet, such as Harry Hopkins, and Catholic Joe Casey of the famous 'kitchen cabinet' chosen for its "love of anonymity," *et al*; third, the U. S. appeasement policy in foreign affairs, as reflected in our policy toward Franco, Darlan, Giraud, Otto of Hapsburg and the House of Savoy, is largely of the President's own making—under Roman Catholic political pressure and threats of fourth-term sabotage.

# ERRONEOUS DOCTRINE OF SALVATION THROUGH MARY

By L. H. LEHMANN

**S**UBSTITUTION of Mary for Jesus Christ as the savior of mankind is one of the chief errors introduced by the Roman Catholic church in place of the plain teaching of the Gospel. Perhaps more than anything else it brands Roman Catholicism as a return to man-made religion from which Jesus Christ came to save the world.

This perversion of early Christian teaching is most boldly expressed in the well-known official prayer to Mary, called the *Salve Regina*, which has been in universal use in the Catholic church since medieval times. The prayer begins:

*"Hail, Holy Queen, Mother of Mercy! Hail, our Life, our Sweetness, and our Hope! . . ."*

Martin Luther called the *Salve Regina* a "tissue of errors." But the Jesuits, who have always made a point of glorifying whatever Luther condemned in order to sharpen the dividing line between Catholic and Reformation teachings, insist on upholding it more than ever. For this reason the Jesuits have always been staunch defenders of the Mary-worship of Alphonsus Liguori, whose best known book, *The Glories of Mary*, enlarges and explains the doctrine of the *Salve Regina*. Liguori's worship of Mary and his casuistry reflected Jesuitism; so, too, did his 'heroic virtues' that were the living embodiment of Jesuit Rodriguez's counsels of perfection.

Jesuit influence on Liguori's cult of Mary was first exerted by one of his

Neapolitan contemporaries, of whom the well-known historian Nielsen says:

"In Liguori's youth Francesco Pepe, the Jesuit, had made his appearance in Naples as an ardent advocate of the Immaculate Conception of the Virgin. Francesco Pepe wrote praises of the Immaculate Conception on little strips of paper, and these strips were taken as a dose by sick people in the hope of being cured; they were also given to hens to make them lay more eggs. Even this superstitious cult of the Madonna was countenanced by Liguori. When he lay at death's door, he asked for one of Pepe's strips and swallowed it."<sup>1</sup>

Liguori's book, the *Glories of Mary*, has become the bible of Catholic devotion to Mary. One of his recent biographers says of it:

"This book which appeals to the learned and unlearned alike, has gone through many editions in all languages. In Naples alone it was reprinted ten times in the course of twenty-five years. . . . It opened the era of hope for me, for it showed on the one hand the Immaculate Virgin with her hands filled with graces, and on the other the rosary which is the means to obtain them."<sup>2</sup>

Speaking of this book Nielsen says (p.105): "In our days it is still widely circulated. In Germany and France it has gone through many editions, and in England it was strongly recommended

<sup>1</sup> *History of the Papacy in the 19th Century*, by Fredrick Nielsen, Professor of Ecclesiastical History in the University of Copenhagen, p. 104.

<sup>2</sup> *Life of St. Alphonsus M. de Liguori by Father Austin Berthe of the Redemptorist Order. Imprimatur of M. Raues, C.S.S.R., Superior General in Rome. Vol. I, p. 397.*

by Cardinals Wiseman and Manning. But when it is printed north of the Alps, it is frequently found that a few things, especially some of the most superstitious stories, have been carefully removed."

Today this book is as highly esteemed and advertised as ever. There is not a Catholic institution that has not placed it in its libraries and compulsory reading lists.

#### EXCERPTS FROM "THE GLORIES OF MARY"

The following quotations are taken from an English edition of *The Glories of Mary, Mother of God*, translated from the original by Liguori and published in Ireland in 1909 with the *imprimatur* of the Archbishop of Dublin.

Devotion to Mary is held to be necessary for salvation. On p. 188 we read:

"For she does not save all sinners but those who serve and honor her with the intention of amending their lives. As to those who are not devout to her, who never beg her aid to arise from their sins, she will not recognize them as her flock, and the left hand [damnation] will be their station on the great day of the Lord."

"And St. Bonaventure says that he who neglects Mary shall die in his sins; he who does not invoke her shall have no share in the kingdom of God. And again, there is no hope of salvation for those from whom Mary turns her face. Before him, St. Ignatius, martyr, had pronounced that *a sinner can be saved only by means of the Blessed Virgin*, whose great mercy obtains salvation for those who would be condemned by Infinite Justice." (3)

Mary as the "mother of mercies" is contrasted with Jesus. It is taught that

<sup>3</sup> Page 199. The quotations from the early Fathers of the Church cited by Liguori are largely spurious. Compilations of false quotations from the Fathers have always been one of the means used by Catholic church propagandists to promote newly-invented doctrines.

she actually saves souls through her mercy, after the infinite justice of her Son has repelled them. The following from *The Glories of Mary* (p. 213) confirms this:

"We read in the Chronicles of St. Francis that Brother Leo once saw in a vision two ladders: one red, at the summit of which was Jesus Christ, and the other white, at the summit of which presided his Blessed Mother. He observed that some who endeavored to ascend the first ladder, after mounting a few steps, fell down, and on trying again were equally unsuccessful; but a voice having told them to make a trial of the white ladder, they soon gained the top, the Blessed Virgin having held forth her hands to help them."

Mary is represented as using Jesus to deal out salvation to those that invoke her name:

"The holy Virgin appeared and showing her [St. Gertrude] the divine Infant, whom she held in her arms, said: 'Behold the merciful eyes that I can at pleasure turn upon those who invoke me.'" (p. 191)

So great is the power of Mary that she is depicted as reversing the decrees of divine judgment:

"It is the opinion of many theologians, and of St. Thomas Aquinas particularly, that the Blessed Virgin has obtained for several who died in the state of mortal sin, the suspension of their sentence [of damnation], and their return to life, that they might do penance." (p. 203)

On page 228, the worship due Jesus Christ is commanded of all at the mention of the name of Mary:

"At the name of Mary every knee should bend in heaven, on earth, and in hell."

The same teaching is expressed by Liguori in his volume of poems.

"Queen art thou, whom all things  
worship,  
Earth and hell, and heaven above."<sup>4</sup>

<sup>4</sup> *The Sacred Poetry of St. Alphonsus Maria Liguori*, translated by Father Robert A. Coffin, C.S.S.R., (London, 1863) p. 33.



ALPHONSE MARY LIGUORI

" . . . in order to give a true picture of St. Alphonsus he must be depicted as the doctor of salvation—and of salvation through Mary."—Quoted from Father Berthe's biography by Liguori, Vol. I, p. 396.

#### LIGUORI'S CHARACTER

Without attempting to sketch in full the life of the author of *The Glories of Mary*, the following few highlights will be of interest:

The circumstances of his call to the priesthood, for instance, are worthy of note. He had been a young practising lawyer. "But a sensible wound to his vanity gave him a distaste for that work. An important case, which he had

hoped to win, was lost, because in an important part of the papers he had overlooked the little word 'non'."<sup>5</sup> In his disappointment he turned from the world and studied for the priesthood.

Liguori's life from the earliest years of his priestly ministry in Naples was marked by miracles of the kind that abound in Italy only. He seemed to consider them confirmation of his self-

<sup>5</sup> Nielsen, *op. cit.*, p. 90.

esteem. Such, for instance, was the case when a statue of the Virgin became alive during one of his early sermons. His own account of it is found in his letters.<sup>6</sup>

At the suggestion of a visionary nun, Sister Maria Celeste Costarosa, he felt himself divinely called to found a new religious order in the church. He founded it and it still exists today, going under the name of "Redemptorists." His biographer and the editors of his works are members of his own order. Several hundred priests of this order are in the United States; before the preaching of hell fire was discontinued in Catholic pulpits in America, they were known as "the-hell-and-damnation Fathers," because of their concentration on fear-inspiring subjects.

Liguori was caught in a vicious circle. His delicate health conditioned his mind for the seeing of visions and other hallucinations. At the same time, his supernatural delusions urged him on to further castigations of the flesh that completely undermined his physical and mental health.

The papal process of canonization glorified the aberrations of Liguori as "heroic virtues." Nielsen says of him (p. 99):

"He was one of the heroes of that monastic asceticism of which the only object is to make life as unpleasant and burdensome to itself as possible. At Ciorani he lived for years at the back of a staircase in a wretched, narrow room, which received light and air only through an opening covered with paper dipped in oil and wax, instead of glass. In order to make every step painful he often carried pebbles in his shoes; and when he was going to eat he generally hung a big stone around his neck. Three days a week he ate nothing but a thin

soup and bread; when he had fish, he contented himself with the scanty pickings about the head. Every time he took a frugal meal, he had a bag of bitter herbs by him, which he sprinkled over his food, so that both taste and smell were repulsive. . . . In the daytime, it was his rule to wear a penitent's belt, garnished with spikes; and both day and night he plied the scourge upon his feeble body. Like other saints, however, both male and female, he seems to have had a weakness, if such it may be called: his weakness was for snuff. It is said that this point was alleged by the *advocatus diaboli* during the process of beatification, but was dismissed with the remark, that Liguori took snuff by the doctor's orders as a remedy for an affliction of the eyes."

Little wonder that Liguori was tortured for years with racking pains in the head and chest. His excesses also made him extremely deaf and practically blind. His mental sufferings were even worse. "He was continually plagued by scruples, which brought him to the verge of insanity . . . The further he advanced in asceticism, the stronger his temptations became. *He always turned his back when talking to women.*"<sup>7</sup> His obsession with sex as evidenced by his endless 'moral' writings was both revolting and psychopathic.

Liguori wrote volumes of 'moral theology' to furnish casuistic principles to guide others in the hair-splitting of innumerable mortal and venial sins. However, it was the height of presumption for him to tell others what to do or to pose as a 'director of souls,' since he was so pitifully helpless in solving even the slightest of his own personal moral problems. Nielsen says of him (p. 100): "Each time he had to act this famous moral theologian, who had to govern an order as well as a bishopric, was as bewildered as a child."

<sup>6</sup> *Lettere* II, p. 456 ff.

<sup>7</sup> Nielsen, *op. cit.*, p. 100.

The death of Liguori is described by his priest-biographer, Austin Berthe, in the following words (Vol. II, p. 611):

"While the blessed candle was placed in his hand the sons of the holy Founder recited in tears the prayers for the dying and the litany of the Blessed Virgin. The moment had come: Alphonsus, with the crucifix and the image of Mary on his breast, without a struggle or sigh, went gently to sleep in the arms of the Lord. . ."

Liguori died as he had lived in utter reliance on the mediatorship of Mary. He fulfilled a life-long wish, expressed in the following words of one of his own verses:

*"This shall be my comfort sweet,  
When the hand of death is nigh,  
'Mary! Mary!' to repeat  
Once again—and then to die."*<sup>8</sup>

#### JESUITS' USE OF LIGUORI

The Jesuits found in the scrupulous, casuistic Liguori a willing tool for their plot to dominate the church. Their plans were clean-cut: (1) to centralize the entire church in the papacy — the means to this end was the still unpopular doctrine of papal infallibility; (2) to give religion mass appeal by giving in to moral laxity—the means to this end was casuistry; (3) to offset the attraction of the Protestant doctrine of personal salvation by a strong emotional appeal—the means to this end was to make use of the universal appeal of motherhood by personifying it in the "Virgin mother of God, the co-redeemer of mankind," who is to be more and more glorified.

Liguori dedicated his life to the furthering of these three doctrines, without which the whole structure of the Roman Catholic church would fall to

the ground. He worked unceasingly to have Pope Pius IX decree the dogmas of papal infallibility and the Immaculate Conception of Mary. In his treatises on moral theology he taught 'mental reservation' and the pernicious doctrine of 'probabilism' with its train of loose moral principles. It is especially interesting to note that it was on these points of casuistry, papal infallibility and the cult of Mary, that Pope Leo XIII laid stress in his praise of Liguori in a letter of August 28, 1879 to the French translators of Liguori's biography. Nielsen on page 98 says of Liguori: "A closer study of his ethics, of his glorification of the Virgin and of his doctrine of papal infallibility, will make it easy to understand why



CATHOLIC PICTURE OF  
"MARY MEDIATRIX" —  
"MARY THE MEDIATOR"

<sup>8</sup> *The Sacred Poetry of St. Alphonsus Maria Liguori*, p. 40.

modern Jesuitism has been so eager for his exaltation."

The Jesuits lost no time in bringing about the beatification and canonization of Liguori. Canonical restrictions and time requirements were swept away by special decree. But even the canonization of Liguori did not satisfy the Jesuit high command. They felt, and rightly so, that every boost for Liguori brought their favorite doctrines and political strategy closer to success. They used their world-wide organization to inspire movements demanding that Liguori be declared a 'Doctor of the Church'—an honor that had been conferred on no one since before the Reformation. Like clock-work appeals poured into the Vatican from 39 cardinals, 10 patriarchs, 135 archbishops, 544 bishops, 25 heads of orders and 4 theologi-

cal faculties (including those of Louvain and Vienna), beseeching Pius IX to declare Liguori a 'Doctor of the Church,' equal in rank to Augustine of Hippo and Thomas Aquinas. The purpose of this move was, of course, to lend unchallengeable authority to his doctrines. Nielsen (p. 99) knowingly remarks: "It was the army of Jesuitism which came forward with this request; and it was granted by a papal decree of the 23rd of March 1871."

Humanity has reason to complain against the distortion of God-given nature in the person of Liguori, who was deluded by Rome-inspired doctrines of self-immolation. Worse still is the outrage of holding him before credulous believers as a teacher of true doctrine and a model for personal imitation.

#### POPE PIUS XII AND MARY-WORSHIP

**L**EST it be imagined that mariolatry, with its substitution of Mary for Jesus Christ as the savior of mankind, is merely the private opinion of individuals such as Alphonsus Liguori, we append here the official and public "Consecration of the World" to "the Immaculate Heart of Mary," by the present Pope Pius XII. It was broadcast to the world from the Vatican radio station on November 1, 1942 (Text from "The Catholic Mind," a Jesuit publication, for May 1943):

"Queen of the Most Holy Rosary, Help of Christians, Refuge of Mankind, thou who vanquishest in all Battles of God—suppliant before thy throne We prostrate Ourselves, confident of obtaining thy mercy, grace and necessary aid in the present calamity, not because of Our merits, on which We do not presume, but solely through the boundless goodness of thy maternal heart.

"To thee, to thy Immaculate Heart, We, as Common Father of the Great Christian Family, as Vicar of Him to Whom all power is given in Heaven and on earth, and from Whom We have received the care of souls redeemed by His blood and inhabiting the entire world; to thee, to thy Immaculate Heart, in this tragic hour of human history, We entrust, We consign, We consecrate not only the Holy Church, Mystical Body of thy Son Jesus, which is suffering and bleeding in so many places, and is afflicted in so many ways, but all the world, rent by deadly discord, inflamed by the passion of hate, victim of its own iniquities.

"Mother of Mercy, implore God to grant us peace and, above all, the graces capable of effecting an immediate conversion of the world and of preparing and assuring reconciliation and peace . . ."

Jesus Christ, who alone saves, directs us differently than the Pope. He says:

"Come unto *Me*, all ye that labor and are heavy laden, and *I* will give you rest."—*Matt. 11:28*.

In Him, not in Mary, is the Life and the Hope of the world.

## THE CATHOLIC PRESS

WHILE Catholic censorship bars from the mails and prevents clearance through the customs of magazines and books critical of Roman Catholicism, but otherwise intensely pro-American and anti-Fascist, Catholic newspapers harmful to morale flood our Army camps. Among these are the *Brooklyn Tablet* and *Our Sunday Visitor*.

In its issue of last June 6, this latter propaganda sheet, the largest and most popular Catholic weekly in the U. S., made clear its opposition to United Nations' plans to get rid of Mussolini and the King of Italy. Nor does this mouthpiece of the Catholic hierarchy want democracy established in Italy. An editorial in this same issue frankly declared: "*Democracy has never meant in Latin countries what it means over here, and enemies of religion know that Democracy has meant control of the Government by irreligious forces.*"

Needless to say, *Our Sunday Visitor*, similar to other official Catholic publications, never ceases to praise Franco Spain and to re-hash all the old falsehoods against the Spanish Republic.

## CHURCH AND STATE

CARDINAL GASPARRI, Secretary of State to Pope Pius XI, in an official statement to the Bishop of Concepcion in Chile, on June 17, 1922, declared:

"The opinion of those who wish to separate religion from politics is erroneous and pernicious, since it is evident that laws and political order are not capable of procuring efficaciously peace and tranquility for peoples."

## ROMAN CATHOLICS IN HIGH PLACES

APPOINTMENT of Roman Catholics to prominent positions in Federal, State and City governments has greatly increased of late. Following is a list of some of them in Washington and New York State and City:

Mr. Franklin Dunham, former director of the Catholic Community Service, has been made a 'special consultant' to the Secretary of War Stimson. Gerald McLaughlin, Jesuit graduate from Fordham University, was named by the President as a judge of the Third U. S. Circuit Court of Appeals, entitling him to a life salary of \$12,500 a year—his predecessor, Judge Clark, a Protestant, resigned to join the Army. The U. S. Attorney's office in New York was filled a couple of years ago by Jesuit graduate John T. Cahill, who was succeeded by Jesuit Fordham graduate Mathias Correa, who in turn is now being succeeded by another Fordham graduate and Catholic college professor, James B. McNally. He is a friend of Tammany leader Michael J. Kennedy and chairman of the Tammany Hall law committee. Rt. Rev. Francis J. Haas, member of the National Resources Planning Board and official of the national Catholic lobby (NCWC), has been appointed by the President as head of the Fair Employment Practice Committee (FEPC) to prevent religious or race discrimination among employers. A prominent Federal official, Richard F. Pattee, Assistant Chief of the Division of Cultural Relations in the Dep't of State, prominent in Latin American affairs, has been made president of the American Catholic Historical Association.

One of the latest Federal appointments is that of Leo T. Crowley as head of the new Office of Economic Warfare,

replacing Vice-President Wallace and Jesse Jones. Crowley is a Knight of Columbus and a papal Knight of St. Gregory.

In New York State politics Catholics are doing extremely well. Governor Dewey appointed Jesuit graduate Thomas J. Curran, N. Y., Secretary of State at \$12,000 a year. On June 11 he appointed John F. O'Connell to the chairmanship of the State Liquor Authority at \$12,000 a year. Mr. O'Connell is a Jesuit graduate of Georgetown University in Washington. (Another vacancy is expected on the State Liquor board soon when Catholic Thomas A. Murray resigns because of his new duties as president of the N. Y. State Federation of Labor.) Mr. Frank Noonan, Jesuit graduate from Georgetown University, was named by Gov. Dewey on June 27 as Assistant State Attorney.

In New York City Mayor LaGuardia on June 14 appointed Ignatius M. Wilkinson of the Jesuit University of Fordham as Corporation Counsel of New York City. Mr. Wilkinson is reputed to be an ardent Coughlinite and pro-Franco. During his absence from Fordham he will be succeeded by Walter Kennedy, Jesuit graduate of Holy Cross College, who was recently a member of the Federal Board of Legal Examiners. A week earlier Walter E. O'Leary was made director of New York City bureau of attendance of the Board of Education at \$12,500 a year. Mr. O'Leary is a graduate of the Jesuit university of Fordham. Michael F. Glynn was made chief investigator in the office of New York District Attorney Frank Hogan, on June 22. Mayor LaGuardia on June 28 named fifteen battalion chiefs of the City Fire Department at \$6,300 a year. Among these new assistants of Fire

Commissioner Walsh Irish Catholics predominate, including Clancy, Connolly, McCarthy, Flynn, Ryan, Callaghan, Lyons, McCoy, Fox, and others. The validity of several of these appointments has been challenged by the Civil Service Reform Association.

## HITLER PUPPET HONORED BY POPE

THE GRAND CROSS of the Order of Pope Pius XII was recently conferred on Mihail Antonescu, Hitler's puppet premier of Rumania, according to an Associated Press dispatch in the N. Y. *Times* of last July 15. The newspaper added that this is "the highest decoration that the Vatican can confer."

This papal honor not only testifies to Pius XII's pro-Nazism but also implies commendation for Antonescu's recent persecution of Rumanian Protestants.

The Baptist *Watchman-Examiner* of July 15 said: "The present Rumanian government has issued a decree closing all 1602 [Baptist] churches and taking away all their properties . . . The 70,000 Baptists of Rumania are now in the fire of a great tribulation."

The *Overseas News Agency* of July 12 reported that "Bible instruction has been attacked in Rumania for the first time." Antonescu's government is not only anti-Protestant, but also violently anti-Semitic. It has, on the other hand, openly encouraged the propaganda of the Roman Catholic church in Rumania—although Roman Catholics are only a small minority group and unpopular with the Orthodox majority.

## AIM OF THE JESUITS

REV. DR. JOHN A. MACKAY, president of the Theological Seminary at Princeton University, in his book, *The Other Spanish Christ*, describes the aims of Ignatius Loyola, founder of the Jesuits, as follows (p. 56):

"His ideal as stated by himself, was to 'rule in a cemetery.' When the world became transformed into a moral graveyard the Kingdom of God would have arrived. Towards that sepulchral goal the whole world policy of the Jesuit Order was directed. Its aim was to win the world for God, by which was meant to universalize the passivity and peace of the cemetery. And this the Jesuit fathers proposed to achieve by whatever means were necessary, by the weapons of heaven if they could, by the weapons of earth when they could not."

On page 88, Dr. Mackay tells of Jesuit influence in South America today:

"Ignatius of Loyola dedicated himself to the service of the Virgin in the little chapel of Monserrat. His [Jesuit] followers in the South American metropolis of today continue the Virgin cult. They are the strongest force in South American religious life . . . They can bring it about that one may blaspheme Jesus Christ with impunity but dare not write even a serene article about cult of the Virgin Mother."

CELEBRATION of the twenty-seventh anniversary of the ordination of Father Coughlin was held in St. Joseph's Church, Brooklyn, N. Y. Over 1,500 delegates from near-by cities attended. Father Edward L. Curran preached a sermon glorifying Father Coughlin as a model priest to be imitated by all. He praised him for making known to all the encyclicals of Popes Leo XIII and Pius XI for the reconstruction of society. He said in part:

"We have rejoiced in his personality. We have rejoiced in his friendship. We have rejoiced in his leadership. We have

## SECRET CLAUSE IN VATICAN-HITLER CONCORDAT

IRISH-CATHOLIC William Teeling in his book *Crisis For Christianity*, page 128, speaking of the Hitler-Vatican Concordat, reveals the following fact:

"I have discussed the Concordat, its details and history, personally, with both the signatories of the agreement, that is to say, with Cardinal Pacelli and with Herr von Papen, but it is not from them, though from someone who would be in a position to know and who was in touch with the negotiations, that I have been told that there was also a secret clause to the Concordat."

After Rome was bombed last July Marshal Badoglio, successor to Mussolini as head of the Italian Government, declared that he had asked Pope Pius XII to arrange with the Allies to have Rome declared an 'open city.' The Pope did not contact the Allies on this question, giving the Nazis an extra two weeks to strengthen their military defense in Italy. Badoglio then undertook to declare Rome an 'open city.' He blamed the Pope for the long delay. Could it have been this secret clause of the Concordat with Hitler that forced the Pope to sacrifice the safety of his native Rome to the military needs of Nazi Germany?

rejoiced in his successes. We must not become despairing in his defeats . . . We still believe that as a priest and patriot he is second to none throughout the United States of America."

"Today we thank God that twenty-seven years ago he was ordained another Christ to go forth and fight the anti-Christ wherever he should be found. Today we ask God to smile down upon him, to give him abundance of health and happiness and to preserve him for us and our cause, which, like truth crushed to the earth, shall rise again, for many years to come."

## TREATMENT OF EX-PRIESTS

**C**ATHOLIC PROPAGANDISTS never dare to tell their people the truth about priests who resign from the priesthood. On the contrary, every effort is made to defame such men, even to lie about them.

In our issue of last June we quoted what *Our Sunday Visitor*—widely circulated Catholic weekly—said about our Dr. James J. Murphy in its issue of November 22, 1942. Here is part of what it said:

"It has been established that this man is a Catholic priest—formerly a Benedictine of St. Mary's Abbey, Newark, N. J.—his name in religion being 'Donald.' . . . Also it is true that he studied in Rome and was in China, but he never served on the faculty of the Catholic University of Peking."

Then in an effort to substantiate this last assertion, *Our Sunday Visitor* quoted a statement of Msgr. George Barry

O'Toole as follows:

"The Rt. Rev. Msgr. G. Barry O'Toole, now of the Catholic University of America and former Rector of the Catholic University of Peking, states that he himself was Rector of the China institution in 1933—the year Dr. Murphy is alleged to have served there—and that the Peking university 'did not then have either a Theological Faculty or a Theological Seminary, for which reason it was impossible for this man to have held a Chair as Professor of Dogmatic Theology' there. 'Moreover, I myself at that time held the power of appointing all professors,' Monsignor O'Toole adds, 'and I certainly never appointed any professor by the name of Murphy.' "

Now, in order to prove the falsity of the above statements of Msgr. O'Toole and *Our Sunday Visitor*, we reproduce below a photostatic copy of Dr. Murphy's credentials received from the Chancellor of the Catholic University of Peking in 1933. Here it is:


北平輔仁大學監督  
THE CATHOLIC UNIVERSITY  
PEKING CHINA  
Office of the Chancellor

July 25, 1933

TO WHOM IT MAY CONCERN :

This is to certify that Fr. Donald Murphy, O.S.B., a priest of our order, was professor of dogmatic theology in the seminary connected with this university during 1932-33. During this same year of residence in our university in view of his talent and reliability I made him my personal secretary.

Rt. Rev. Don J. Claugherty, O.S.B.  
Chancellor



FACSIMILE OF DR. MURPHY'S CREDENTIALS TESTIFYING TO HIS PROFESSORSHIP OF DOGMATIC THEOLOGY AT THE CATHOLIC UNIVERSITY OF PEKING IN 1933.

As mentioned by *Our Sunday Visitor* above, when Dr. Murphy joined the Benedictine Order he assumed the name of "Donald." After he resigned from the priesthood he naturally reassumed his baptismal name of "James." The letters "O.S.B." after his name and that of the Chancellor of the University, stand for "Order of St. Benedict."

The further falsity of Msgr. O'Toole's statements about himself and Dr. Murphy may be seen from the following four facts, which were proved in our issue of last June:

- 1) Msgr. O'Toole, at that time plain "Father" O'Toole, was not even in China during the school year of 1932-33;
- 2) The Catholic University of Peking at that time belonged to the Benedictines, and Father O'Toole, being a secular priest, could not have had the power to appoint professors;
- 3) The power of appointing professors was always in the hands of the Benedictine Chancellor of the University;
- 4) The Chancellor in the school year of 1932-33 was the Rt. Rev. Dom F. Clougherty, O.S.B., who testified in the above document that he appointed our Dr. Murphy "professor of dogmatic theology in the seminary connected with the university during 1932-33."

*Our Sunday Visitor* could easily have confirmed Dr. Murphy's attachment to the Catholic University of Peking by simple inquiry from his Benedictine superiors. Or, easier still, it could have verified the fact by merely looking it up in the *Official Catholic Directory* for 1932 and 1933, where it is recorded on pages 1078 and 1104, respectively.

Our concern in this case is not at all the defense of Dr. Murphy, whose integrity stands on his own merits. We think rather of the millions of duped Catholic people in America who take as

Gospel truth every word written for them in their controlled Catholic press.



## CHURCHES DON'T MAKE RELIGION

ARTISTIC beauties blind some people to moral values. Such was not the case with John Adams, learned and distinguished leader in the days of the American Revolution, who later became President of the United States. In a letter to Thomas Jefferson, written on February 2, 1816, he had this to say about the Vatican cathedral of St. Peter's in Rome:

"That stupendous monument of human hypocrisy and fanaticism, the church of St. Peter at Rome, which was a century and a half in building, excited the ambition of Pope Leo X, who believed no more of the Christian religion than Diderot, to finish it; and finding St. Peter's pence insufficient, he deluged all Europe with indulgences for sale, and excited Luther to controvert his authority to grant them."

(Quoted from the Congressional edition of *The Writings of Thomas Jefferson*, vol. VI, p. 545.)



## CATHOLIC CLAIM ON EDUCATION

POPE PIUS XI declared in unmistakable terms the absolute monopoly of the rights of education claimed by the Catholic church. In his encyclical on education, *Divini Illius Magistri*, he said:

"Both in the origin and in the exercise of her mission as educator of the young, the church is independent of any earthly power, not merely in regard to her lawful end and purpose, but also in regard to whatever means she may deem suitable and necessary to attain them."



Can the blind lead the blind? Shall they not both fall into the ditch.—Luke 6:39.

## FANCIFUL 'REVELATIONS' FROM GOD

APPARITIONS of Jesus Christ and the Virgin Mary are taking place today, even in the United States, if we are to believe the leading Catholic propaganda newspaper, *Our Sunday Visitor*. Its issue of last February 2 told the story, which was certified by attorney John A. Grennan of Oakland, California, about the appearance of Jesus Christ to a Catholic woman in 1940. It related that in August of that year Jesus Christ appeared to her and asked for "universal, perpetual adoration" of the Eucharist. He added: "This adoration and atonement, in union with the many novenas for peace, and the prayers to my Blessed Mother Mary, will bring peace to the world." The following month the Virgin Mary herself appeared to the same woman "and urged that this form of universal perpetual adoration be referred to the Holy Father" to inform him of it.

Catholics are allowed and encouraged to believe in such revelations, as long as the church does not condemn them as spurious. The above-mentioned paper, for instance, considers it worthwhile to devote several hundred words in that one issue to an explanation of this 'private revelation.' It does not attempt to explain, however, why these revelations were not made directly to the pope, who claims to be the infallible "vicar of Jesus Christ on earth," instead of to an unknown woman in California.

The Catholic church has fostered similar 'private revelations' to Catherine Emmerich and Teresa Neumann in Germany, Gemma Galgani in Italy and others, long after they had been exposed by scientists as the deceptions of psychopathic women.

Those who think that such superstitious beliefs are confined to the ignorant laity should read what John Bag-

nell Bury, the world-famous historian of Cambridge University, says on page 51 of his *History of the Papacy in the Nineteenth Century*, where he is speaking of Pope Pius IX himself. He says in part:

"He was exceedingly superstitious in the common sense of the term, and credulous of legends and prophecies. In his youth (as Count Mastai), he had been cured of epilepsy by 'water of Jesus of Nazareth' which was given him by a well-known prophetess of the day, Elizabeth Canori-Mora. Later, a more celebrated woman, Anna Maria Taigi, who was a great power in Rome, exercising influence over cardinals and prelates, honored successively by Pius VII, Leo XII, and especially by Gregory XV, was known to Pius, and she foretold his pontificate and the definition of Infallibility. As Pope, he spoke of her prophecies, and he raised her memory to the ecclesiastical rank of 'honorable' in 1863. Rosa Columbia Asdente also prophesied his pontificate, and Marie Lataste foretold the definition of the Immaculate Conception."

This fostering of fanciful stories of apparitions of God and the oracles of modern soothsayers by the Catholic church is harmful to the truth of God as found in the Bible. It is part of the traditional practice of the Catholic church to supplant the Word of God in the Bible with the word of men. Until recent times, it was the custom of the Popes to consult with astrologers and examine the entrails of animals before deciding questions of great importance. This was copied from the Roman emperors, whose throne and title of *Pontifex Maximus* the Popes of Rome took over for themselves. Hitler, too, depends upon astrologers and soothsayers to confirm his 'intuition' in making important decisions.

When tempted to seek for the truth in the oracles and teachings of men, we should remember the answer of Simon Peter to Jesus: "*Lord, to whom shall we go? Thou hast the words of eternal life.*"—John 6:88.



### INDICTED FOR TREASON

Jane Anderson, Marquesa de Cienfuegos, Hitler's "Lady Haw-Haw," who helped to dig democracy's grave in Spain under the banner of Catholicism.

**T**HE U. S. DEPARTMENT OF JUSTICE, on July 6, indicted for treason Jane Anderson, zealous Catholic propagandist, also known by her marriage name of the Marquesa de Cienfuegos, for her assistance to the enemy in time of war. During the Spanish civil war she was condemned to death by the Loyalists for espionage, but was saved through the intercession of the State Department acting under Roman Catholic pressure.

On her return to this country Monsignor Fulton J. Sheen hailed her as "one of the living martyrs" of history, and the *Catholic Digest* described her as "the world's greatest woman orator in the fight against communism."

She left the United States again on July 17, 1939, from Philadelphia, and it was reported in the *Philadelphia Record* that she was setting out, with the approval of Pope Pius XII, Cardinal Dougherty, and of Franco himself,

to tour "New Spain." She wound up in a Nazi radio station in Berlin where she broadcast in favor of Nazism until April 1942. She was introduced by the Berlin announcer as a "famous Catholic orator."



### PROTESTANT SOLDIERS FORCED TO ATTEND CATHOLIC MASS

**P**RESSURE TACTICS of the Catholic church is illustrated by the following excerpt from *The Christian-Evangelist* of last June 9:

"What Catholic sponsors declared to be the largest religious service ever held on a military reservation, 'A Victory Mass' at Kelly Field, San Antonio, was criticized by Protestant leaders as 'an effrontery to religious freedom.' Soldiers marched with military band music to the service, which was definitely Roman Catholic and conducted by Roman Catholic prelates."

The protest of prominent Protestant ministers read as follows:

"We protest the marching, *under orders*, of our men in uniform to a religious service not of their faith. Since we are fighting for religious freedom, we demand this freedom be ours now in the armed forces and in the nation. This announced program places political pressure upon men who are office holders . . . to attend Catholic service or be considered unpatriotic."

It should not be overlooked that the Catholics railroaded the program through in spite of the protest of local ministers. Only a nation-wide American Protestant League would be able to counter the steam-roller methods of the organized Catholic minority.



"Our priests are not what foolish people think they are: our credulity constitutes all the science they have."—*Voltaire*.

# On the Lookout

By J. J. MURPHY

## A MONSIGNOR'S ARROGANCE

IMPUDENCE and ignorance are reflected in a communication sent to President Roosevelt by Rt. Rev. Msgr. George Barry O'Toole of Catholic University, after the bombing of enemy transportation lines in Rome. As quoted in the *Washington Times-Herald* of July 21, Msgr. O'Toole wrote to President Roosevelt as follows:

"Honorable Mr. President: Attila had the decency to turn back, but you did not. Yesterday's bombing by American fliers and destruction of the ancient Church of San Lorenzo Fuori le Mura are enough to make any thoughtful American hang his head in shame."

Intellectual honesty, even common decency, would have prevented even the President's bitterest enemies from thinking, more so from publicly expressing, such a comparison between our Commander-in-Chief and Attila, the barbarian Hun.

A high-school student's knowledge of the motives behind Attila's threat to sack Rome makes a comparison between him and our President not only pointless, but obscene.

\* \* \*

## THREAT OF CATHOLIC REVOLT

BISHOP Joseph P. Hurley of St. Augustine, Florida, reacted bitterly to the bombing of Rome. His intimate connection with the *Roman Curia*, where he worked for several years, lends special value to his words.

From Saratoga Springs, New York, where he was summering, Bishop Hurley denounced last July the "sacrilegious" bombing of Rome and the "obscene chorus of approval which it registered in the regimented press." He went on to say that as a result of this desecration "much of our national unity lies in ruins" and that, as far as Catholics are concerned, "we shall have difficulty in restoring their complete confidence in the fundamental jus-

tice of our purpose in the war" and the "prospects for the sort of peace so ardently desired by all of us." (*N. Y. Times*, July 22.)

Edgar Ansel Mowrer, distinguished foreign correspondent and former deputy director of the Office of War Information, gave a fearless reply to this thinly veiled threat to American unity. In the *N. Y. Post* of last July 27 he addressed Bishop Hurley, in part, as follows:

"Bishop Hurley, you speak of bombing as causing a breach in national unity. Some people would say that there would be nothing new about this. One group of American Catholics has for years, they feel, been away out of step with the most sacred American beliefs."

"In other words, unless our governmental authorities show respect toward purely Roman Catholic feelings about the city of Rome, then these Catholics will go sour on the war and the peace."

"For any group of Catholics to use the bombing of Rome as a reason for trying to sabotage the war or the peace could have most unhappy consequences."

\* \* \*

## VATICAN TIE-UP WITH MUSSOLINI

MUSSOLINI was always too discreet to disclose the common counter-revolutionary objective of Fascism and the Vatican in the present world war. But shortly before the fall of his church-blessed dictatorship, in a frantic last-minute effort to rally Italy to its defense, Il Duce let out the secret through his spokesman, Carlo Scorza, Secretary General of the Fascist Party. The *N. Y. Times* of July 19 quoted him as follows:

"This is a war of religions, institutions and bread. What is Italy defending? Italy defends her Catholic faith, which is endangered with equal violence by Red bolshevism and by the sectarian and doctrinal confusion of the Anglo-Saxons, who are governed by Judaism."

The phrase, "sectarian and doctrinal confusion," is a bad literal translation of Scorza's original Italian wording, which should have been more clearly translated as, "denominational and doctrinal confusion." For, in defense of Fascism and Roman Catholicism, he was condemning Anglo-American Protestantism, with its principles of religious freedom and democracy. In doing so, this final spokesman for

Mussolini stood four-square with the *Syllabus of Errors* of Pope Pius IX and other papal attacks against religious and civil liberties.

\* \* \*

## THE BLACK INTERNATIONAL

REACTION among key men of the Catholic hierarchy in the United States to the bombing of Rome betrays that their first allegiance is to the Roman church. This could hardly be more openly expressed than in the recent words of Jesuit Father Lord, director of the Pittsburgh, Pa., summer school of *Catholic Action*:

"The Catholic Church is an international organization and we should never deny it. We certainly are citizens of the world before we are citizens of Pittsburgh—of the United States . . . We need fanatics and zealots. We need an aggressive social spirit to establish the reign of Christ, build a decent world, and put the Encyclical into practice." (Pittsburgh *Sun-Telegraph*, July 14, 1943.)

Jesuit Father Lord, leader of the Youth Division of *Catholic Action*, referred above to Pius XI's strategic encyclical, "Quadragesimo Anno," which is a charter for the founding of Catholic-Fascist states. The slogan of the "reign of Christ," used by him, or its equivalent "Christ the King," was introduced by the Jesuits as a battle cry of Catholic Fascism in Spain and of its international offshoots, the Falangists of South America, the Sinarquists in Mexico and the Coughlinites in the United States, and of similar organizations in other countries. The founders and leaders of these movements are the kind of "fanatics and zealots" that Father Lord is trying to create and multiply in this country.

\* \* \*

## FATE OF THE POPE'S TEMPORAL SOVEREIGNTY

THE DISTINGUISHED Italian historian, Gaetano Salvemini, of Harvard University, emphasizes that an Italian democratic state should not inherit automatically the conditions created by the Fascist regime. He holds: "There is no doubt that the Lateran Treaties of 1929 are null and void because they were negotiated by an unconstitutional government and ratified by an unconstitutional parliament."

## LABOR IN A CATHOLIC CORPORATE STATE

SALAZAR'S dictatorship in Portugal is praised by *Catholic Actionists* as the ideal Catholic state, modeled on the corporate government outlined in Pope Pius XI's encyclical "Quadragesimo Anno."

A dispatch to the N. Y. *Times* of July 31 about the transportation strike in Lisbon revealed how the Catholic-Fascist government of Portugal treats its industrial workers:

"The radio declared last night in a domestic broadcast that striking workers, irrespective of sex, would be incorporated into a labor battalion on Cape Verde Island. They will be employed exclusively on heavy manual work . . . Major Bothelho Moniz is said to have at his disposal 10,000 workers for drafting into compulsory labor battalions under Government measures for coping with industrial strikes."

"The Government . . . has made it clear that the quickest way of getting food is by not being arrested. Ten thousand troops of the Lisbon garrison will parade through the main streets Sunday to show the public their new equipment, including machine guns and armored cars."

Here, in short, is the corporate state's program for workers. Dollfuss mowed them down with machine guns. Salazar threatens all of them with machine guns and armored cars, and victimizes strikers with starvation, labor enslavement and exile in the concentration camps of Cape Verde Island.

Meanwhile, Monsignors Ryan, Haas and company talk of the Catholic church's love for Labor and its defense of human dignity. "The voice is the voice of Jacob, but the hands are the hands of Esau."

\* \* \*

## SERVILE PRESS

PERTINAX, widely syndicated columnist, steadily works in favor of Catholic Fascism, but always indirectly and in a very subtle way. The anonymous Pertinax is a French writer on international politics, whose real name is André Guerard.

Pertinax's latest service to Clerical reactionaries was to float an inspired story in his column of July 22 in the N. Y. *Times*. It did Franco a triple service: it

planted the idea of lease-lend to Spain, fostered the possibility of restoring the Spanish monarchy and praised Colonel Beigbeder, Franco's former Foreign Minister and present representative in Washington, as a man of pro-Allied leanings whose "personal sincerity cannot be doubted."

\* \* \*

## JESUIT MEDDLING IN NORTH AFRICA

ROBERT MURPHY, Jesuit career diplomat in charge of American politics in North Africa, so prejudiced conditions there in favor of Fascism that the evil effects of his accomplishments still remain. More than half a year after the American invasion, the N. Y. *Times* of June 14, reported on North Africa as follows:

"Press censorship continues in a bold way. The censors—who are often the same censors as under the Vichy regime—still follow the same principles . . . No sanctions—as far as can be ascertained—have been taken against the men who have already lost their posts for their anti-Allied activities. They appear to have reverted to their army ranks, where they continue to draw their pay."

But these are not the only fascist officers in Giraud's army that de Gaulle made efforts to replace. There are many more, especially of more recent addition. As Johannes Steel, news commentator, remarked over radio station WMCA on June 20:

"During the past four weeks some 250 ex-members of the French Foreign Office have arrived in Algiers. They were preceded by the equally mysterious arrival of some 2,000 fascist-French officers. All these men left France during the past 60 days with the official sanction of the Gestapo. Hitler would like nothing better than to have these incompetent French officers run the new French army."

Edgar Añsel Mowrer, former Deputy Chief of the Office of War Information, has shown from an article by Demaree Bess in the *Saturday Evening Post* of Nov. 9, 1940, that General Giraud was released from prison in Germany to make a special trip to Africa in the critical days of June 1940 to advise the French North African colony against continuing the war against Germany.

General Giraud has had many opportunities to deny the truth of this report, but never did. Neither did Bess. Nor can the historical fact be denied that General Giraud,

in his first Order of the Day to the African army on Nov. 15, 1942, asked Frenchmen to unite "in love for France and the Marshal."

Rightly does the N. Y. *Herald Tribune* editorial of July 8 protest against "an anonymous barrage of detraction and insult" leveled against de Gaulle at the time of Giraud's visit to this country . . . which it justly imputes to State Department inspiration. It condemns likewise the attempt to reduce de Gaulle and the French National Committee "to the stature of an American puppet." It adds:

"De Gaulle's crime is not that he is 'monarchistic' or 'Communitic' or 'Fascistic' or 'dictatorial'—all these accusations have, in turn, emanated from Washington—or even 'difficult'; his crime is that he has so consistently proved the geniuses in the State Department to have been wrong, wrong in their estimates of the situation and bungling in their handling of it."

For this whole sorry affair we can thank the Jesuit strategists of the Vatican who wish to retain in post-war Europe the reactionary regimes and church privileges that have held sway under Hitler. Cooperating with them are millionaire industrialists like Lemaigre-Dubreuil of the French-German Banking Trust—and their friends in our State Department.

\* \* \*

## SAINT LUCY GETS THE CREDIT

MEDICAL SCIENCE, by means of five operations at the U. S. Veterans Hospital in the Bronx, New York City, cured Anthony Lo Brace of blindness from which he had suffered for five years. According to the N. Y. *Herald Tribune* of May 31, Mr. Lo Brace on his return home said "nevertheless, that he believes it was through the intercession of St. Lucy that his sight was returned to him." Mr. Lo Brace believed this so firmly that he solicited nickels and dimes from neighbors and purchased 180 candles to burn at the statue of St. Lucy in St. Anthony's Church on May 30. The newspaper report stated that he chose the figure 180 "because that is what he weighs." The 180 candles were banked in ten rows in front of the statue of St. Lucy, which occupied a place of special prominence on the left of the main altar. He also made provision that for the next thirty-six weeks four pounds of candles be burned each week in front of the statue.

The burning of candles to honor or appease the subdivinities of ancient pagan Rome is well known to students of history.

## WESTPHALIA

ENOUGH attention has never been given in America to the final purpose of the Nazi "new order." Writers ignore the whole background of Fascism, and in seeking the reasons for the war it has caused, fail to look beyond the Treaty of Versailles.

But Fascism was not merely a movement to destroy the post-Versailles order of things; its chief aim was to wipe out the whole post-Reformation order of Western civilization, which began with the Treaty of Westphalia in 1648. It was then that democracy, with its keystone of religious liberty, may be said to have been born. That agreement among the rulers of Europe, Catholic and Protestant, was the first legal recognition of liberalism. It was a solemnly sworn pact among the nations guaranteeing the principle of religious toleration. It put an end forever, as it was then thought, to the dual dictatorship of the pope in religion and the emperor in politics.

But Pope Innocent X condemned the Treaty of Westphalia in no uncertain terms, and ordered that no one must ever carry out its sworn commitments. Moreover, he commanded that all future rulers must disregard its provisions as if they had never existed or had been sworn to, and called for the total abolishment of the treaty.

Dictatorships cannot be reconciled with the structure of a free society based upon the agreements of the Treaty of Westphalia, and its total abolishment would be necessary before their regimes could function. It was therefore not surprising that Hitler's spokesmen in 1940 publicly proclaimed that *the scrapping of the Treaty of Versailles was not the really important work of Hitler and Mussolini, but rather the wiping out of the effects of the older Treaty of Westphalia.*

Here is what they declared, as recorded in the *Hamburger Fremdenblatt* of May 15, 1940:

**"It is not the revision of the Versailles Treaty which is the great thought written on the banner of the German troops, but the extinguishing of the last remnants of the Treaty of Westphalia of 1648."**

The Treaty of Westphalia contains two peace pacts, one signed at Osnabrück on August 6, 1648, and the final one at Westphalia on October 24, 1648. They made effective and final the break between the opposing cultures of Roman Catholicism and Protestantism, and started the world on the road to true tolerance—until the rise of Fascism. *They legalized the birth of Protestantism and democratic liberty.* In order to show that Hitler and the Vatican are one in their opposition to the Treaty of Westphalia, it will not be out of place to quote here from the definitive condemnation of these two peace pacts by the then reigning pontiff, Pope Innocent X, speaking as the mouthpiece of Almighty God:

**"We, therefore, decree and declare by these presents, that all the articles and instruments of both these peace pacts, and everything therein contained, are, and forever will be, null, void, invalid, iniquitous, unjust, damnable, reprobate, inane, and altogether lacking in force; that no one is, or ever will be, obliged to observe them, even if bound thereto by oath; that no right, or action, or color of a title, has thereby been acquired by anyone, or can ever be acquired by prescription after possession for any length of time, even for time out of memory . . . they must, therefore, be forever held as if they had never been issued, as never existing, and as never made . . ."**<sup>1</sup>

It can scarcely be called a coincidence that Fascism and Nazism set out with the objective of carrying into effect in our time this abominable decree of Pope

<sup>1</sup> cf. *Bullarium Romanum*, Vol. XVII, CXVI, p. 173.

Innocent X, which is the flat denial, *de jure*, of Protestantism and the principles of our democratic liberties that flow from it.



## MEXICO'S FASCISTS



GROUP OF MEXICAN CATHOLIC-FASCIST SYNARCHISTS SALUTE THEIR FUEHRER ABASCAL — "EL SALVADOR," "THE SAVIOUR," THEY CALL HIM.

They differ from other Fascists by the direction of their salute, which is horizontal. See article on Synarchism in THE CONVERTED CATHOLIC MAGAZINE for April 1943.

THE SYNARCHIST MOVEMENT continues to spread, not only in Mexico and Central America, but also in the United States. In California alone it has a powerful unit of 50,000 members. According to Felix Diaz Escobar, member of the Mexican Parliament, "the Synarchist movement is numerically more powerful today than it was a year ago." It has the same organic structure as Franco's *Falange* and is enthusiastically supported by the Catholic hierarchy in Mexico and in the United States. Señor Escobar, writing in *The Nation* of April 30, states that its weekly newspaper, *El Sinarquista*, has a circulation of 80,000, and is "100 per cent anti-United Nations and 200 per cent anti-United States."

As would be expected, these Synarchists are definitely anti-Protestant and oppose Protestant missionary work

in Mexico. The Mexican correspondent of *The Christian Century* recently reported that in San Mateo Ixtacalco, near Mexico City, a band of Synarchists broke into a Protestant church at night, took the organ and pulpit and placed them on the railroad track where a train smashed them. In Atzala, State of Puebla, seven Protestants were recently murdered by a mob of Synarchists, and in Santa Ursula, in the same State, two others were seriously wounded by another mob, led by a woman, who entered the homes of these Protestant people and tried to kill them.



## IRISH-CATHOLIC BOSTON

CATHOLIC FASCISM flourishes best in large cities where the church is well organized. Boston, with its 85 per cent Catholic population, is such a city. Selden Menefee, an Irish-American journalist of the *Washington Post*, described in his column of last June 6 what he delicately calls the "isolationism—the peculiar state of morale"—he found there. He stressed its anti-British feeling as well as its "fear of the Russians," based on pro-Franco, anti-Russian propaganda. He also noted its "ignominious failure" to cooperate in air-raid practice. It should not pass unnoticed that a national opinion poll taken in Boston long after the war began showed that only 34% of its Irish-Americans favored sending our Armed Forces abroad.



BINGO in churches was banned in Cincinnati recently after the Court of Appeals had pronounced it illegal. It was discovered that bingo had grown to a \$7,000,000 business in Cincinnati. Catholic Archbishop John T. McNicholas, on May 5, protested strongly against the ban, and declared that though the civil law has made bingo illegal, the moral law of the Catholic church does not make it a sin. "I wish to give the most positive assurance," he declared, "that in the moral law there is nothing sinful or wrong in itself in playing an innocent game of chance which does injustice to no one."

# About Books

## NEW TESTAMENT RELIGION

THE CHURCH OF CHRIST, by Thomas W. Phillips; 496 pages, cloth bound. Price \$1.50.

THIS REMARKABLE BOOK has undergone fifteen editions; only in the last one was the author's name added, subsequent to his death. It is the work of a learned and devout layman and has been translated into many languages, including Chinese, Japanese and Hindustani. The author dedicated it to believers in Christ "to strengthen their faith," and to unbelievers "to convince them that Jesus is 'the Christ, the Son of the living God,' and the Saviour of the world."

The author of this volume was a successful business man of old Colonial stock, a member of Congress and a tireless worker for the advancement of American education and, above all, of Gospel Christianity. Though a friend of all Protestant denominations, he upheld only the one true church that is based on the pure and simple New Testament. In this his aim was similar to that of the founder of Christ's Mission, the Rev. James A. O'Connor, who resigned from the Roman Catholic priesthood to attain it.

The author of "The Church of Christ" thoroughly proves and explains the unique value and necessity of unadulterated New Testament doctrine. At the same time he frankly exposes the corruption of Christianity at the hands of the Church of Rome. The 25th chapter, entitled "The Apostasy," is especially devoted to a refutation of Roman Catholic claims. The writer joins with the leaders of the Reformation and most of the great Evangelists that followed in identifying the Roman church as the Antichrist. He defines the Roman Catholic church as "an ecclesiastical and political despotism, which swayed scepter over so many nations for a thousand years, and which instituted persecution, martyrdom, and the horrors of the Inquisition."

The real purposes of the Roman Catholic church and its ruthlessness in achieving them were known to Mr. Phillips, as they were to the Reformers centuries ago and to all who have dared to fight its

claims by standing up for true Christianity. A glance through the past volumes of THE CONVERTED CATHOLIC MAGAZINE will convince anyone that neither the nature nor the purpose of the church of Rome is any different today than it ever was; it is only that the restrictions of free governments have forced it to use more insidious means in its drive toward its unchanging goal of world domination.

We earnestly recommend this book as the work of a true Christian layman, whose broad scholarship and consecrated purpose make it both a help to the learned and a treasure to all seekers of true Christianity. This well-bound volume of almost 500 pages is sold for a fraction of its real worth to make it accessible to everyone.



UNDER COVER, by John Roy Carlson. \$3.50.

A NEW BOOK called *Under Cover* published by Arthur Derounian under the pseudonym of John Roy Carlson reveals many things about Catholic Fascism in this country. It tells how Olav E. Tietzok, Swedish Nazi leader, told the author that leading Roman Catholic, U. S. Senator David I. Walsh "saw eye to eye with him politically."

On page 72 the author explains how he published the *Christian Defender*, a crude, lying, slandering sheet attacking the Jews in order to gain entry to the inner circles of American fascism. He goes on to say:

"The *Christian Defender* gained for me the respect of countless American Nazis, including Father Coughlin, who thanked me by letter and through Carl Pinkston [distributor of *Social Justice* in New York City] asked that two copies be sent him each week."

Two pages farther on is given a copy of Father Coughlin's letter, addressed to "George Paganelli," the alias under which Derounian worked.

## SUBSCRIPTION RENEWALS

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## THE PASSING SHOW

P. J. WHELAN

► **JESUIT** magazine "America" in its issue of July 31 declared: "It would be a great relief if our Government could give assurance to the Holy Father, at the earliest opportunity, that there will be no repetition of this event [the bombing of Rome]; and, as a sign of earnestness and good will, would pledge itself to the rebuilding of the Basilica of San Lorenzo." The idea is that Uncle Sam has been a bad boy and must kiss the Pope's toe.

► **IN THE YEAR 1282** the pope of Rome was as much interested in politics as he is now, only he had more power then. The recent capture of Sicily reminds us that in that year the pope in violation of the inherent rights of the Sicilians gave their island to the Frenchman Charles of Anjou. The transaction was flagrantly illegal but the popes have always claimed to be above the law.

► **THE CATHOLIC BISHOP** of Wichita, Kansas, has formed a matrimonial clinic in the city which offers "spiritual, legal, medical and financial advice to persons of any religious faith or of no faith." It is the Catholic aim to secure converts to the church by means of spiritual advice given in such clinics. The "legal, medical and financial advice" is of course a "come-on" subsidiary to the 'spiritual' purpose of the institution.

► **LUTHERAN BISHOP** Theophil Wurm of Wurttemberg, Germany, has made an extremely strong protest against anti-Jewish atrocities, declaring that they are "against God's law and will bring the German people no blessing," according to the *Overseas News Service* of August 8. The report also mentions that ministers of the Confessional Church in Prussia are telling their congregations that Christians in Germany must share the guilt of Nazi brutalities against the Jews.

► **THE PRO-CATHOLICISM** of the Administration is sharply outlined by the fact that the Taborda Congressional Report on Argentina showing up the pro-

Nazism of the Catholic church in South America has not been allowed to be published in this country. Likewise the Dies Committee refuses to publish its report on Father Coughlin.

► **BIBLE SCHOOLS** held during the summer vacation in New York City closed after a very successful season. They numbered 290. Over 30,000 pupils and 2000 teachers took part in them.

► **NAZI WAR PRISONER HANS KRUG** escaped a second time from a Canadian prison camp on August 4. When he escaped last year, a Catholic priest of Toronto gave him money for his train fare to Detroit. The *Scranton Times* of Pennsylvania, in its issue of July 1, 1942, was one of the few North American newspapers that mentioned this fact. The Toronto priest was not even investigated, nor was his name made known.

► **MSGR. HAAS'S** investigation of the Detroit race riots carefully avoided all mention of the strong Coughlinite hate-breeding as well as that of Coughlin's friend and co-worker, Gerald Smith. It also avoided the known tension between colored workers and Catholic Polish groups.

► **THE PROTOCOLS** of the Learned Elders of Zion were proved to be a forgery by the court of Bern, Switzerland, in 1935. None the less, this anti-Semitic forgery continues to be circulated by Catholic Fascists. Father Coughlin gave it wide distribution. One of his transmission belts, a Catholic publication of Meriden, Connecticut, called *The Malist*, is now distributing it in a new, annotated edition.

► **FREEDOM** magazine, in its August-October quarterly issue, speaking of the Province of Quebec, Canada, says: "In the country districts, opposition to compulsory education has always been strong, especially among Catholic curés (pastors). Quebec vests control of education in the civil service, headed by a superintendent assisted by two secretaries, one Protestant and one Roman Catholic. Persons interested in education in Quebec have been shocked to learn that this Council has not met for 40 years."

► **MAYOR LAGUARDIA** had his picture taken along side of the new U. S. tank destroyer M-7 on 42nd Street. This destroyer is called "The Priest."

► **OVER 15,000 SAILORS** were obliged to assist at a military field mass on July 4 at Sampson Naval Training Station in New York State. According to an Associated Press dispatch, this Catholic service was "the major feature of the Fourth of July observance." This is very close to a union of church and state. Moreover, the compulsory attendance of Protestant sailors at a Catholic mass is a violation of the religious freedom for which we are fighting.

► **ERNEST HEMINGWAY'S** pictured novel *For Whom the Bell Tolls* has been so watered down to please Franco and the Catholic hierarchy that the word "Fascist" is not mentioned in it. None the less the Catholic Legion of Decency has refused to give it Class A rating.

► **COMMANDANT** of the U. S. Army Chaplains' School at Harvard University is Father Wm. D. Cleary of the Brooklyn diocese. He has the army rank of Colonel. He was born in Ireland. This past summer Pope Pius XII made him a Domestic Prelate with the rank of Right Reverend Monsignor.

► **MAYOR LAGUARDIA** of New York, under Catholic pressure, has reinstated a Coughlinite policeman who had been suspended and subjected to departmental trial for showing "racial and religious prejudice" in the line of duty. He was reinstated while a departmental decision was still pending, after completion of the trial.

► **FORTUNE** magazine recently concluded a poll on birth control that showed that 69% of Catholic women favor it. This is another illustration of the gap between the beliefs of the Catholic hierarchy and those of the rank-and-file American members of the church.

► **BISHOP Miguel d'Andrea** has been appointed one of three personal advisors of the new dictatorship government under self-appointed President Ramirez. Ramirez is the head of a military junta that overthrew the government of pro-Nazi President Castillo to prevent his policies from being discontinued by a popular democratic revolution. In Argentina the military agrees with the Roman Catholic church and other large landowners in following a reactionary pro-Nazi policy.

► **THE CANADIAN GOVERNMENT** has yielded to Catholic pressure in allowing unmarried Catholic priests to claim the same income tax exemption as married men, "provided they maintain a household and housekeeper." This benefits all Catholic pastors, at the expense of the general public. Very few non-Catholic clergy will benefit by the exemption, since an unmarried Protestant pastor is a rare exception. The exemption ruling is of course carefully worded so that the word "Roman Catholic" does not occur in it.

► **SINCE** Bryce Oliver's radio discussions of anti-Semitic footnotes in the Roman Catholic bible, the newspaper "PM" no longer quotes him in its Radio Column. Whenever this paper mentions Father Coughlin's fascist teaching, it goes out of its way to camouflage the well-known fact that Coughlin could not function without the support of the Catholic hierarchy.

► **CATHOLICS** have invaded the movie industry to convince America that the Catholic church in Occupied Europe is the backbone of the Underground forces fighting against the Nazi conqueror. This was the morale of *Paris Is Calling*, *Assignment in Brittany* and other pictures. The movie entitled *Hitler's Children* shows a long sequence of a Catholic bishop defying a Nazi leader. It is worth noting that the author of this screen play is Emmet Lavery, a Jesuit graduate of Fordham. In the April 4 edition of *The Tidings* he is quoted as saying that for Catholics in the movie industry "to stand up for their convictions" involves no hardship and "pays off more often than you realize."

► **DR. JAMES C. HEALEY**, preaching in a New York Methodist church, was quoted by the N. Y. *Times* of July 12 as follows: "The idea of a compartmented God enclosed in golden chalices and reserved for particular creeds and nations is more prevalent than we would like to admit." He went on to explain that the Nazis "capitalized on this creedal intolerance" to exploit their own doctrines along similar lines.

► **TIME MAGAZINE** in a weird article of August 16 spoke of the Pope as infallible when he speaks as the mouthpiece of God. It admits later that he is "the most hard-headed statesman in Europe." It might have been better to be more frank and call him the most Machiavellian.

► **BROOKLYN SUPREME COURT** is holding a trial involving a Roman Catholic civics teacher of New York City who is said by fourteen of her fellow teachers to have praised Mussolini and Hitler in class, and spread other subversive ideas.

► **HEARST** papers are extremely friendly to Roman Catholicism. The August 1 issue of the "New York Journal-American" said through one of its inspired columnists: "I would rather listen to an Irishman tell a whopper than an Englishman tell me the truth."

► **EDUCATION** of the youth of Germany and Italy after the war should be left to "the Church and private enterprise," according to Jesuit Father Edward Bunn in the *Baltimore Sun* of last July 29. Father Bunn is president of Loyola College and he gave this statement to the *Sun* in opposition to the plan of Lord Vansittart, which appeared in the same paper on July 21, and which advocated direct intervention for the reeducation of Nazi-Fascist youth on strictly democratic lines.

► **DON STURZO**, Roman Catholic priest who is widely considered as a Catholic 'liberal,' declared that it was unfair of Prime Minister Churchill to say that a resisting Italy "will be seared and scarred and blackened from one end to the other," according to the Brooklyn *Tablet* of August 7. He added that Marshal Badoglio had given the "right answer" to Churchill.

► **THE ALUMNI** association of St. John's College in Brooklyn, N. Y., contributed money to pay for 1,000 copies of the Coughlinite Brooklyn *Tablet* to be sent to men in the U. S. Armed Forces.

► **FRANCO'S AMBASSADOR** in Washington, Francisco Castillo Najera, protested on July 21 to the U. S. Department of State against a speech of the Mexican ambassador in this country which called Franco a "traitor" and a "puppet." Mexico is the only Latin American government that has refused to recognize the Fascist government of Spain.

► **SEVERAL** hundred school children, mostly Jehovah's Witnesses, will be reinstated in schools as a result of the June 14 Gobitis decision of the U. S. Supreme Court which declared that flag-saluting in schools could not be made compulsory.

► **DECLARATION** of war against the United States by Slovakia was signed by the Rt. Rev. Msgr. Joseph Tiso, Hitler's puppet ruler whom he recently honored with the highest decoration of the Nazi Government. But the Vatican always plays both ends against the middle. This explains why it has on the democratic side Msgr. Jan Sramek comfortably situated as Prime Minister of the Czechoslovak Government-in-Exile in London. There with him is also Msgr. Pavel Machacek, Vice-President of the Czechoslovak State Council.

► **THE JESUITS** in the Maryland-New York Province number 1700. They are increasing so rapidly that the Acting General of the Jesuits in Rome, Very Rev. Alessio Magni, divided it into two separate provinces. The head of each 'province' is an Irish-American, chosen because of his political ability.

► **FATHER JOHANNES GUNNARSSON** was consecrated a bishop in Washington on July 7. He will be sent to Reykjavik as 'Bishop of Iceland,' a country that is over 99% Lutheran. This fact stands in contrast to the Roman Catholic policy that has succeeded in excluding Protestant missionaries from several Latin American countries on the grounds that they have no right to perturb the faith of a country that is predominantly Catholic.

► **THE SMEAR STORY** reflecting on the morality of the WAC's originated in Catholic John O'Donnell's column of the N. Y. *Daily News*. The President in his press conference of June 29 denounced it as a shameful story that impeded the war effort.



## CHURCH CENSORSHIP IN WASHINGTON

**CENSORSHIP** by the Catholic hierarchy exerts widespread control over American movies, radio, newspapers and book publishers. No well informed person is ignorant of this fact. Few, however, realize that this censorship also controls the importation of foreign books and the printing of American magazines.

Without offering any reason or excuse, the U. S. Customs recently refused to allow into this country copies of two books by former priest Joseph McCabe of Eng-

land. Both works, *The Popes and Their Church* and *The Papacy in Politics Today*, are published in England and freely circulate there without governmental interference.

Last winter the Catholic Daughters of America took *Good Housekeeping* magazine severely to task for publishing a poem entitled, "The Neighbors," which they did not like. This type of protest by Catholic pressure groups has been going on for years. More recently the Catholic hierarchy decided that the time is ripe to 'move in' on the U. S. Post Office Department, since the Postmaster General is a fervent Catholic graduate of Notre Dame university. The following excerpt from Drew Pearson's syndicated newspaper column of last March 25 tells the story:

"Efficient Postmaster General Frank Walker got himself into a situation whereby certain zealots of the church to which he belongs have become unofficial censors of American magazines. And Frank is playing into their hands. The situation has gone so far that scores of American magazines, before going to press, send their manuscripts to the representative of Bishop John F. Noll, of the Catholic National Organization for Decent Literature, where they are examined. . . . Through the powerful weapon of removing magazines from the second-class mailing list, a most effective censorship is being used daily."

*The Acolyte*, one of Bishop Noll's magazines and official organ of the above-mentioned N.O.D.L., gives Postmaster Walker full credit for the barring of many magazines from the mails.

This censorship is exerted through the Washington office of Bishop Noll's N.O.D.L., at 1312 Massachusetts Avenue, which brings pressure to bear on the official three-man Post Office Committee of Censorship which is conveniently made up of O'Brien and Gregory, both Catholics, and an obliging Episcopalian named Hassell.

Publications considered 'immoral' by Catholic standards are the first victims of this arbitrary censorship. This is, of course, only an entering wedge.

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CHARLES GUIGNEBERT, well-known professor of the history of Christianity at the University of Paris, declares in his book, *Christianity Past and Present*, page 452:

"In 1832 Pope Gregory XVI, in a document that gives us a foretaste of the Syllabus of Pope Pius IX, the *Mirari Vos* encyclical, declared war (a) upon modern forms of society founded upon liberty of conscience on the score that they lead to indifference, and (b) upon liberty of the press, 'which cannot be sufficiently execrated and condemned,' for by its means all evil doctrines are propagated, and (c) upon the liberty of scientific research."

## THE EDITOR'S MAILBAG

A MISSIONARY in Venezuela writes:

"What a help it would be to all the South American Republics if your magazine were published in Spanish. Could you not try to publish a Spanish edition? Your book, *The Soul of a Priest*, would also work wonders if it were published in South American Spanish. I am sure it would have a very large sale and would be most helpful to so many here who have become disgusted with the Roman Catholic church, but who have never heard of the Gospel teaching in its full and pure state.

"When we came here 33 years ago, there was only one small group of Christians in Valencia. Now, I am glad to say, we have 26 established assemblies and 10 other places where the Gospel work is carried on. All the churches are cared for by Venezuelians. We just help them in teaching and preaching the Gospel.

"With best wishes for the Lord's blessing on your work."

—William Williams

"A NEIGHBOR lets me read your magazine each month. I was one of those misguided Catholics. How wonderful it has been since I received the True Light! How I used to live in fear that I might not be able to earn my own salvation! And how I used to work to get as many masses as possible said for my deceased mother."

M. G. A.—Boston

\* \* \*

"YOU MAY HAVE SEEN a small book by Joseph A. L. Errigo, one of the sponsors of "The Catholic Forum" of Wilmington. It is entitled *The History of St. Joseph's-on-the-Brandywine*. In it he pays lengthy tribute to the du Ponts, who, he says, have been of great assistance to the Catholic church. He mentions, almost proudly, the number of men who have been killed in explosions at the du Pont powder mills, and how they were given the last rites by Catholic priests. R. R. M. Carpenter is chairman of the next Catholic Forum meeting. He is one of the du Ponts by marriage. Could it be that the du Ponts are backing the Forum? With their reactionary ideas it is much to their interest to see the Catholic church flourish in Delaware. They control the press here, but they could stand the assistance of a strong Catholic church."

M. A.—Wilmington, Del.

## HITLER A CATHOLIC

HITLER is listed in the German "Who's Who" (*Wer Ist's*) as a Roman Catholic, and is on record as publicly reaffirming it. The reliable Irish-Catholic author, William Teeling, on page 127 of his book, *Crisis For Christianity*, admits this when he tells about the signing of the Concordat between the Vatican and Hitler. He says:

"The Concordat was signed on July 20th, 1933 and the text was published on July 22nd. On the previous July 2nd, Herr Hitler made an official public statement that he is a member of the Roman Catholic Church."

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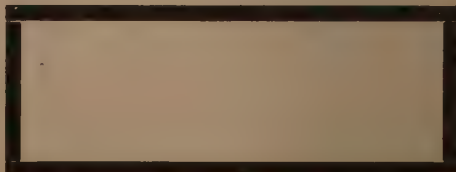
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*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.

REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. IV (*New Series*)

DECEMBER, 1943

No. 10

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

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DECEMBER, 1943

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## CHRIST AS SAVIOUR

**C**HRISTMAS reminds us of the birth of Jesus Christ. It should also bring to mind the great work he was sent on earth to accomplish . . . *"that the world through him might be saved."*

Too many preachers have long since forgotten this primary mission of Christ. They moralize much in their sermons about what we can do for ourselves, with scarcely a mention of what God has done for us. They seem afraid to assert boldly that the Christian Gospel is the 'good news' of a Saviour who wrought our redemption "once for all" and "to the uttermost." Yet this was the announcement of the first Christmas night: "Behold there is born to you a *Saviour* . . . who is Christ the Lord."

Why wonder, then, that Protestantism is no longer vigorous, that it too often lacks a positive program, that it cowers before the aggressive forces of Roman Catholicism? Protestantism was strong when it fearlessly re-asserted the essence of the Gospel, that Christ came to save men from their sins that all who have faith in him can obtain forgiveness, deliverance and eternal life; when it was not afraid to denounce false doctrine and challenge the popes and their human teachings as distortions of Christ's doctrine.

Protestantism today, in order to hold on to Christ without stressing his personal teachings, too often speaks of salvation as if it were an abstract theory. But Jesus Christ was no theoretical social economist nor a politician. He was a Saviour of men's souls. "*Seek ye first,*" he said, "*the Kingdom of Heaven, and all these things shall be added unto you.*"

History bears out this promise of Christ as it does the other truths he revealed. It was the acknowledgment of Jesus Christ as the one Saviour, at the time of the Reformation, that brought with it great blessings to mankind. Social betterment, and economic improvement, civil liberties and democratic government made great strides in the countries affected by the Reformation and its pure Gospel teaching. Today, when the world so sorely needs a Saviour, our first duty is to open our hearts personally and individually to Christ as Saviour. Then, and then only, will we be able to do ourselves the things that need to be done.

*To all our readers we extend all the blessings of the  
Christmas Season*

## EDITORIAL NOTES AND COMMENTS

### APPEAL OF CLERICAL FASCISM

**M**OB PSYCHOLOGY is the basis of Clerical Fascism. Centuries of experience in keeping the common people bogged down in ignorance and superstition have taught it how to allure the masses and turn them against their liberators. In Italy, Spain, Mexico and elsewhere it prepares its counter-Revolution and maintains it by inflating the ego of the crowd with pageantry and demonstrations, marches and drills, battle songs and war cries, salutes and blind obedience to one leader. It caters to crude emotions with its creed of hate against Jewry and Protestantism, Freemasonry and democracy.

But its greatest appeal is to religious fanaticism. Next to that come impossible promises and contradictory catchwords: It promises land to the dispossessed while accepting the support of great landowners and proclaiming the 'inviolable sanctity' of property; it demands 'social justice' but forbids strikes; it promises trade unions, but tolerates no union leaders; it proclaims 'true democracy' but condemns political parties as forms of anarchy; it teaches social equality to the poor and hierarchical society to the rich.

### CATHOLIC CONTROL IN MEXICO

**P**OVERTY in the midst of riches is the sad story of Mexico. The Catholic weekly, *The Tidings*, recently spoke of Mexico as "the sad spectacle of several million men covered with rags, living in hovels, who are born, live and die in misery and disgrace." This admission is a sad commentary on the Roman Catholic church that has been supreme in Mexico for four centuries.

Contrary to the usual Catholic propaganda that the church is not responsible for these conditions, Father Rivera, a Roman Catholic priest and historian, frankly admitted that "the laxity of the priesthood, the education of Mexico by the priesthood, the ideas and customs of the priesthood" are the main cause of "the backwardness and ill-being of Mexico." An article in the March 1943 issue of *THE CONVERTED CATHOLIC MAGAZINE* contains ample confirmation of this.

The wealth of the Catholic church in Mexico began to pile up in the early days of the Spanish conquest when the church got a large share of the profits made through enslaved Indians. But from the establishment of the *Inquisition* in Mexico in 1571, its wealth increased by leaps and bounds with the

seizure of the fortunes and property of condemned 'heretics.' *The Auto da Fé* of 1649 alone yielded three million pesos, as Prof. Gruening notes in *Mexico and Its Heritage*.

Once the Roman church in Mexico became wealthy beyond comparison, its main concern from then on was to protect its vested interests. This is the point that Betty Kirk made in her candid survey of present-day Mexico: "The Church . . . owned by 1857 one-third of Mexico's national wealth and worked hand in glove with the aristocrats to keep the Indians in subjection and ignorance."



## CATHOLIC CHURCH AND BIRTH CONTROL

THROUGHOUT the world, and particularly in Latin America where family ties are strong, Vatican propagandists denounce the United States as a pagan country because it allows birth control. Here in this country they have stooped to gutter language to decry planned parenthood as "barnyard morality" and "cold-blooded murder."

We are interested here only in pointing out that Catholics are second to none in the practice of birth control. It is therefore more than presumptuous for the American Catholic hierarchy to dictate morality to the overwhelming Protestant majority of this country, when its own Catholic household is in utter disorder even when judged by its own home-made standards.

Father Thomas F. Coakley, in *The Catholic World* of January 1942, pointed out that in the last ten years the number of Catholic school children in the Pittsburgh diocese had actually de-

creased by 12,648, and went on to say that in reality it was 26,369 less than it should have been when contrasted with the fact that the diocese as a whole had grown 17½ per cent by city migration and other means.

According to the *Fortune* poll of last August, 69 per cent of the Catholic women questioned advocated birth control knowledge for all married women. An additional 6.6 per cent of them were undecided, which means at least that they were not positively in favor of the Catholic teaching.

Msgr. Ligutti, executive secretary of the National Catholic Rural Life Conference, made the following admission concerning Catholic birth control practice: "Ten years ago we [Catholics] had 250,000 more elementary school children." (*Brooklyn Tablet*, September 4, 1943.)

The Roman Catholic church is prospering in politics. In morals, even when judged by its own standards, it is decaying rapidly. It is time it began to pay more attention to its own morality and less to other peoples'. It should also try to recall that morality, not politics, is the supposed purpose of its existence.



## FREEDOM OF SPEECH

WENDELL WILLKIE in a speech at Syracuse, New York, on October 21, spoke as follows: "For my part, I believe in the strong and public debate of all vital issues and indeed I think such debate is more important in wartime than in peacetime. We are fighting for free government and we must be ever vigilant in our maintenance of it."

Democracy thrives on free and open discussion. The truth has nothing to be

afraid of. The Catholic church's muzzling of 'controversial subjects' both in the press and over the radio is the strongest possible indictment of its policies and practices.



## COUGHLINISM AND SINARQUISM

IN MANY COUNTRIES there is but one Clerical Fascism. Its local differences are at most modifications of one master plan. Its objective everywhere is the restoration of the world-wide political power of the Catholic International. Even in details of organization and policy the similarities are striking. For instance, compare Coughlinism with Sinarquism:

Both recruit among the ignorant and the malcontents; both cry out against persecution and demand social justice; both are organized by cells; both are directed and defended by the clergy; both use anti-Semitism as a rabble-rouser; both dedicate themselves to 'God and country' and use 'Christ the King' as their slogan for 'Christian Revolution'; both use 'Christian' in an anti-American and anti-Semitic sense; both identify American culture with paganism; both work behind a hierarchical 'false front'; both work largely underground by household meetings; both are strongly pro-Franco; both use military groups to agitate and terrify; both claim that it will take seven to ten years for their 'national socialism' to triumph; both plan to win control by constitutional means, as Hitler did, but have threatened to use civil war, if necessary.

## JESUITS TEACH U. S. ARMY

JESUIT influence within the U. S. Department of State is an undeniable fact that accounts for the strong pro-Clerical bent of our foreign policy. We noted in THE CONVERTED CATHOLIC MAGAZINE of last month the hundreds of Jesuit-trained Catholics who hold State Department positions in Washington and in American diplomatic posts throughout the world. We mentioned that they were graduates of the Jesuit *Foreign Service School* at Georgetown University in Washington, D. C. We did not add that a large map in the entrance of the *Foreign Service School* shows that its graduates occupy so many diplomatic posts immediately surrounding Russia that they constitute a formidable *cordon sanitaire* or "safety belt," against the growing influence of Russia.

While the prostitute press of the country smothers in silence vital truths about Catholic political control in this country, the New York *Post* of October 9, 1943, had the courage to publish an article from which we quote below:

"The U. S. Army's Special Training Program for military government and occupational work includes instruction which represents Russia as a menace to the U. S. and the Western world and offers a revival of the medieval Holy Roman Empire as a proper European settlement."

The above-mentioned Army Training Program is being given at the Jesuit University of Georgetown. The principal lecturer is Jesuit Father Edmund Walsh, head of the *Foreign Service School*. Besides teaching our future diplomats and Army administrators in Washington, *Father Walsh travels, at Government expense, to teach similar pro-Clerical propaganda at 19 other Army Training schools throughout the country.* A textbook written by him is

used for the students taking his courses at Georgetown.

The article in the N. Y. *Post* gave the following excerpt from one of this Jesuit's recent lectures:

"The major problem today is to beat the Russians to Berlin. Russia is the most controversial element in history . . . The breakdown of Czardom has brought to the world 25 years of disturbance of the equilibrium . . . Russia has no unity of character but is an ethnological museum . . . Russia in reconquering its eastern European territories, assures its domination of the World Heartland and is therefore in a position to dominate the world."

Other teachers besides Walsh lecture both in the Jesuit *Foreign Service School* and in the *Army Special Training Program*. Among them is Goetz Briefs, a close friend of the Clerical

politician Heinrich Bruening who prepared the way for Nazism in Germany by instituting government by decree and cooperating with Prussian reactionaries against liberal reform. According to the newspaper quoted above, Briefs "told his Army classes that *a revival of the Holy Roman Empire was the only solution of the German problem.*"

Another lecturer in these Jesuit courses is George Freiherr von Alexis, formerly associated with the pro-Clerical Fascist army in Austria called the Heimwehr. Still another is Edgar Prochnik, another Austrian, who openly advocates in his lectures the restoration of the Hapsburg dynasty in Central Europe as the one sane solution of the problems at issue.

## CATHOLICISM IN PERU

CARLETON BEALS is a well-known author and authority on Latin-American affairs. In one of his books, *Fire on the Andes*, speaking of the typical inhabitant of Lima, Peru, he says (p. 177):

"He runs to pray and buys innocuous pills stamped with the image of the Virgin of Perpetual Help rather than call the doctor . . . They cure eye infections by rubbing them with the blessed image of the Virgin of Carmel. Such fanaticism has endured from the days of Pizarro's first invocations on the founding of the city."

He quotes Prada on the lamentable conditions existing in Lima, capital of Peru, as follows:

"What is Lima? A Dead Sea, in which churches and monasteries poke up like islands without water or vegetation. Thus a population that embraces more than a hundred edifices destined to the worship and teaching of religion does not possess a single municipal school worthy of a civilized people."

"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

—Rom. 1:16.

## WILLKIE'S DEFENSE OF FOREIGN MISSIONS

REFRESHING contrast to the Roman Catholic hierarchy's condemnation of Protestant missionaries was Wendell Willkie's splendid defense of them in his address before the Presbyterian General Assembly in Detroit. Here in part is what he said:

"On my recent trip, I saw at first hand a multitude of concrete instances which convinced me of the value of foreign missions both to the lands they serve and to the cause of good-will for America. Everywhere I went I found American colleges, schools, hospitals, and churches, many of them supported by the churches of this land. I found American missionaries, men and women, exerting a leadership—a human and personal leadership—which I have no hesitation in characterizing as vital to the future hopes, not alone of other nations, but of our own United States."

# CLERICAL FASCISM IN MEXICO

By J. J. MURPHY

**T**HROUGHOUT Mexico's history the Roman Catholic church succeeded in protecting its fabulous wealth by keeping dictator governments in power. In a speech at Guadalajara, Mexico, on February 24, 1942, Governor Barba Gonzalez gave an historical survey of the church's fascist domination of Mexico:

"I see nothing strange in making these charges of pro-Axis activity against some members of the Mexican Catholic clergy, because our history shows clearly the miserably traitorous conduct of the majority of the directors of this religious institution. We have not forgotten the Church's excommunication of Father Hidalgo in the War of Independence against the Spanish Crown. We remember, too, the solemn reception given by the clergy and other big landowners to the French invaders and the so-called Emperor Maximilian. More recently we have seen the meeting of the bishops and archbishops held in this capital in 1926, when they adopted the famous 'religious boycott' which started immediately an armed revolt which caused the nation so many lives, so much blood and money . . ."

After the execution of Emperor Maximilian in 1867, President Benito Juarez, who had been forced out of office by the papal-inspired invasion of French imperial soldiers, was again elected by the people.<sup>1</sup> But this time the democratic government was overthrown by a church revolt, headed by Porfirio Diaz, a former student for the priesthood. General Diaz ruled Mexico with an iron hand, sold Mexico's natural wealth to foreigners, seized the Indians' lands and gave them to political favorites and church institutions. He was

loaded with praise and decorations by the Vatican.

Throughout the Diaz dictatorship, the Roman Catholic church worked hand in hand with Imperial Germany in exploiting Mexico financially and politically. "There was the German Hugo Scherer, intimate of Limantour, Diaz's Secretary of the Treasury. He had become connected with money in many countries and, with much pomp, embraced the Catholic faith. Through his hands had passed much of the European capital that had gone into government loans—Church money, some believed, directed from Germany through its powerful *Catholic Party*, with the encouragement of the Kaiser, and funneled into Mexico for reasons of *realpolitik*."<sup>2</sup>

After the crushing rule of Diaz ended, Francisco Madero, a democrat, was elected President. He was assassinated by the bandit Huerta, who seized the Government. The Catholic church celebrated the death of democratic government by the ringing of bells and the singing of *Te Deums*.<sup>3</sup>

## THE REVOLUTION

The period of the Revolution in Mexico started in 1910. Indians and mestizos who comprise the overwhelm-

<sup>1</sup> *The Papacy in the 19th Century*, by Friedrich Nippold, pp. 349-354, describes how Pope Pius IX plotted with the Hapsburgs for the overthrow of Mexican democracy.

<sup>2</sup> *The Wind That Swept Mexico*, by Anita Brenner, p. 13.

<sup>3</sup> Anita Brenner, *op. cit.*, p. 31.

ing majority of Mexico's 20,000,000 inhabitants were landless and utterly impoverished. The total wealth of Mexico, except a tiny fraction, was held by a small clique that amounted to only 3 per cent of the population, mostly churchmen and absentee landlords.

The Mexican Revolution involved ten years of civil wars and another ten years of further struggle. Although it was not until 1934 that the solution of the serious land problem was undertaken, the fight against illiteracy began in the 1920's, in spite of vicious opposition on the part of the Catholic church.

Overcoming illiteracy in Mexico, where only a small part of the population could read and where 50 Indian dialects were still in use, was the first objective of the Revolution. The anti-democratic schools of the Catholic church, run at huge profit for the exclusive attendance of the children of wealthy parents, were closed down. Free public schools were opened by the Government even in the rural districts. The church, enraged because it lost its monopoly on education as well as its profits, condemned the public schools on the grounds that they were co-educational and 'Communistic.'

In January, 1926, the Catholic church in Mexico denounced the Constitution because of its religious and educational provisions which curtailed its political and financial power. *Six months later the hierarchy, led by Archbishop Diaz, acting on instructions from the Vatican, gave the signal for armed revolt by issuing an interdict that closed all churches and forbade the clergy to hold services.* The Clerical leaders further aroused the fanaticism of the Indians against the government by burning many of their churches. A Catholic 'army of revolution' was formed. Its members were called *Cristeros*, that is, 'Christ-ers.' Armed by church agents, they drenched

Mexico in blood, concentrating on the murder of school teachers. In the course of this Catholic insurrection, President Obregon, one of Mexico's ablest administrators, was murdered on July 7, 1928, by José León Toral. Brenner (p.79) relates the following facts about the assassin:

"... he was a member of a terrorist group that decided that Christ the King required the sacrifice of someone's life [his own] in exchange for Obregon's. A nun and a zealot, leaders of the group, were banished to a prison island."

The most fruitful years of the Mexican Revolution were the six years of Lazaro Cardenas' presidency, starting in 1934. Cardenas, a mestizo, is a socialist of high moral principles. He turned the notorious "Foreign Club" into a children's school. No political opponent, except the Clericals, ever attempted to belittle his character. Even open-minded capitalists spoke well of him. For instance, Alfonso Rivas, sub-director of the Transport Bank in Mexico, said of him:

"My hat is off to Cardenas. Although I am a conservative and don't see eye to eye with his policy, when a man will refuse a bribe of 350,000 pesos which was offered him . . . he commands respect. His greatest weapon is his honesty."

The most critical issue facing Cardenas and all Mexico was the land problem. Mexico is essentially an agricultural country. Fully 90 per cent of the families living within its 1,000,000 square miles did not own a foot of land. For generations they had been clamoring and agitating for land reform. Millionaires owned enormous farms, controlled the scanty water supply, left much of the land unirrigated and untilled, and used the half-starved Indians as serfs.

Cardenas' plan, which he faithfully carried out as far as possible financially, was to appropriate in the name of the

government part of the unused acres of enormous estates, irrigate them and divide them among the undernourished Indians, teaching them to farm in a modern, scientific way.

During his presidency, Cardenas distributed 45,330,119 acres of land to 1,020,594 heads of impoverished Indian families, thus furnishing a means of subsistence to several additional millions of dependents. Government agents and agricultural experts supervised the cultivation of those new farms, settled disputes and helped in the marketing of the produce and the distribution of profits.

#### WAS THE REVOLUTION COMMUNIST?

The Jesuit propaganda mill in every country manufactures a Communist scarecrow to justify a Clerical counter-Revolution. To this end, in Mexico, land distribution, public schools, unions, Cardenas, and everything connected with the Revolution were branded 'Communist.' The Knights of Columbus within the space of a few years spent \$3,000,000 to foister this calumny of Mexico over on the American public.

In order to expose more effectively Catholic untruths about the Mexican Revolution, frequent references are made throughout this article to two new and authoritative books, which are, however, distinctly anti-Communistic. Anita Brenner's book, *The Wind That Swept Mexico* was criticized by *The New Republic* of May 31, 1943, as being strongly prejudiced against Communism. As to Betty Kirk's book, *Covering the Mexican Front*, former U. S. Ambassador to Mexico, Josephus Daniels, in his introduction to it commends her for her knowledge and fairness, but reproves her for using the term "Communist" too loosely and applying it to persons in no way connected with the Soviet ideology. Her

dislike of the Communists is an open secret.

Perhaps the most authoritative statement on the 'Communism' of Mexico is that of ex-Ambassador Daniels himself. He speaks from his years of experience in Mexico during the presidency of Cardenas:

"Most people called Communists in Mexico ought rather to be called protestants-against-the-status-quo . . . . They are, like the Irish when they first landed in the United States, 'agin' conditions they deem unjust, rather than favorable to any particular ism."<sup>4</sup>

To call Cardenas a Communist is a deliberate distortion of known facts. On February 20, 1940, while still President, he declared in a public speech before the state legislature at Guerrero: "In Mexico there is no communist government. Our Constitution is democratic and liberal, with a few moderate traces of socialism which affect land ownership . . ."

Cardenas' actions prove that he was in no way pro-Soviet. He even gave refuge in Mexico to the loud-mouthed but impotent Trotsky who hated Stalin and was in turn hated by Russian Communism. Moreover, in 1939 and 1940 when Communists of all types were denouncing the imperialism of Great Britain and the United States, President Cardenas spoke frequently and openly in favor of the democracies.

The Catholic claim that the Mexican Revolution is Communistic is absurd for the simple reason that it started long before Communism. This same argument holds good against Catholic clamorings against the Mexican land appropriations. The seizure of a fourth or sometimes a third of over-

<sup>4</sup> *Covering the Mexican Front* by Betty Kirk. Introduction by Josephus Daniels, page XIV.

large estates for the sake of public utility "to provide necessities for the population" was carried out according to Article 27 of the Mexican Constitution. This article was taken almost word for word from the famous *Plan of Azala* drawn up years before the rise of Communism.

The fact that on occasions the land given out by Cardenas' government was a large plot that was deeded over to a whole Indian community gave Catholic propaganda a much-sought pretext for condemning it as Communistic. The real facts of the case are that much land was given out in small lots to individual Indians. On other and more publicized occasions, because of the nature of the soil and of the crops to be raised on it, private small-scale gardening would have been impractical and wasteful. Such was the case in the Laguna district where it was advisable to raise cotton. Moreover, it must be remembered that joint ownership of land by Indian communities is their centuries-old practice. Right up to the time of Diaz' land-theft, many communities and tribes held their land in that way. It must also be noticed that in the joint-ownership tracts of land allotted by the government to the Indians, each individual was paid in direct proportion to the amount of work he did. This procedure is the direct opposite of Communistic theory and practice.

If one believes Catholic propagandists, the Catholic church in Mexico was mercilessly persecuted under President Cardenas. New and first-hand disproof of such claims is found in the witness of Betty Kirk (p. 132) who was a correspondent in Mexico during those years:

"Despite many published reports to the contrary, the Church was not persecuted under Cardenas . . . On June 2, 1938,

when new riots occurred as Catholics tried to reopen a church [in Tabasco, the most anti-Catholic state in Mexico] Cardenas instructed the local authorities to repeal existing anti-Church laws and replace them with new legislation, permitting a sufficient number of priests to serve the community, in accordance with the Constitution. He deplored the clash as unpatriotic and reminded Catholics that they could appeal to the courts if they were denied justice or persecuted."

During his election campaign Avila Camacho, the present President of Mexico, made an ardent profession of the Catholic faith, though, like practically all Latin-American men, he never attends church. Though a close friend of Cardenas for fully twenty years, Avila Camacho is not even a right-wing socialist. He can best be described as a liberal but weak-willed democrat. He has allowed Clerical pressure and the political influence of his wealthy and reactionary brother to force him more and more to the Right.

#### CLERICAL COUNTER-REVOLUTION

The latest plot to overthrow liberal democracy throughout the world was hatched in the Vatican by Pope Pius XI and his Jesuit advisers. In Italy and Austria, in Spain and Portugal, in the United States and elsewhere, the forces of Clerical Fascism follow the same militant pattern in their fight for 'Christ the King.' To cloak their real purpose they attack democracy under the name of 'Communism.' Anything at all that is opposed to Catholic reactionary teaching, from Child Labor laws to defense of civil liberties, they call 'Communism' and proceed to attack it. It uses distortion and propaganda to paint everything liberal a burning 'red.'

The intellectual spearhead of Clerical Fascism is always a group of influential laymen acting under direction of the hierarchy. They can make commit-

ments that church authorities can disavow in case of emergency. Besides they can penetrate where the clergy cannot. They make a point of contacting reactionary millionaires outside the Catholic church and persuading them of the value of Clerical Fascism to preserve 'law and order.' These wealthy recruits become in time the brains and money behind a more conspicuous mass movement. In this country hundreds of Catholic men, like Kennedy and Cudahy, Raskob and Walsh, concentrate on getting 'big money' behind the drive. This *Catholic Action* group has no formal organization here as they have elsewhere, but their relationship as Fourth Degree Knights of Columbus amounts to the same thing.

In Mexico the "Catholic Action" group is organized under a patriotic name. It is called *Acción Nacional*. Kirk (p. 130) says of this "National Action" party:

"For it is the European-minded clergy, linked as they have always been with the aristocrats and some parts of the Army, that have created the dangerous upper-class *Acción Nacional* and the thrice dangerous *Sinarquists* for the conquest of Mexico . . ."

The leader of the *Acción Nacional* party is Gomez Morin. At its first national convention in Mexico City on February 1, 1941, he hissed from the platform both the United States and the Mexican Revolution. On the following September 28 the N. Y. *Times* made known that the purpose of this organization was to bring Mexico into close cooperation with Franco and the Axis.

*Acción Nacional* publishes a weekly bulletin that has over 30,000 circulation. Typical of the millions of pamphlets that it also prints is one called "Hispanism vs Pan-Americanism." The following denunciation of the people of the

United States is taken from it:

"Their Protestantism, their Freemasonry, their type of representative democracy . . . their concept of matrimony and of family, are for us so many poisons which maintain us in a perpetual pathological state. They have been the cause, conscious or unconscious, of our internal upheavals, of our perpetual revolts, for a century and a quarter, almost without exception."

### SINARQUISM

The real dynamite of Clerical Fascism in the United States is Coughlinism. In Mexico it is *Sinarquism*, which is a mass movement among the rural Indians who number one half of the total population. The avowed objective of this militarized mass of ignorant and superstitious Indians is, in the words of their Clerical leaders, "to restore the social order in Mexico destroyed by Liberalism, pseudo-Democracy and Anarchy." It derives its name from two Greek words which mean "with order" indicating that it is the opposite of liberal democracy which it considers "without order," that is, a form of anarchy. Its official organ, *El Sinarquista*, in its issue of May 23, 1942, declared: "Sinarquism struggles for the restoration of the Christian social order. Liberal democracy . . . is contrary to this order."

The rise of Sinarquism is described by Kirk as follows:

"In the wake of the Spanish *Falange* propaganda, there arose a peasant league formed around the old *Cristeros*, peons from the big plantations. These peasants called themselves Sinarquists and organized with a blend of Nazi and Franco slogans. Everywhere feeling grew more tense, more nervous—all the old influences, the attitudes of the Diaz era, seemed to be coming back in a wave."

Sinarquism, like all Fascist organizations, is anti-Labor and anti-Semitic. It denounced Pan-Americanism, rioted

against the Mexican draft law and caused price inflation to demoralize the Mexican war effort. It made no secret of its pro-Axis and anti-American feelings. Governor Barba Gonzalez of Mexico in a speech at Guadalajara on February 24, 1942, said the Sinarquist propaganda "is being spread that Mexico is now losing a magnificent opportunity to ally herself with the Axis and recover part of her territory lost in the War of 1847"—i.e., Texas, New Mexico, Arizona and California.

Senator Ayala of Mexico, internationally known for his middle-of-the-road policy, once denounced Sinarquism as a "fifth column" in an open letter to President Avila Camacho. Previous to that he made a precise analysis of the make-up of the movement, when he called it "a Franciscan program with Jesuit tactics." Back of a harmless front it is a seething counter-Revolution that plans to sweep into office by constitutional means as Hitler did in Germany. If this fails, it will revolt as Franco did in Spain.

Sinarquism was founded in May, 1937, by five Jesuit-trained Catholic laymen. One of these, José Antonio Urquiza, was killed in the course of the following year. He has become the 'martyr' of the movement, like Horst Wessel in the Nazi party in Germany, or Primo de Rivera in Franco's *Falange*. Its present leader is Manuel Torres Bueno.

Nazi propagandist Helmuth Schrieter and other Hitler agents helped Sinarquism organize its forces. The *Falange* helped plan and finance it. Its plan, which it faithfully carries out, was to recruit, train and indoctrinate volunteer organizers. In large cities *Catholic Action* committees and study clubs sprang up. After long and intensive schooling in Clerical Fascism, young zealots were sent out singly to one village after another where with the help



**GROUP OF MEXICAN CATHOLIC-FASCIST SINARQUISTS SALUTE THEIR FORMER FUEHRER ABASCAL — "EL SALVADOR," "THE SAVIOUR," THEY CALLED HIM.**

of the local priest they propagandized and trained five of the most intelligent natives who, in turn, undertook the arousing and enlistment of the entire village. Each new member was charged with the 'sacred duty' of getting five new members.

The Sinarquist movement swept Mexico like wildfire. The reason is not hard to find. It played upon the primitive pre-historic nature-cult of the Indian which Catholicism later took over. It appealed to his deep-rooted, superstitious desire to face death, even to sacrifice himself as an act of worship. The keynotes of both the frenzied crusades started by the church in Mexico in recent years, the *Cristeros* movement in 1926 and Sinarquism of today, are sacrifice and death. Kirk (pp. 130, 315) says:

"The instrument that the Sinarquists use for their hidden conquest is religious fanaticism, the most perverted and powerful weapon ever devised . . ."

"These fanatic Indian peasants have been marching over the hills and valleys of Mexico shouting, 'Faith and country! Long live Christ the King!' . . . They are fed the same brand of inflammatory propaganda that all Fascist movements have fattened upon—country, martyrdom, persecution and injustice. They are organized, as Nazis, Fascists and Falangists were, with salutes, insignia, a flag, 'chiefs,' and military

discipline. *All Sinarquists are called 'soldiers.' They have parallel and, it is believed, affiliated organizations operating under Pierre Laval, General Franco, Benito Mussolini. . . .*"

### CLERICAL SMOKE-SCREEN

Catholic propaganda, especially in this country, has painted Sinarquism as a spontaneous movement that is anti-Fascist, non-military, non-political and non-Clerical. The skeleton of ugly truth behind such 'false front' propaganda was revealed by a distinguished Mexican liberal, Antonio I. Villareal, in the autumn of 1941:

"The clergy is acting as a political power once more. This new attack is more dangerous than all that preceded it . . . Every parish is converted into a Sinarquist Club. The counter-Revolution will not be satisfied with concessions—it wishes all for itself, its ancient privileges, its old possessions . . ."

Kirk (p. 126) confirms this from her own observations and experiences: "For it has been publicly and officially stated many times that a large portion of the Mexican clergy is anti-democratic and pro-totalitarian and that some members of it have even acted as Axis agents to aid Hitler and Franco in their 'spiritual reconquest of Latin America.'"

In spite of many such disclosures, Clerical reaction brazenly continues its false front in its struggle against democracy. A post-Pearl Harbor manifesto of Sinarquism, made for United States' consumption, breathes love and kisses for democracy and Uncle Sam. This is part of a campaign inspired by the American hierarchy to gloss over the crude untruths of Sinarquism's earlier days. It is applying to Mexico the successful technique that has convinced Americans that Coughlin is not a spokesman for the Catholic church.

But the most effective smoke-screen in Mexico proper is Archbishop Luis Martinez of Mexico City. Personally, he appears to believe that Mexican Catholics should cooperate with their Government and that Sinarquism should rid itself of Axis connections and anti-democratic propaganda. In other words, he is as liberal as a Roman prelate who must accept the Syllabus of Pius IX is allowed to be. In any event, he has ingratiated himself with the President, made a few public pro-Government statements and undertook in his own diocese to remove from Sinarquist leadership a few of his most fanatical pro-Axis priests. All this, plus his naïve sincerity, makes him an invaluable aid to the Jesuits. Without his 'democratic front' Sinarquism would have been nipped in the bud.

The joker in Archbishop Martinez' sensational zeal for democracy is that, even though he has the title of Primate of Mexico, he has no jurisdiction over the reactionary bishops who rule all Mexico except Mexico City and its immediate vicinity. All these bishops follow the Clerical leadership of Archbishop Valverde y Tellez. Sinarquism is not interested in Mexico City, which is the capital and too close to the government for comfort. It is not even interested in cities in general, for it is a rural movement which can practise its outlawry best when out of the Federal government's sight. It is strong in country districts where it pays to be violent, and meek in Mexico City which is under the government's thumb and is a union stronghold, besides.

Sinarquism has grown strong in Mexico only because President Camacho has been taken in by Archbishop Martinez' naïve promises to get control of the movement "in the near future." By now Sinarquism is so powerful and self-sufficient that it can afford to defy

the President and laugh at his embarrassment. It may be taken for granted that Archbishop Martinez is shedding no tears over the reborn political power of the Catholic church in Mexico brought about by Sinarquist fanatics. At the same time he can afford to regret publicly, with his tongue in his cheek, that his 'predictions' turned out to be false.

The real give-away in the Martinez 'false front' is that he was appointed archbishop of Mexico City by the most Fascist pope of the present century, Pius XI. It takes genuine credulity to imagine that Pius XI, who entered into alliance with Mussolini, Hitler and Franco, would have endangered the work of the *Falange* in Mexico, the pacesetter of Latin America, by putting in office anyone who would have hindered its progress. When he appointed Martinez in 1937, this move was synchronized with the founding of the *Falange* in Mexico and the establishment of Sinarquism, for they both started that same year. The need of the moment and of the years immediately to follow was a smoke-screen to cover these underground activities. Martinez served the purpose to perfection. He appeased and distracted the government with promises of cooperation, while the Jesuits launched their counter-Revolution without let or hindrance. The tremendous power of Sinarquism today that threatens to destroy 30 years of liberal progress in Mexico is a monument to the wily Pius XI and to the value of a 'false front.'

#### POWER OF SINARQUISM

A new labor union has been established in Mexico by the Sinarquists called the "Sinarquist Farm-workers" (*Labradores Sinarquistas*). According to the New York *Herald Tribune* of last May 25, the Sinarquists have 2,000,000 members. When politically computed,

this means that the Sinarquist Party represents 8,000,000 people, almost half of Mexico's population. Even the most conservative figures, such as those of Kirk, admit that Sinarquism has 700,000 active male members and represents 3,500,000 people. Even the official Catholic weekly of Los Angeles, *The Tidings*, in its issue of July 2, 1943, admits: "In six years' time there are almost one million members enrolled as Sinarquists. They have captured control of 25 per cent of the labor unions."

Aside from the support of the entire Catholic press and such reactionary dailies as *Novedades*, Sinarquism has a monthly magazine *Orden* and a weekly *El Sinarquista*, both with large circulations. In addition, millions of inflammatory leaflets and pamphlets are published regularly.

Agitation of the populace is one of the most effective means used by Clerical Fascism in Mexico to intimidate the Government. Part of this agitation and an assured means of rousing the Indians to a frenzy is the deliberate burning of Catholic churches. These same tactics were also used effectively in Spain to discredit the Republican government and pave the way for revolution. Kirk (p. 133) says:

"The burning of churches has always been used in Mexico to inflame religious fanaticism. Following these atrocities other churches throughout the Mexican Republic were burned. In the midst of this dangerous agitation General [President] Camacho began to appease the Catholics . . ."

The liberal newspaper of Michoacán, in Mexico, in its issue of July 31, 1941, reported as follows:

"There is now a new army in Mexico, the Sinarquist Army, founded with obvious objectives of insurrection . . . This army, which is moved from place to place to provoke trouble, defies the authorities and the people."

Efrain Pardo, a Sinarquist, boasted: "Our Sinarquist leaders become the actual rulers in the community, supplanting in authority the local officials. Our leaders act as judges, hold courts . . . Our leader in Michoacán is a 'second Governor.'"<sup>5</sup>

The agitation of the Sinarquists is usually the prelude to murder. The N. Y. *Post* of December 2, 1941, related the murder of public school teachers by Sinarquists. The N. Y. *Herald Tribune* of May 25, 1943, tells of "*fathers and mothers being murdered in the streets for sending their children to the state schools instead of the parochial schools of the Roman Catholic Church. A band fired a forest outside the town of Zinapécuaro. Sinarquists have conducted riotous demonstrations against conscription . . . Neither the Mexican government nor the American Embassy is anxious to publicize the organization.*"

An *Overseas News Service* dispatch of January 15, 1943, relates one of countless Sinarquist attacks:

"The armed band which attacked the village of Rio Grande charged the local garrison with shouts of 'Down with the government! Long live the Sinarquists!' Thirty-two persons were reported killed before the band was dispersed. Similar slogans were said to have been shouted by the band

which ambushed Federal troops outside the village of Zacuaplan, in the State of Morelos, where fighting lasted eight hours."

#### SINARQUISM IN THE UNITED STATES

Subversive activities of the Sinarquists are not confined to Mexico. Their counter-Revolution is opposed to democracy everywhere. Sinarquism is only a Mexican name for the Clerical Fascism that cloaks its international purpose in each country under a disguise of super-patriotism.

Sinarquism's purpose in the United States is to do among Spanish Catholics what Father Coughlin is doing among Irish Catholics. *Social Justice* of September 29, 1941, identified the purpose and policy of Sinarquism with the 16-point program of Coughlinism.

Aside from Spanish, Latin American, Filipino and Puerto Rican Catholics in the United States there are 3,500,000 Mexican Catholics. Among these groups, even in New York City, the poison of Sinarquism is being spread. It works in conjunction with the Spanish *Falange*. It has its strongholds in California and the Southwest.

The N. Y. *Post* of August 15, 1942, under the by-line of Joseph H. Baird, reported as follows:

<sup>5</sup> Betty Kirk, *op. cit.*, p. 319.



**SINARQUISTS IN LOS ANGELES:** Police described the above juvenile delinquents as inspired by a Mexican Sinarquist group. Early in December, 1941, twenty-eight boys and ten of their girls friends were arrested in connection with the murder of a Mexican boy in Los Angeles.

"Authoritative sources declare that the *Falange* already has more than 100,000 followers in this country with groups in New York, Chicago, some Ohio cities and the Southwest . . . Meanwhile, the *Falangists*, often aided by Fascist sympathizers among the clergy, pass along Nazi inspectors . . ."

The *Nation* of June 12, 1943, recalled that Sinarquism lifted the requirement of Mexican citizenship, shortly after its foundation, so that it could infiltrate into the United States. It mentioned several California and Texas cities with Sinarquist organizations, adding that there are others in New Mexico, Arizona, Colorado and Indiana.

Kirk (p. 318) makes the following interesting revelation:

"An outbreak of crime involving Mexican youths in Los Angeles was laid directly at the feet of the Sinarquists on August 12, 1942, when Guy Nunn, representing the War Manpower Commission, told the Associated Press that the Sinarquists in California were opposing participation in the war effort in every way. He described them as a 'Mexican Fascist organization, including the Spanish *Falange* and Nazis' . . ."

The strongly anti-Communist weekly *The New Leader* said on December 26, 1942:

"Latin American colonies in the large northern cities are not forgotten. New York has its secret meetings along the waterfront and in Harlem at which agents of the *Falange* as well as Sinarquist organizers are present. These groups, throughout the country, were told before Pearl Harbor that 'in America the Sinarquist movement is destined to bring about the re-Christianization. The hour of counter-Revolution has sounded in the world. The present war will mark the end of the liberal regime.' The rallying cry, 'Our Leader is chosen by God!' has been carried into Central America with suc-

cess. In Nicaragua, the editor of an influential Managuan daily has been converted to Sinarquism's doctrine and uses his newspaper to publish fervent propaganda. Guatemala too has been infected . . ."

Since Sinarquism is part of a worldwide counter-Revolution to restore the political power of the Vatican, it naturally receives full backing from the hierarchy of the United States. The Catholic press of this country has printed hundreds of articles to glorify it as the salvation of Mexico. *Our Sunday Visitor*, a Catholic weekly of several million circulation, ran during the first few months of 1943 a series of fourteen articles in defense of it. *The New World*, official organ of the archdiocese of Chicago, in its issue of April 2, 1943, announced a Sinarquist lecture tour with a four-column headline, "Four Sinarquists to Tour Archdiocese."

The success of Sinarquism proves once again that the 'Black International' can rise from apparent defeat and ride the forces of ignorance and fanaticism to new and unbelievable victories. Appeasement has brought the Mexican Revolution almost to the point of surrender. Only a triumph of world democracy, after the present war, can save it from disaster.



GARIBALDI, hero of Italian freedom and unity, once wrote to the Countess d'Ora d'Istria as follows:

"You are right, Madam. The Papacy is the most horrible plague that my country is afflicted with. Eighteen centuries of falsehood, persecution, and burning at the stake, in complicity with all the tyrants of Italy, rendered the plague intolerable."

## CULT OF THE MIRACULOUS

FICTITIOUS MARVELS are not as common now in the Catholic church as in the less critical medieval times, when two different skulls of Saint Anne were venerated in two different parts of Europe. In order not to appear too ridiculous in the present scientific age, Roman Catholic authorities have been forced to repudiate 'miracles' that in the Dark Ages would have been centers of countless pilgrimages. But it is all too evident that they do so only in isolated cases, and then reluctantly after years of needless delay.

Magazine *Time* in its issue of June 21 made note of the following fact:

"For several years in Milan one Maria Miama has gone round telling rapturous tales of seeing the Blessed Virgin, getting messages from her.

To the U. S. last week came a report of the Roman Catholic Church's extraordinary measure to rob her story of pious authenticity. Having found her a fraud, the Congregation of the Holy Office [of the Inquisition] excommunicated her."

It is, of course, good psychology even for the Catholic church to debunk an occasional miracle, while letting others continue to 'do business' as usual. It makes the faithful think that the church examines cases scientifically and gives added assurance to the reliability of all the other competing 'wonder-workers.'

The Council of Trent, in its 25th session, laid down that no new image was to be erected, no new miracles accepted and no new relics recognized except with the approval of the diocesan bishop, who was to take counsel with experts on the matter of genuineness. But as little attention has been paid to this as to the decree of Pope Leo XIII forbidding priests to engage in politics.

One always finds that authoritative intervention by the church against superstitious 'miracles,' especially in Catholic countries, comes only after years of deception during which the belief has been commonly accepted. The belief spreads by folklore, but the repudiation never reaches the illiterate masses who are in the majority in most Catholic countries.

Most of the weird visions center around the Virgin Mary. In 1842 Alphonse Ratisbonne, a Jewish skeptic, was suddenly converted to Roman Catholicism by seeing the Virgin Mary step forth alive from a picture of her hung in the church of St. Andrea delle Fratte at Rome. Far from rejecting this apparition, Pope Gregory XVI confirmed its supernaturalness in an official document eight days afterwards. Ratisbonne later entered the Jesuit Order, which seized upon the event to give world-wide publicity to the miracle.

In 1846 the Virgin Mary appeared to some children at La Salette in France. The church has popularized this miracle, in spite of the fact that proof was found that the children had been deceived by an ill-balanced nun, named Constance Lamerlière.

The eighteen appearances of the Virgin at Lourdes, in 1858, are now being glamorized by Franz Werfel's *Song of Bernadette*. The falsity of the Lourdes myth and the nature of faith-cures that have followed it have been shown in their true colors by Joseph McCabe's booklet, *The Lourdes Miracles*.

About the time of the Lourdes visions in France, the Virgin also appeared at Marpingen, near Trier, in Germany.

In 1870 a Sicilian bishop told the Vatican Counsel that his people had sent a deputation to the Virgin Mary, and she had replied that she remembered being present when Jesus conferred the prerogative of infallibility on Peter and his successors. Pope Pius IX, who was very superstitious, as the world-famous historian Bury has shown, was only too anxious to believe this tale, the more so since he and the Jesuits had been working for years to have the popes declared personally infallible.

After 1870, children on the French border were said to have seen the Madonna pointing toward Germany.

In 1879 and 1880, the Virgin, accompanied by two saints, appeared to several persons at Knock, in Ireland. As a result, cures were effected for those who visited the chapel where the miracle occurred; others who were unable to visit the chapel were cured by swallowing particles of the mortar from the chapel wall.

The biggest deception of the ages is the Holy House of Loreto, which is firmly believed to have been transported by angels from Nazareth to Loreto in Italy, in the 13th century. From this house was taken a full-size pattern of the sole of the Virgin Mary's shoe. Popes John XXII and Clement VIII offered generous indulgences to those who kissed it, or a replica of it, three times and said three 'Hail Mary's' over it. Those who went through this performance only twice did not, of course, receive the indulgences. Forty-seven popes gave solemn approval to devotions to this miraculous house. As late as 1894 Pope Leo XIII fervently expressed his belief in it.

All of this brings us to the point that even if the Catholic church fulfilled the precautions of the Council of Trent, occasioned by the Protestant Reformation, about getting the bishop's ap-

proval of new miracles and devotions, it would have amounted to nothing. For church authorities up to and including the popes themselves have been utterly uncritical of even preposterous miracles and devotions as long as they appealed to the credulous public.

*Full proof and documentation of the above-mentioned facts can be found in the "Handbook to the Controversy with Rome," by the distinguished German scholar Karl von Hase. An English translation of the seventh German edition was published in London.*



## CHILE NOT A CATHOLIC COUNTRY

IN HIS well-documented book, *Is Chile a Catholic Country?*, the Jesuit Alberto Hurtado admits that "not more than 5 or 6 per cent of the masculine population of Chile really professes Catholicism, and only 14 per cent of the feminine population. In total, not more than 20 per cent of the whole population professes the Catholic religion."

In Chile's total population of nearly 5,000,000, there are, according to 1939 statistics, only 1,615 priests, *nearly half of whom are missionary priests from foreign countries*. This Jesuit author says of the number of priests in Chile:

**"There is one priest for every 3,000 inhabitants, whereas in France there is one for every 800; in Spain, one for every 600, and in the United States, one for every 660."**

Protestants of all denominations in Chile number 200,000 or about 4 per cent of the population. They have seven mission schools with a total of 2,727 students, and in addition have 50 primary schools for Indian children.

## BITTER PILL FOR THE POPE

THE HISTORY-MAKING Moscow Declaration, in the second of its list of agreements regarding liberated Italy, declared:

**"2—Freedom of speech, of religious worship, of political belief, of press and of public meeting shall be restored in full measure to the Italian people who shall also be entitled to form anti-Fascist political groups."**

## TWO FRIENDS OF THE POPE

**F**ASCIST counter-reformation of

Europe began with the Franco rebellion. Vatican-Axis support was the hidden dynamo of this revolution which was the first step in the attempt to re-establish the Holy Roman Empire. Few know, however, that multimillionaire Juan March of Spain was closely associated with the Pope in fomenting the revolt. He furnished most of the financial backing without which Franco would not have won.

It is interesting to view in retrospect the character of this Catholic knight who risked his fortune for the papal cause: He made his first millions in the international white-slave traffic by transporting South American girls to Europe and smuggling them into France. With the sky-rocketing of his illicit fortune, he bought his own ships and in time became a ship-building magnate and a prominent politician. But his white-slaving was exposed by Albert Londres, and he was sentenced to prison by Primo de Rivera of Spain. His intimate ties with the Jesuit politicians and their front man, Gil Robles, however, enabled him to escape from jail and later become a Catholic-party member of the Spanish Chamber of Deputies. When the revolution started he came forward as the financial angel of the Jesuit fascist cause.

One might say of Juan March that the Vatican got him to work for the Axis, for Fascist Spain became a back-door threat to democratic France. Of Ante Pavelich, March's assistant in white-slave trafficking, it might be said that the Axis got him to work for the Vatican, for he later undertook the purging of schismatic Catholics in Croatia.

Pavelich's career was even more vicious and daring than that of Juan March. When March was jailed, Pavelich, a Croatian, sold his services to Mussolini, who put him in the nominal employment of the friendly Catholic government of Hungary. Pavelich at once proceeded to found the Ustachi terrorists and a few years later carried out the planned assassination of King Alexander of Yugoslavia, thus destroying the keystone of France's anti-fascist military alliances in eastern Europe.

As Mussolini's employee Pavelich commuted frequently between Budapest and Rome. During those years he was received in private audience by Pope Pius XI.<sup>1</sup>

After the assassination of King Alexander at Marseilles, Pavelich was charged with murder before the court of France by the widowed Queen of Yugoslavia. He took refuge in the 'Sacred City of Rome,' without a word of protest from the Pope. There Mussolini provided him with a luxurious villa. France demanded his extradition, but Papal Prince Laval, when he became Prime Minister shortly after, squelched the case.

In 1941, when Hitler invaded Yugoslavia, the Axis made gangster Pavelich puppet ruler of Croatia. How the Vatican approved of this move is reported in the chronicle of the September 1941 issue of THE CONVERTED CATHOLIC MAGAZINE. There it is told from newspaper reports how Pius XII received "in private audience, first, the new King of Croatia, the Italian Duke of Spoleto, just before he took the throne; secondly, the traitorous Ante Pavelich and his Croat delegation."

<sup>1</sup> *That Day Alone*, by Pierre van Paassen, page 483.



ANTE PAVELICH

**Catholic Croat Quisling**—responsible for the slaughter of thousands of Serb patriots, including bishops and priests of the Serbian Orthodox church.

This past New Year's Day Pope Pius XII telegraphed Pavelich his cordial good wishes.<sup>2</sup> The Pope had strong reasons for being pleased with Pavelich, for he had established an Inquisition in Croatia as viciously effective as any established by a Roman Pontiff. Reinhold Niebuhr's conservative magazine *Christianity and Crisis* of June 29, 1942, described Pavelich's crimes for the expansion of Roman Catholicism as follows:

<sup>2</sup> *Washington Post*, February 21, 1943, in article by André Visson.

"In the present Croatian territory there are five million Roman catholic Croats, and 1,800,000 Eastern Orthodox Serbs. These latter are now being persecuted in a most cruel manner. Of the Eastern Orthodox bishops, one has been killed, several have been imprisoned, the others have been forced to leave the country. Of the Orthodox priests a considerable number have been assassinated, many have been imprisoned, the others have been thrown out of the country. Thus this large body of Eastern Orthodox is now without any pastoral guidance, and there are no longer any Orthodox services. It is counted that several hundred thousand Orthodox have become victims of the systematic persecution through imprisonment, maltreatment, plunder, and several tens of thousands have been killed. One of the officials of the Croatian State has formulated the purpose of this policy as the elimination of the Orthodox leadership, so that the rest without leaders can be Catholicized, and so that within ten years Croatia will be a Catholic state . . .

"Orthodox officials are being notified that in the Croatian State only those can remain in state of service who belong to the Roman Catholic Church.

"Certain Roman Catholic periodicals in Croatia approve this persecution. Thus the organ of the Archbishop of Sarajevo defends the use of 'revolutionary methods' in 'the service of truth, justice, and honesty,' and states that 'it is a silly idea, unworthy of disciples of Christ, that the struggle against evil could be carried on in a noble manner and with gloves'."



FATHER EDWARD L. CURRAN, 'Christian Front' leader, addressed the Kiwanis Club of Bush Terminal, Brooklyn, N. Y., on June 30. His subject was "Who Will Run the Country When the Boys Return."

**IN YOUR CHRISTMAS GIVING — REMEMBER OUR WORK  
FOR FORMER PRIESTS AT CHRIST'S MISSION**

## RESCUING THE VATICAN

FATHER LUIGI STURZO, better known as Don Sturzo, is one of many foreign priest-politicians. Like all the others, his chief interest is the political success of the Catholic church. He writes for reactionary Jesuit magazines such as *America* and *The Catholic Mind*. In the April 1943 issue of the last-mentioned publication he whitewashed Pius XI's alliance with Fascism as follows:

**"It is not fair to blame Pius XI for accepting Mussolini's advance toward the solution of the [church-state] conflict. This was the only thing he could do under the circumstances."**

But Don Sturzo's real value to Vatican politics is that he is the one prominent Italian cleric who did not 'go overboard' for Mussolini. In fact he has consistently written against Fascism. This enables Jesuit propagandists in democratic countries to confuse the public by pointing to him as if he were living proof that the Catholic church is democratic. We are supposed to forget that Pius XI never had any use for Don Sturzo or his ideas, but merely tolerated him for his own purposes and then sold him out to Mussolini.

As an example of Catholic confusion tactics in which Father Sturzo played his part, the following facts are of interest:

On last August 8, Sturzo wrote an article for the liberal *New York Post*, which few, if any, Catholics ever read. In it he emphasized that prominent anti-Fascist exiles from Italy, now in this country, have much to contribute to the political reorganization of Italy.

Don Sturzo may sincerely believe what he advocated in the *New York Post*. The point is that he knows that it is contrary to what the Vatican and the Catholic hierarchy in this country

stand for. He himself never makes such statements in the articles he writes for the Catholic press. In other words, he makes liberal statements only where he knows they will be falsely interpreted as Catholic church policy; in this way he serves the Jesuits as a false front.

The unchanging attitude of the Catholic church on outstanding Italian anti-Fascists such as Professor Salvemini, Professor Borgese, Professor La Piana (an ex-priest) and others, is sharply outlined in an article by Father Thomas F. Coakley in the Brooklyn *Tablet* of last August 21. It ridicules them as "Godless professors" given to "stupid bungling". It says in part:

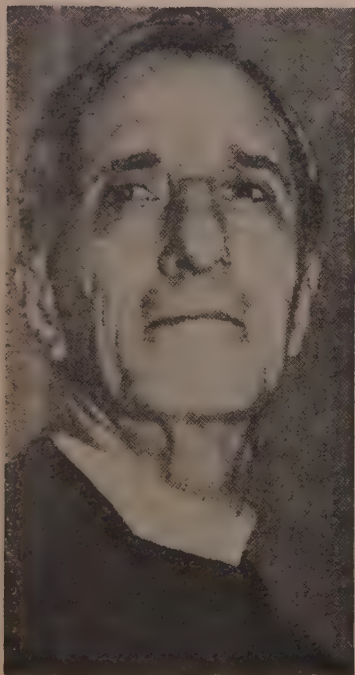
**"Salvemini is a refugee, and America is pretty well cluttered up with refugees . . . But too much importance should not be attached to the influence of these refugees."**

**"Are our Catholics in this and other countries going to sit idly by and watch these disrupters of our national unity and sowers of the seeds of discord and hatred take possession . . .?"**

When Pope Pius XI dissolved Sturzo's *Popular Party* to give Mussolini the political monopoly needed for dictatorship, he could have made arrangements for Sturzo to remain in Italy and avoid politics, but the Jesuit strategists decided that it would be more theatrical and profitable to let Mussolini exile him; in case he might be needed later on, they knew his martyr's halo would prove invaluable. At that time the Vatican did not dream that Mussolini would ever fall, but the Jesuits are far-sighted and prepare for all possible emergencies. They are never left without a man in the opposition whom they can use in an emergency.

Herbert W. Schneider of the National Social Science Research Council in England, in his study of Fascist Italy, says of Don Sturzo:

**"In 1918 he got the idea of capital-**



DON LUIGI STURZO

well-known fact that this system of government is especially adapted to party strife.' Soon after, by the joint action of the Church and government, Don Sturzo was kicked out of politics, his local organizations and syndicates were destroyed, and in the 1924 elections the clergy were required by the Pope to maintain absolute neutrality."



## POPE PIUS XI AND HITLER

PROPAGANDISTS of the Catholic church in their efforts to camouflage the tie-up between the Vatican and Nazi-Fascism make great display of the fact that, when Hitler visited Mussolini in Rome, in 1936, Pope Pius XI did not receive him. The true facts of the case are that the Pope was over-willing to receive Hitler but thought he could force Hitler into turning the audience into a political conference in which Nazi Germany would be tied down to new obligations toward the Vatican. Hitler proved even more stubborn than Pius XI and refused an audience subject to these limitations. His refusal was a bitter disappointment to the Pope, who before leaving Rome for his country home expressed his anger in the much-publicized contrast between the Catholic cross and Hitler's swastika. This contrast was meant merely to assert the superiority of the Catholic church over the State.

Irish-Catholic William Teeling, a friend of both Pius XI and Pius XII and a confidant of high Vatican personalities, admits the above facts in his book *Crisis for Christianity* (p. 283). Speaking of Pope Pius XI, he says:

"Moreover, it is wrong to say that the Pope completely refused to see Hitler in Rome under any circumstances during his visit. Hitler offered to visit the Pope, and the Pope said he would not receive him under the circumstances. The Pope waited in Rome until the very last minute in the hope that Hitler would change his mind."

izing the Church for political purposes, or politics for Church purposes—it is hard to tell which. . . . All through the spring and summer of 1922, the veteran bourgeois statesmen tried to dislodge the Sicilian priest from his 'dictatorship.'"<sup>1</sup>

The attitude of the Vatican toward Fascism soon after Mussolini seized Rome, in the fall of 1922, is described by Schneider as follows (p. 218):

"The Pope adopted a benevolent attitude toward the 'Fascist Peace' and the 'end of civil strife.' In December a Papal encyclical came out as follows: 'Though the Church does not condemn the democratic form of government, yet it is a

<sup>1</sup> *Making the Fascist State*, by Herbert W. Schneider, Oxford Press, 1928, page 217.

# On the Lookout

By J. J. MURPHY

## THE VATICAN UNDER HITLER

THE AMERICAN PRESS is such an obedient servant of Roman Catholic propaganda that it has been outdoing itself to prove that the Pope and his cardinals are anti-Nazi and pro-democratic. One silly dispatch said that the Nazis stopped papal broadcasts in early October. Another ridiculous report claimed that Cardinal Schuster of Milan threatened excommunication to "any one who offers help to the Nazi or Fascist authorities." The crowning absurdity of this statement is that Cardinal Schuster is known to have been the most pro-Fascist cardinal in Italy. At the explicit request of Mussolini he was raised overnight to the cardinalate and archbishopric of Milan, in 1931. Previous to that he was only the head of a small community of twenty choir monks at San Paolo fuori le Mura in Rome.

The greatest service Pope Pius XII can render the Nazis is to hamper the Allies by refusing their requests that he take up residence at Castel Gandolfo, his country home twenty-five miles outside Rome. It should not be overlooked that he did not even make a public protest against the Nazi occupation of Rome or the atrocities perpetrated in Naples, including the deliberate burning of the priceless library of the Academy of Science.

The extreme solicitude of Hitler not only for the Pope but for all the inhabitants of Vatican City is evident from the following quotation. The Polish Catholic Press Agency of London in *The Weekly KAP Review* of October 2 reported as follows:

"Nazi military posts in Italy have received orders to avoid all possible conflicts with Vatican City inhabitants, especially with the clergy. Cardinals are permitted to commute between Vatican City and Rome. Through the intervention of Baron von Weizsaecker, the German ambassador to the Vatican, food supplies were offered to the Vatican where provisions among the Vatican inhabitants are rapidly decreasing."

## CATHOLIC FASCISM IN ARGENTINA

BISHOP Miguel d'Andrea is one of the three personal advisers of the self-appointed President of Argentina, Pedro P. Ramirez. Since he took this strategic position as political spokesman for the church in Argentina, the government has become more Fascist and anti-Semitic than before. Naturally d'Andrea did not forget to look out for Catholic interests, political as well as religious.

According to the *N. Y. Times* of October 24, the educational authorities in Tucumán, Argentina, had just gone on record as advocating that "*children must be taught that America must realize her destiny within the framework of Catholicism, because anything outside Catholicism is not American, and consequently Protestantism is not American.*"

In spite of the large population of the Protestant United States, the Roman Catholic church already considers that there are already as many Catholics in the Americas as Protestants. But its eye is on the future, not the present, for "Rome thinks in terms of centuries." It is looking forward to the end of this century when, according to present population rates, Brazil alone will have a population of 300,000,000. It is to preserve its religious monopoly in Latin America that the Vatican has declared war on Protestant missionary work south of the Rio Grande. To this end it has successfully used its strong influence on the U. S. Department of State to stop the sending of Protestant missionaries to Latin America.

Fearful for its hold on Europe, Rome plans to Catholicize the entire Western hemisphere by boring within the United States by Clerical Fascism and simultaneously exerting a pincers movement on it from Canada and Latin America. This is exactly the plan cautiously outlined last year by Father A. L. M. Danis in Ottawa before the Catholic Youth Organization. Instead of using the term "Catholicize" he uses Clerical-Fascist term "Christianize" which the European Jesuits invented and Coughlin popularized in this country. The following is a quotation from his speech as reported in the *Ottawa Journal* of January 19, 1942. It follows his prediction that by 1970 Catholics will be in complete control of Canada:

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere . . ."

\* \* \*

## NO HOLY CRUSADE

PRESIDENT ROOSEVELT referred in early October to the Allied advance on Rome as a "holy crusade." Maybe he said this as a final attempt to line up the Roman Catholic hierarchy in favor of the United Nations' war effort. Or maybe he had one eye on the 1944 election. In any event, it was a gross misstatement of fact. A worthy comment on it was found in Max Lerner's column in *PM* of October 5:

"For Americans are no more on a Catholic crusade as they approach Rome than they will be on a Protestant crusade when their armies get to the German town where Martin Luther nailed his theses on the church door. The American armies belong to the American people, and the American people have no state religion and cannot engage in a religious crusade. Their concern in Italy is with the Italian people, of whom the humblest peasant is as important as the most exalted prelate."

\* \* \*

## CALUMNIATING THE EX-PRIEST

GEORGE LA PIANA, a former Catholic priest, is the learned and distinguished Morrison Professor of Ecclesiastical History at Harvard University. He is the author of several historical works of world-wide repute. Typical of the small-mindedness of Catholic propagandists is the editorial comment given him in the *Brooklyn Tablet* of October 16. Confusing non-Catholicism with atheism, as it usually does, this official diocesan weekly refers to him as "an anti-Christian refugee professor at Harvard." It goes on to call him "this rather insignificant and unpretentious teacher . . ." All this is in accord with Catholic hatred and defamation of priests who resign from the Roman church.

## THE PLAN FOR ITALY

LACK of policy as well as lack of democratic conviction in the U. S. Department of State is leaving the democratic elements in France, Italy and Spain no choice but to align themselves with either Communism or Clericalism. This is just what the Vatican wants. Newspapers of mid-October told how "Sforza is veering toward Badoglio." Even de Gaulle in his speech in Corsica hinted at a 'Latin bloc' of Spain, Italy and France with the Mediterranean a Latin sea. Three days later Badoglio's official radio replied, declaring that "all Italians joyfully greet de Gaulle's pronouncement." It alluded to Count Sforza's ideas and welcomed "the scheme of a federation of France and Italy, which Spain might join." It added that "the organization should be one of the pivots of a European unification."

A "federation" of European states is one of the major objectives of Vatican diplomacy and Fascists in general. Particularly pleasing is the idea of a 'Latin bloc' that would be entirely Catholic. A Slav Catholic bloc in Eastern Europe is also desired.

On February 13, 1942, the *N. Y. Post* told of the Fascists' desire for a Catholic Axis or Latin bloc. It said:

"Formation of a Catholic Axis by Vichy-France, Spain and Portugal is the objective of Generalissimo Francisco Franco of Spain and Premier Antonio de Oliveira Salazar of Portugal, who met for important conversations at Seville yesterday . . ."

\* \* \*

## SPELLMAN'S PRAISE FOR FRANCO

THE FRENCH have a saying which they often apply to conceited politicians who think they are fooling everybody when in reality they are making fools of themselves. It is said of them that "they sew with white thread." It is particularly applicable to Archbishop Spellman's series of articles in October issues of *Collier's*, particularly the first of them where he doused himself with a thin veneer of 'liberalism' and then undertook a whole-hearted defense of Franco and Spanish Fascism.

Our readers are too familiar with clap-trap defense of the Clerical counter-Revolution in Spain to relish an addi-

tional exposé of Spellman's article that re-hashed the worn-out arguments that have been refuted a thousand times. Excellent articles of criticism on this subject are found in *PM* of October 11, which devoted four pages to it, and the October 23 issue of *The Nation*. The latter in its conclusion says of Spellman: "*But today when fascists are being rapidly renovated and turned into Allies, the job the American cleric has done on Franco is not to be despised. He has given him public absolution for his sins. He has drawn a veil of vague and unctuous piety over the ugly truth of the regime in Spain. Is this what the President wanted?*"

*PM's* calm, detached refutation of Spellman's propaganda carefully avoided all personalities. It even said in one place: "And, like a good democrat, the Archbishop wrote . . ." Two days later, Father Curran of Brooklyn, spokesman for Clerical Fascism in the East, sent the paper a telegram that upbraided it for its "vicious attack upon Archbishop Spellman," adding that "yellow journalism such as yours has no place in a decent America." *PM*, which likes to cajole itself into thinking that a Catholic priest is allowed to break into print without the permission of his superiors, said in its issue of October 14: "Edward Lodge Curran purports to speak for members of his Church, but he speaks, of course, only for himself."

The Brooklyn *Tablet*, the diocesan newspaper whose president, vice-presidents, and associate editors are all Catholic priests, in its issue of October 16, called *PM* "this Godless publication." It said more specifically in the same leading editorial:

"On Monday the most unprincipled and bigoted daily in this city, *PM*, bitterly attacked the Archbishop, misrepresented his viewpoint and all in all gave a hundred per cent anti-Christian and hate-provoking performance."

• • •

STERLING NORTH, well-known critic of American literature, in his review of the book, *The War Against God*, says: "Despite Roosevelt's 'Crusade' to Rome, what millions of the allies want is not Spellman but Wallace; not Christian rigamarole but Christian ethics."

## PRIESTS IN ITALY

THOSE ONLY who have lived in Italy realize how naïve Americans and their Government are about the Catholic church in Italy. An Associated Press dispatch in *The Daily Oklahoman* of last July 18 said the following:

"Parish priests in Sicily are taking the place of Fascist municipal officials in small towns and villages captured by the Allied Armies."

The naïveté of the Americans consists in their ignorance of the following facts that are known to every Catholic priest who has lived in Italy: The priests of Italy, especially of Southern Italy, are very simple-minded peasants totally lacking in what would be considered 'education' in this country; their only training was in the small, obscurantist seminaries where they were confined without release, from their early childhood; they are condemned by the professional and educated people; they live on a pittance paid to them by the government; they have no residence of their own but generally board and room out with a family in an overcrowded tenement for a few dollars a week; as they walk along the street they are called "bacarozzo" (cutthroat) by many of the children and some adults; partly out of gratitude to Mussolini who improved their standing and partly out of an inferiority complex they invariably became extremely ardent Fascists.

MUSSOLINI had trying days after the overthrow of his Fascist government on July 25. In all probability his friend, Pope Pius XII, interceded for him and secured for him the mild treatment that later made it possible for him to escape alive. This is a probable deduction from an Associated Press report to the N. Y. *Times* of October 3 that cited Badoglio's first interview with Allied newspaper men. Badoglio said that Mussolini, while under guard after being cuffed from office, wrote to his sister saying that "*he now wished to dedicate himself to the Roman Catholic Church.*"

## THE PASSING SHOW

P. J. WHELAN

► A PRONOUNCEMENT of the bishops and archbishops of Canada, issued from Quebec last October 21, 'permitted' the Catholics of Canada to vote for any party that upholds basic Christian teaching on economic matters. The CCF (Cooperative Commonwealth Federation) party took this to mean that Catholics could now vote for its candidates. In 1938, Cardinal Villeneuve strictly forbade Catholics to vote for the CCF.

► THE NUMBER OF BABIES born in the United States in 1942 was 3,000,000—the largest yearly baby-crop in U. S. history.

► COLIN P. KELLY, first and best-known American hero of our present war, was a Presbyterian, not a Catholic. His bombardier, Meyer Levin, who perished several months later, was a Jewish boy from Brooklyn, N. Y.

► CATHOLIC 'false front' clergymen joined with Protestant ministers a few months ago in sending a rebuke to Arthur Seyss-Inquart, Reich Commissioner for the Netherlands, for ordering the sterilization of Dutch Jews who marry so-called Aryans. Inquart is a fervent Roman Catholic, formerly prominent in 'Catholic Action' in Austria, his fatherland, which he betrayed to Hitler.

► PUERTO RICO is a land that has been Catholic for centuries but its Catholicism is so stagnant that it cannot produce natives capable of administering its own diocese. An American, Father James P. Davis of Arizona, was consequently made bishop of San Juan. His predecessor was also from the United States.

► THE BROOKLYN 'TABLET' of October 16, referring to Archbishop Spellman, spoke in its editorial of "the illustrious position he fills in our Army, Navy and Air Force . . ." Spellman has no military rank whatsoever. Nor has he been given any position, illustrious or otherwise, by the Army or the Navy or the Air Force.

► BIBLE READERS are rapidly increasing in the United States. The "American Bible Society" printed 5,371,293 Bibles for U. S. readers last year, which was 21 per cent more than the preceding year. However, none of the companies can keep up with the demand for more Bibles. "The World Publishing Company" last September had on hand 1,000,000 orders for Bibles that were still to be filled and was forced to refuse new orders. Other companies are in a similar position and have been forced to ration bookstores to a limited quota of Bibles.

► MAX LERNER, professor and journalist as well as a true friend of Roosevelt and liberal progress, asked in *PM* of October 18: "Here is the man who . . . said, 'The only thing we have to fear is fear itself . . . We have only just begun to fight.' What has happened to the zest, the democratic élan, the will to plan, the fighting faith of this man and his movement at the very time when they are most needed in the world?" The answer is that, like President Camacho of Mexico, *he has fallen into the clutches of the Clericals.*

► THOMAS CARLYLE once wrote: "It is singular how long the rotten will hold together provided you do not handle it roughly . . ."

► SEAN LESLIE, a convert to Roman Catholicism, is a first cousin of Winston Churchill.

► SENATOR 'Happy' Chandler used to be a New Deal liberal. Since his daughter married a Roman Catholic over a year ago he has become as reactionary as Jesuit Father Hubbard and the N. Y. *Daily News*.

► JESUIT magazine *America* of October 2nd, in the course of glorifying Sinarquism said that Mexicans like American Catholics but have no use for the rest of the hated *Yanquis*.

► THE CATHOLIC PRESS incessantly boasts of Catholics who have in any way distinguished themselves in the war effort. It does not occur to them that there may be no causal connection between the religion of these individuals and their heroism. No mention is made of acts of heroism on the part of Protestants and Jews. There was, for example, Sgt. Schiller Cohen of New York who received thirteen decorations for bravery in battle.

► **THE CODE** of Canon Law has been translated into Chinese. Only the code in Latin is official. The purpose of allowing no 'official translations' is to allow Catholic propagandists to squirm out of embarrassing situations by discounting vernacular translations as "unofficial."

► **DAN O'CONNELL**, political boss of Albany, where prostitution and gambling are 'wide open,' is on the verge of thorough investigation at the hands of Republican Governor Dewey. The New York *Journal-American* of October 24 quoted one of Albany's gamblers as saying, "We've done all right with Dan O'Connell and the other boys for 20 years, and we're satisfied . . . Once a year I make my payment of \$2,500 to the O'Connell Democratic organization, and that's all."

► **THERE IS** still honor among thieves. After serving Nazi Germany well for four years, Catholic dictator Salazar of Portugal has been allowed with Hitler's blessing to abandon the sinking ship of World Fascism to see what he can do about preserving his Clerical-Fascist government in the post-war world. The N. Y. *Times* of October 18 reported the German reply to Salazar as containing "no threats nor demands." The Nazi note even added that Portuguese ships sailing unarmed will have nothing to fear. It would be interesting to know what the Allies promised Salazar for the use of the Azores and how much it contradicts the Atlantic Charter.

► **GREEK CATHOLICS**, also called Orthodox Catholics, have united themselves into a single federation that will include the Russian, Serbian, Syrian, Ukrainian and other branches of the non-Roman Catholic churches. The new federation has been incorporated in a bill signed by Governor Dewey of New York State.

► **THE DEATH** of Spanish Cardinal Vidal y Barraquer of Tarragona last September recalls the fact that he was one of only two Roman Catholic prelates who opposed Franco's revolution against the Spanish Republic. He braved the displeasure of the Vatican and the rest of the Spanish hierarchy by refusing to sign their manifesto justifying the revolt and Franco's fascist regime. He was expelled from Spain as a result. He died in Switzerland.

► **THE LIQUOR BUSINESS** paid 1½ billion dollars in taxes to the U. S. Treasury last year. This was 35 per cent more than in the last fiscal year. It was the largest amount of taxes paid by any industry in the country. The tobacco industry came second, with close to a billion dollars in taxes; the petroleum industry was third, with \$349,000,000. Taxes for automobiles and tires were only \$190,000,000.

► **ACCORDING** to Gerald Brenan in his excellent book recently published, *The Spanish Labyrinth*, "only 20 per cent of the Spanish people are really Catholic." In spite of this, he is convinced that "it is impossible to set up a lasting regime if the Catholic church is opposed to it." This book is one of the best on the market for a description and analysis of conditions in Spain up to the outbreak of the Spanish civil war. (Price \$3.75).

► **SUSPICION** of the AMG (Allied Military Government) headed by a British reactionary in Sicily and Italy is well-founded. Herbert Matthews in the N. Y. *Times* of August 22 admitted that "the fascist label is removed, but the same men carry on the same functions," as under Mussolini. He also mentioned that AMG will choose the Italians to take over when it steps out of the picture. He maintained that Badoglio had no choice but to continue to rule through Fascists and that the same is true of the AMG. Imagine tortured France and other countries having to look forward to the continued rule of petty quislings after the arrival of their liberators!

► **ROME WAS BOMBED** only twice in August and September, while tens of thousands of Germans were encamping about the city waiting an opportunity to seize it. Papal protection allowed Germany to make Rome a Nazi citadel. Meanwhile, Allied commanders scraped and bowed before the Italian pope. Of all the military establishments and war industries of Rome they bombed nothing but two railroad yards. Before they did this they wasted weeks in special training of the attacking air force, asked Catholics whether they would be willing to bomb enemy railroads in Rome and needlessly exposed American lives by giving the enemy a half-hour advance notice of the air raid.

► MID-SEPTEMBER saw the number of cardinals in the Catholic church reduced to forty-five, one of the lowest figures in history. The present pontiff Pius XII has named no one to a cardinalate since he took office. It is one way of keeping down expenses, since the pope pays the salary of all Curia cardinals. The depreciation of the Vatican's 1,000,000,000 lire's worth of Fascist government bonds is financially embarrassing to the Vatican.

► CATHOLIC JOHN CASHMORE, elected president of Brooklyn borough in New York City "issued an appeal to Brooklyn residents 'regardless of race or creed' to help 'freely and generously' an appeal for funds for the support of Catholic Charities of the Brooklyn diocese," according to the N. Y. Times of last June 10.

► DR. FRANK C. LAUBACH, prominent educator, has taken up new duties in conjunction with the federal Committee for the Co-ordination of Latin-American Affairs. Commenting on a recent trip to South America, he said that on the average 71 per cent of its people cannot read. This speaks volumes for countries that have been under Roman Catholic control for a few hundred years.

► AN INSTRUMENT for furthering the religious monopoly of Catholicism in Latin America is the new *Inter-American Institute*. Father Joseph B. Code of Catholic University in Washington, D. C., has been given a leave of absence to organize and direct this new Catholic-political organization. He has just completed a tour of all Latin-American countries. He has expressed the purpose of the Institute as "the unity of the Americas on a spiritual basis." To attain this goal publications, broadcasts, interchange of students and professors and other less public means will be used.

► THE VIRGIN MARY was honored by a rhumba and conga dance held in New York City by the Spanish and Latin-American nightclub habitués on September 10, according to the Spanish-language newspaper *La Prensa*. Liquor flowed freely. The proceeds were given to the New York Spanish Catholic Church. A religion so palatable to the denizens of New York

'dives' is naturally indifferent as to how and where its money is raised.

► WHILE COUGHLINITES and Catholic publications like *The Malist* and the *Guildsman* approve of the fake *Protocols of Zion* and help spread them, other Catholics appear on the Executive Board of the "Emergency Committee to Save the Jewish People of Europe." This is the well-known 'false front.' Among them is publicity-seeking Francis E. McMahon of Notre Dame University. He would do better to start a campaign to have Catholics in this country stop selling the New Revised Catholic Bible that inserts a false footnote calling the Jews "the Synagogue of Satan."

► THE NATIONAL CATHOLIC WOMEN'S UNION in its annual convention last August deplored present-day women's dress and particularly the fact that Catholic young women follow the prevailing style. It cited in favor of its disapproval the deep concern of the Pope over the shortness of women's skirts.

► HUNGARY, which rendered great service to Hitler in his war against democracy, especially by quadrupling its output of oil since its alliance with Nazi Germany, is now trying to back out of the war without losing its ill-gained territories. A first step in that direction is an attempt to have Budapest acknowledged by the Allies as an "open city." Cardinal Seredi, a member of the so-called Hungarian parliament, was in Rome recently to secure the intervention of the Vatican.

► JOHN CUDAHY, former American ambassador to Eire and Belgium, was killed in September by a fall from a horse. He belonged to the wealthy Catholic meat-packing family. A strong believer in Catholic authoritarianism, he apologized for the capitulation of King Leopold of Belgium, praised the German invasion troops of defeated Belgium, had the last formal interview of any American with Hitler. Prominent in *America First*, he co-operated with Joe Kennedy, our former ambassador to England, in selling Catholic fascism to wealthy American reactionaries. After Pearl Harbor, like Jesuit Father Gannon and others, he draped himself in patriotism. Since February he was Wisconsin director of civilian defense.

## THE EDITOR'S MAILBAG

### CHRISTMAS TIME IS GIVING TIME

THE WORK of our Mission and Magazine can be expanded only in proportion to the means placed at our disposal. We take your gifts, especially at this Christmas time, as proof that our work is pleasing to the Lord and that He wants us to enlarge the scope of our usefulness.

\* \* \*

### CATHOLIC BIGOTRY

A SUBSCRIBER, who corresponds with Prince Loewenstein of Bavaria and is under the impression that he is broadminded, asked us to send him a sample copy of THE CONVERTED CATHOLIC MAGAZINE. On receiving the magazine, Prince Loewenstein returned it at once, presumably *unread*, with the letter quoted in full below. It is a classic example of how thin the veneer of Catholic liberalism really is:

From Prince Hubertus zu Loewenstein  
Newfoundland, New Jersey  
October 7, 1943

The Editors  
The Converted Catholic Magazine  
229 West 48th Street  
New York 19, N. Y.

Sirs:

Prince Hubertus zu Loewenstein has requested me to return to you forthwith the copy of "The Converted Catholic Magazine" of September 1943 and the postal card which you permitted yourself to direct to him.

From the list of editors of the magazine it would seem that it consists mainly, if not exclusively, of former Catholic priests who have fallen into apostasy or at least heresy, and who are therefore not only "ipso facto" (and probably also by public pronouncement) excommunicated but in a permanent state of mortal sin of the most grievous kind.

As you state that you would welcome an expression of opinion, Prince Loewenstein desires me to advise you that under the circumstances he can only suggest that you subject yourself without delay to your "Ordinarius Loci" [bishop] with the humble request that, after renunciation of all heretic errors, a confession of sins and appropriate penance, a way may be sought to make it possible for you to return into the flock of the faithful and to save your immortal souls, while time is still accorded to you through the patience of the Lord.

(Signed) V. Zueblidorff  
Private Secretary  
to Prince Loewenstein

Prince Loewenstein is now a visiting Professor of International Relations in the Carnegie Foundation for International Peace.

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— . . . —

January, 1944

220 WEST 48TH ST.  
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N.S. V.5  
1944

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

## *Contributors:*

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.

REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. V (*New Series*)

JANUARY, 1944

No. 1

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229 West 48th St., New York 19, N. Y.

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

**FOR THE REFORMATION OF ROMAN CATHOLICISM**

Vol. V (*New Series*)

JANUARY, 1944

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## Reminder For 1944

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AT THE GATE of the New Year—which promises to be a decisive year for America and the whole world—we offer for the serious consideration of the American people the following wise and timely warning of one of their greatest presidents and statesmen, the late President Woodrow Wilson, who declared:

**“Our Liberties** are safe until the memories and experiences of the past are blotted out and the Mayflower with its band of pilgrims forgotten; until our public-school system has fallen into decay and the Nation into ignorance; until legislators have resigned their functions to ecclesiastical powers and their prerogatives to priests”

—from *The Public Papers of Woodrow Wilson* (Authorized Edition), Part I, Vol. I, p. 62.

## EDITORIAL NOTES AND COMMENTS

### PRIESTS IN POLITICS

AMERICANS have of late begun to wake up to the important part priests play in politics. Until recently talk of priest-ridden politics sounded like a dim echo of the Dark Ages. It seemed certain that "it couldn't happen here." Now many have been startled into sudden consciousness of what has taken place while they slumbered.

Fathers Coughlin, Hubbard, Curran and Duffee have toured the country in the interest of Clerical Fascism. American diplomatic relations have been resumed with the Vatican. As a false front, Monsignors Ryan and Haas, Fathers McGowan and Walsh have ingratiated themselves with the New Deal and assumed influential positions in the high councils of the government. Msgr. Arnold is Brigadier General in the Army with supreme control over Protestant and Jewish chaplains. Many other priests have ensconced themselves in well-cushioned places where they draw pay from the government well up in the thousands, such as Father Kelly in New York and Father Rice in Pennsylvania. Meanwhile, Archbishop Spellman was called in by President Roosevelt for consultation and went on a 45,000-mile tour at taxpayers' expense to act as contact man with the Pope and other European reactionaries within the charmed circle of the Axis.

Only to Americans is Clericalism something new. For centuries it has been a blight over Europe. Msgr. Ignaz Seipel, whose domination of Austria is discussed in the leading article of this month's issue of our magazine, is only one of countless cases in point. Contemporary with him in Europe after the First World War were Msgr. Kaas in Germany, Father Luigi Sturzo in Italy, Jesuit Father Bangha in Hungary, Jesuit Father Anton Koroshetz in Yugoslavia among the Slovenes and Father Fran Kulovetch among the Croats, Father Hlinka and Msgr. Tiso (now Hitler's puppet) in Czechoslovakia. Even among the governments-in-exile in London priest-politicians are now functioning. Msgr. Jan Sramek and Msgr. Pavel Machacek have leading positions in the Czechoslovakian cabinet. Msgr. Zygmunt Kacynski is Minister of Education in the newly-formed Polish cabinet in London.

Rivaling clerics in their zeal to aid political Catholicism, are Roman Catholic laymen who usually belong to the so-called 'third orders' of the church. Such have been Gil Robles and Franco in Spain, Salazar in Portugal, De Valera in Ireland, von Papen in Germany, Léon Degrelle in Belgium, Dollfuss and Schuschnigg in Austria. In this country Jim Farley, ex-ambassador Joe Kennedy, Leo Crowley, papal knight and

Foreign Economies czar in Washington, and many others built up the power and prestige of the *National Catholic Welfare Conference* in Washington, the most powerful lobby in the United States and the only one with its own foreign policy.



### MARY NOT THE WORLD'S SAVIOUR

TO A SHATTERED, bleeding and afflicted world Pope Pius XII, last November 27, issued the following proclamation as his solution for the ills of mankind:

"Let us turn again to the Virgin Mary. We desire that all turn to the Virgin Mary on the day that is sacred to the Immaculate Virgin and that public prayers be held all over the world."

This is another instance how this so-called 'Vicar of Jesus Christ' turns a suffering world away from its only Saviour and commands it to place all trust in Mary. To counteract this false appeal of the Pope, we here set forth the invitation of Christ:

"Come unto *Me* all ye that labor and are heavy-laden, and *I* will give you rest."—*Matt. 11:28*.



### THE NEW ITALIAN FASCISM

COUNT CARLO SFORZA, now working in Italy for democracy, told Herbert Matthews, N. Y. *Times* correspondent in Naples, that he fears the development of what he called "*royalist, clerical neo-Fascism*."

Commenting on this in the N. Y. *Times* of last November 28, Milton Bracker said that "the important word in this connection is '*royalist*'." We do not think so. The important word is "*clerical*," since without the help of the Vatican, neither the royalist nor the fascist cause in Italy could make headway.

### THE HIERARCHY OBJECTS

A CHORUS of praise from all over America greeted the recent Moscow declarations that give renewed hope that a true and lasting peace may result from the present world conflict. But one loud discordant voice jarred this American symphony of approval—that of the Roman Catholic hierarchy.

Speaking through the bishops of its national Administrative Board, on November 22, the hierarchy chose to spread suspicion and distrust that the Moscow Agreement betrays the Atlantic Charter. It asserts that "many serious men have misgivings that there may be tragic compromises and a fateful repudiation of sound principles." Elsewhere it goes on to say: "Some things that these documents imply by statements and more significantly still by omission leave an uneasiness . . ."

To defame the Moscow Conference and cast doubts on its purposes, the hierarchy has resorted to its old technique of setting up a dummy and then knocking it down. To this end it makes the groundless supposition that the Moscow Conference's objective was to reach decisions on all the major problems of the post-war world. Nothing could be farther from the truth. As everyone knows, these conferences were scheduled to be mere preludes to a later conference of the heads of the Four Powers. Even at these later meetings much is naturally to be left unsettled until after the war. It was never expected that the Moscow Declarations would accomplish more than they did. America is thrilled that they achieved so much. Unlike political Catholicism, it is not concerned over the decreasing

probability of a Hapsburg restoration or a substitute Clerical plan to federate the nations of Central Europe.



## ONE-WAY RELIGIOUS FREEDOM

ROMAN CATHOLIC theology teaches that the governments of Catholic countries have the right to forbid the public preaching of Protestantism. Father Francis J. Connell in the October, 1943, issue of *The Ecclesiastical Review*, expressed it this way: "A Catholic may not defend freedom of religious worship to the extent of denying that a Catholic government has the right, absolutely speaking, to restrict the activities of non-Catholic denominations in order to protect Catholic citizens from spiritual harm."

In short, Catholicism teaches that Protestant missionaries have no right to preach in a country nominally Catholic, such as Brazil, for example, which has over 1,000,000 Protestants, 1,000,000 spiritualists and millions who practice no religion at all.

But Catholics do not want this principle applied in reverse. If a country, where Protestants are in the majority, were to prohibit Catholic propaganda, the sky would be rent with outcries against the discrimination and the 'persecution of minorities.'

Iceland is a country 99 per cent of whose people are *church-going* Lutherans. Roman Catholics in Iceland, including children and missionaries, number less than 500, which is less than one per cent of the population. For this handful of Catholics, all of whom live in one city and make up one small

parish, Rome has presumed to appoint a bishop, who is arrogantly referred to in Catholic publicity releases as "Bishop of Iceland."

Protestants have a right and a duty to demand that they be shown the same freedom in Catholic countries that Catholics demand and get in Protestant countries. Christ's command to preach the Gospel to all creatures made no exception of Latin America.

**OF THE TOTAL of 531 Congressmen, 97 of them, or 18 per cent, are Roman Catholics — 86 Representatives and 11 Senators. Methodists come next with 72 Representatives and 21 Senators. None of the Senators and only two of the Representatives are Jewish.**

The total of professed Protestants in both houses of Congress is 380, or 77 per cent. This makes clear the fact that, on the basis of elected representatives, the United States is still a predominantly Protestant country. Yet this large Protestant majority is offset by the very large percentage of Roman Catholics in high bureaucratic positions of the Government.

THE N. Y. TIMES of November 15 reported from Stockholm:

**"A recent survey showed 50 per cent of all Germans were now Roman Catholics, although before the war Catholics numbered only a third of the population."**

This gives the lie direct to propaganda stories of the Nazi persecution of German Catholics. Persecution that decimated the German Jews would have done the same for Catholics. Far from being persecuted under Hitler, the Roman Catholic church has obviously thrived as never before in its history.

## REPORTER'S PICTURE OF AN EX-PRIEST

**W**HILE in Toronto recently as guest speaker at the annual meeting of The Canadian Protestant League, our editor-in-chief, L. H. Lehmann, was interviewed by the press. The interview with Dr. Lehmann that follows is reprinted from "The Gospel Witness" of Toronto. It is written by a reporter of the religious press, who happens also to be a Church-of-England clergyman who frequently writes articles under the name of "Roman Collar." This candid, objective description of a former priest will doubtless be of interest to many of our readers.

THERE was a bit of a thrill in meeting and interviewing an ex-Roman Catholic priest. He was easy and genial, and unreservedly communicative. As a religious journalist, I have interviewed Dr. John Baillie, Dr. Yoyohiko Kagawa, Dr. Cheng Ching Yi, and chatted with a fair number of the great among the religious leaders, but Dr. L. H. Lehmann is perhaps the easiest to get to talk. He appears utterly frank. He has nothing to hide, which, naturally, is refreshing.

I expected, and wholly without reason, to meet a tall, stout, somewhat stern and contentious individual. In fact, he seemed on the gentle side. Most priests are weighty, well-fed specimens of humanity, and when I inquired of a friend, lest I should miss Dr. Lehmann, what he was like, my informant said, "Why, he's not unlike you!" Now that's no compliment to the good man from Ireland, *via* Rome, Africa, and the U.S.A. Anyway, I became a little more interested in meeting the man who is "like me." And my "double" (?)—well, he's under six feet, pale of complexion, and looks mildly ascetic. I have two more hairs on the top of my head than he has. A man's age, as a rule, does not baffle me, but Dr. Lehmann's did. I couldn't guess it—early middle age, I'd say wildly.

We met at his hotel, and I introduced myself as a scribe. I was dressed in what are called "clericals," and doubtless I no more looked the part of a writer than he did the part of a parson. When I asked him about his layman's dress, low collar and two-colored tie, he said that he dressed thus because he got "nearer" the people.

Dr. Lehmann's father, so he informed me, was born in Germany, in the Black Forest country; his mother, a Rainsford, was of English extraction. The



L. H. LEHMANN, TODAY

priest-to-be was born in Ireland, and early in life began his studies for the priesthood. As a student, I gathered, his days were quite uneventful in Mun-gret College, save that he appeared to have an inquiring turn of mind. He had to have a reason, a valid reason, for this and that teaching, and one could gather that he had a few uncomfortable moments. To "doubt" is not a bad disposition on the part of a student so long as he "has the disposition to believe." Dr. Lehmann doubted, and Dr. Lehmann believed. His education for the Church was completed at the international college of *Propaganda Fide*, Rome. In Rome he was awarded the S.T.L. and the D.D. degrees, and was ordained. Thus an excellent theological education was acquired. But after his conversion, after his experience as "a sinner saved by grace" (his own phrase), he "regularized" his training as he quaintly put it, by taking the M. A. degree at New York University.

Out of the Church, naturally he had to make a living somehow, and his first job was with The Western Union Telegraph Company. In some way, I did not find out, he got in touch with "Christ's Mission," New York City. This, by the way, is a unique organization. It is run by ex-priests, and, I think, largely for ex-priests. I learned that it has been some fifty years in existence, and three hundred or more ex-priests, seeking the light of God's truth, have been helped to freedom and to a revolutionary experience of the grace of God in their lives. This exodus of priests astonished me, but I was amazed further when I was informed that many other disillusioned priests go into atheism or indifferentism. The Mission does not reach them, or they don't reach the Mission.

The above came out in our conversa-

tion, but I put one or two very definite questions to him which I shall italicize and follow with a brief summary of the answers, in my own words, of course.

*What is your greatest experience in the change over from Roman Catholicism to Protestantism? Could it be described as from darkness to light?*

*Answer:* Darkness to light! No, that does not fully describe it. It is more like from prison to freedom. This Dr. Lehmann most strongly emphasized. One, he said, has no freedom to think, no mind of his own as a Roman Catholic priest. He cannot say: "My mind to me a kingdom is." He says what he is ordered to say, and if he is free at all, it is within very clearly defined, iron-clad restrictions. (The scholar felt shackled in his former environment.)

*What impressed you most in Protestantism?*

*Answer:* The doctrine of the cross whereon Jesus paid it all! Dr. Lehmann saw himself as helpless and undone, totally unable to do anything to save himself from his lost condition, and immeasurable relief came to him when he, fully and freely, offering no plea, no work that he had done, accepted the finished work of Jesus Christ. (I may very frankly admit that I never heard the case more clearly put, or the difference between his former faith and Biblical teaching more clearly put. Indeed, I said to him, you put the matter as clearly as Barth, without the Barthian emphasis, which he acknowledged, for he knows Barth well, I think.)

*Have you ever been in any physical danger since you left Rome?*

*Answer:* No, I have not.

I was glad to hear the above, for there is a general impression, how generated I do not know, that ex-priests are daily in danger from attack. Whatever happens to converts in other lands, we are pleased that no physical hurt is feared here or in the United States.

For years I have had the impression that if a priest left the Roman Church he is excommunicated. It is not always so I found out. Dr. Lehmann has not been. His conversion from Romanism has been simply ignored, that is, publicly, by his former ecclesiastical superiors, the reason for this being, my informant disclosed, that formal excommunication would make something of a martyr of him. And there's something in that! Rome is wise concerning the depths of human psychology, having had some fifteen hundred years of experience of dealing with mankind.

Not content merely with a personal chat with the visitor to Canada, I went to hear him at one of THE PROTESTANT LEAGUE meetings. By the way, that was quite an experience. In the church I attended there must have been over a thousand people present. It was a subdued meeting. There was no shouting, no beating of the air. The chairman's quiet prayer, beseeching God's guidance and blessing, was a model of its kind. After a psalm, in which I noted the ex-priest joined with presbyterian unction, the chairman introduced the speaker, in briefest of terms, with no fulsome panegyrics, and set the congregation at ease. It was admirably done, for too many speakers are frightfully discomfited by a wearisome repetition of what everybody, as a rule, knows.

What he had to say was carefully prepared as the occasion demanded. I am sure that he had everything written down to the last period. My seat in the Church enabled me to observe this. And I am glad of it, for competent extemporaneous speakers are few indeed. The address was gently delivered, but it lost none of its weight for all that.

Dr. Lehmann contended that our democratic liberties are based on Protestantism, and it is no false claim as

history very clearly shows. He warned his audience to beware of a movement afoot to sweep Protestant culture out of the country. This he backed by quotations *from Roman Catholic sources*. Perhaps the strength of the speaker's claim lay largely in the authorities he quoted.

Another strong point he made was the startling differences between North America and the Republics south of the Rio Grande. He declared that they, that is, their history, began just about the same time. But look, he calmly said, at the backward, largely immoral conditions of the countries south of the Rio Grande, with their richer resources, and think of the mighty, progressive, freedom-loving, giant to the north. Truly, as the speaker pictured it, the difference was staggering in the extreme. Naturally, he ascribed the vivid contrast as the outcome of the contrasting religious cultures. It was a lesson, taught as it were in the rational atmosphere of the class-room, that his hearers would never forget. Every nail was driven unerringly into its place.

I give two samples of Dr. Lehmann's illustrations.

North of the Rio Grande, largely Protestant, he said, the ratio of illiteracy is 6%; south of that dividing line, almost overwhelmingly Roman Catholic, 60 to 80%.

North of the Rio Grande the ratio of illegitimate children is 2.4%; south, it is 25 to 50%.

Dr. Lehmann advocated the separation of all Churches from the State, public schools from the Church, and the requisition of all lands held in Europe by the Roman Church. This latter gave that Church great power in the European countries that ceaselessly war against each other. Apparently, there is a Catholic-Fascist International—

our visitor advocated that it should be dissolved.

Of course, there were other matters discussed, but the burden of the whole was: *Beware of the Roman Catholic Church*. That he said it without waving of arms, without shouting as if our civilization were crashing about our ears—as it may be, indeed!—the impression was none the less deep.

## MUSSOLINI'S RELIGION

JOHN GUNTHER in his book *Inside Europe* (p. 180) says of Mussolini's Catholicism:

"... in 1932 the Duce went to the Vatican, knelt in prayer, and, it is believed, took holy communion. He was an avowed atheist, like his father, in youth; latterly he became very religious. He prays daily. His wedding-gift to Edda was a golden rosary; his youngest child, Anna Maria, was his first to be given a religious name."

Herbert W. Schneider of the National Social Science Research Council in his book *Making the Fascist State* (p. 218) makes the following remark concerning Mussolini's devotion to the Roman Catholic church:

"He became a defender of the religious exercises of women and children. . . . He revived the Mazzinian formula *Dio e popolo* [God and the people]. He preached the doctrine of the synthesis of the two Romes. He supported Rocca's position at the Fascist Congress in November 1921, to the effect that 'it is necessary to have a dogma for social life: the dogma, namely, that unity and power lay in Rome, in the Church there is the Catholic God, and in the modern State there is the *Patria* [the Fatherland].'"

It should not be overlooked that the Fascist interpretation of the slogan "For God and Country" is also that of the Clerical-Fascist "Christian Revolution". It is the same formula that the church put in the mouths of Franco's rebels in Spain and Coughlin's *Christian Front* in America.

## A PICTURE OF POPE PIUS XII

H. G. WELLS is able to form his judgment of men and institutions in the light of his unusual knowledge of world history. As his age and wisdom increase, he has come to see more and more the perversion of human ideals that has been wrought by the papacy down through the ages right to the present day. When other people are scraping and bowing before the power of papal Rome, he has come forward and fearlessly indicted Pope Pius XII as the arch-criminal of World War II. This he has done in his new book which has not yet reached our shores. It is entitled *Crux Ansata* with the sub-title *An Indictment of the Roman Catholic Church*. It was published in England by the Penguin Press. The following excerpts from the book are borrowed from a review of it in the September 23 issue of *News Review*.

Speaking of the nature of the present revolutionary world war, he says:

"... it is no longer a geographically determined warfare of governments, nations, and peoples, but the world-wide struggle of our species to release itself from the strangling octopus of Roman Catholic Christianity."

Wells' stripping-off of Pope Pius XII's false face is so ruthless and devastating that the Catholic apologists in their fury will not even try to defend their 'Holy Father.' Instead they will try the Chester-tonian technique of speaking contemptuously of Wells as if he were doting. The following gives an inkling of Wells' opinion of the unapproachable Pontiff.

"We are dealing with ideas left over from the Dark Ages, in the brains of a being at once puerile, perverted and malignant. Pius XII, when we strip him down, shows himself as unreal and ignorant as Hitler. Possibly more so."

# CLERICAL FASCISM IN AUSTRIA

By J. J. MURPHY

HITLER, the obscure peasant who rose to power in Catholic Bavaria, sprang from a country where Clerical Fascism and anti-Semitism had been rampant for centuries. He was born of a Roman Catholic family in Austria. Even his National Socialism originated there. G. E. Gedye, speaking of Nazism, says: "Its historical roots were Austrian, for it was a development of the *Reichsverein of the German Workers of Austria*, founded in 1913."<sup>1</sup>

The way for Hitler to seize his Austrian homeland and start the realization of a new Holy Roman Empire had been opened by Pope Pius XI in his encyclical *Quadragesimo Anno*, in 1931. According to the dictates of this political blueprint, a Fascist state was soon after established in Austria. The later change-over from Fascism to Nazism was easy and natural, since the Clericals had always stressed the blood-ties of Germans and Austrians and had beaten down the last defenses of Austrian democracy. Catholic William Teeling reveals the true state of affairs when he says of Catholics in Germany and Austria:

"In short, there seemed to be for the ordinary Catholic man and woman an immense amount of similarity between the ordinary everyday plan preached by the Nazis, and the sort of authoritarian state advocated by Pope Pius XI in '*Quadragesimo Anno*.'"<sup>2</sup>

Catholic support of Hitler in Germany is well known. Similar Catholic

enthusiasm for Hitler was evident in Austria five years before he took possession. What objections there were in Austria against Nazism were not against its principles and ideals but against its determination to abolish Austrian sovereignty. A Catholic author, J. D. Gregory, admits this:

"Large sections of the non-Socialist Austrian population had watched Hitler's 1933 coup with admiration, and demanded similar strong action against their own Socialists, Communists and Jews by Dollfuss, and, if not by Dollfuss, then by Hitler."<sup>3</sup>

Our purpose in this article, however, is not to discuss in general the relationship of Nazi-fascism to the Roman Catholic church but to show the political atmosphere that gave birth to Hitler, and the Clerical regimentation of Austria that cleared the way for Hitler's first step in rebuilding the Holy Roman Empire. Even the Catholic church makes no secret of the fact that revival of this church-state empire was Hitler's purpose. Jesuit Father Edmund J. Walsh of the *Foreign Service School* in Washington, D. C., said that "he heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be re-established." (N. Y. *Times*, February 17, 1940.) The seat of this empire had always been Vienna.

## ROME-HAPSBURG AXIS

Emperor Francis Joseph, who ruled Austria-Hungary for two generations previous to the first World War, was

<sup>1</sup> *Betrayal in Central Europe*, by G. E. Gedye (1939) page 69. All references to this author are found in this book, unless otherwise noted.

<sup>2</sup> *Crisis for Christianity* by William Teeling, p. 290. Further references to Teeling in this article will be found in this book.

<sup>3</sup> *Dollfuss and His Times* by J. D. Gregory, page 199. Any later page references to this author pertain to this book.

the most absolute monarch of a long line of Hapsburgs. His seizure and domination of conquered peoples and his fanatical Catholicism combined to win him the name of "Apostolic Usurper." He planned with Vatican connivance to revive the Holy Roman Empire that had been ruled for centuries from Vienna. Carlile A. Macartney of Cambridge University in his scholarly work *The Social Revolution in Austria* says of him:

"Deeply influenced in his youth by his Catholic mother, a bigoted Bavarian, and by his tutor, later Archbishop of Vienna, Franz Josef was at once genuinely pious, and keenly alive to the political value of the help which Catholicism could give him . . . He still dreamed, it seems, of reviving the world empire of Charlemagne. With Catholic support the dream seemed not impossible."<sup>4</sup>

The Roman Catholic church has never let the idea of the Holy Roman Empire die out. To this day, though there are usually three cardinals and several archbishops in Germany, the Primate of the Catholic church in Germany is the Archbishop of Salzburg, Austria, just as in the days of the Holy Roman Empire.

For centuries the Hapsburgs carried on their tyranny with the help of the Catholic church which allowed the acquisitive Hapsburgs to rob Poles, Croats, Slavs and many Italians of their liberty and nationality. The well-known anti-Fascist Count Sforza in the N. Y. *Times* of January 1, 1943, quoted from a Catholic catechism of the Franz Josef era:

**"Question: How ought subjects to conduct themselves toward their sovereigns?"**

**Answer: Subjects ought to conduct themselves toward their sovereigns like faithful slaves toward their master."**

<sup>4</sup> *The Social Revolution in Austria*, by Carlile A. Macartney (1926), page 10. Further references to this same work will be made in the pages immediately following.

Cruel as the church-Hapsburg rule was to subject nations, it was not much better to the full-blooded German-Austrians and Hungarians. The Catholic church's policy has always been incurably reactionary. Macartney (p. 179) characterizes the church in Austria as follows: "She fought consistently against the introduction of lay education, against the lengthening of the school year, even against modern ways of agriculture, and has made herself in no small degree responsible for the backwardness and much of the poverty of her adherents."

Moral conditions in a country oppressed by a wealthy, corrupt church, steeped in politics, were of course extremely low. Drunkenness was one of the people's principal vices. On this point Macartney (p. 180) speaking from first-hand observations says of the Austrian peasant:

"His vices spring to a large extent from the besetting sin of drunkenness, a great evil in Austria, which the Church as a whole has done scandalously little to combat, and has often even fostered in her character of large proprietor of vineyards, breweries and distilleries . . . The percentage of illegitimacy among the children is startling; in Carinthia . . . something like 40 per cent."

As in other countries dominated by Roman Catholicism, the lot of the Jew was pitiful. It was not till after the libertarian revolt of 1848 that they were granted even legal equality. Macartney (p. 224) speaking of the Catholic church and the Jews in Austria says:

"For her they were a nation apart, an accursed people, the deniers and murderers of the Saviour . . . The Church never relented towards them . . . The curses of the Church volleyed down the ages against the 'devil's brood.'"

When the polyglot Hapsburg empire collapsed in 1918, the Catholic church carried on its reactionary traditions.

This succession of ideas is well expressed by Macartney (p. 54), when he says: "The Catholic Church of Austria . . . is the living representative of the old order. She was the chief stay of the Monarchy, but more powerful even than that, for she has outlived it. She is the upholder of conservatism . . . the supporter of country against city, and Gentile against Jew . . . The Catholic Church was and is an active political force; she does not confine herself to stating her ideals, but compels acceptance by her flock with terrible threats of hell-fire."

During Franz Josef's reign, in 1882, the *Christian Social Party* was formed by Catholic Karl Lueger, who was backed by Cardinal Roppola of the Roman *Curia*. Lueger was for many years mayor of Vienna. The anti-Semitism of Lueger, whom Hitler knew and admired (See *Mein Kampf*, p. 128), is implied in the word 'Christian' used in the Jesuit sense of 'non-Jewish.' This political organization became the instrument of Clericalism right up to and through the days of Austrian Fascism under Dollfuss and Schuschnigg. Macartney (p. 233) says of it, "Thanks to Lueger's personality, almost the strongest party in Austria was one based on anti-Semitism, and essentially reactionary . . . He was strongly supported by the Church."

#### MONSIGNOR SEIPEL

After the first World War and the dissolution of the Hapsburg empire, impoverished, war-stricken Austria was in a pitiful condition. Austria and Hungary were separated. The setting up of new countries from the subject peoples of the former empire reduced the polyglot country of 53,000,000 inhabitants to a mere fraction of its former territory with only 6,000,000 people, almost half of whom were crowded into Vienna.

Austria was left like a head without a body. Undernourishment and unemployment were everywhere in evidence.

In these pitiful circumstances the *Social Democratic Party*, founded in 1899, took over the government. This Socialist party, even when it was later out of power, controlled a minimum of 42 per cent of the country's votes. It was at all times the largest political party of post-war Austria.

Naturally, Communists tried to take over power in those chaotic times. But, as Macartney (p. 132) observes, "Slowly the Communists came to realize that it was useless to hope to win over the *Social Democrats* for revolution . . . The split between Communism and Social Democracy had become a definite and irretrievable fact." The Socialist leader, Dr. Otto Bauer, stood firm against the Communists to the very end, in spite of the plots and treacherous maneuvers of the Clericals.

In the trying circumstances of post-war Austria, the Catholic church was less interested in helping the starving masses than in embarrassing the Socialist government and forcing it out of office. To this end it turned the peasants against the Vienna workmen to starve them into submission, or at least out of power.

"... sermons told the peasant that his corn, his cattle, and his wood were requisitioned for the purpose of allowing a hundred thousand workless men in Vienna to be kept in idleness by the State; that the central system of control which 'oppressed' the peasant was maintained by an alliance of Jewish profiteers . . . that the revolution aimed at socializing his property and destroying his church. The peasant proceeded to adopt a defiant attitude. He placed obstacles in the way of delivering supplies."<sup>5</sup>

<sup>5</sup> *Austrian Revolution* by Dr. Otto Bauer, Foreign Secretary in the First Republican Government of Austria, page 88. Cf. *Heirs to the Hapsburgs*, by G. E. Gedy, page. 61.

As soon as the Communist danger was fought off by the Socialists, the reactionary parties under the leadership of the Clericals formed a coalition that just managed to defeat the Socialists. They took over the national government, though the Socialists continued until their later suppression to control the municipal government of Vienna.

Later, in 1922, when the immediate post-war crisis had subsided, the leader of the Clerical party, Msgr. Seipel, a

cabinets. Seipel was not a cardinal, though commonly referred to in Vienna as "The Merciless Cardinal." Nor was he a Jesuit, even though he lived up to the most wily traditions of that order.

Msgr. Seipel was a long-range planner of counter-Revolution. He envisioned a re-established Holy Roman Empire centered in Vienna that would comprise Austria, Hungary, Bavaria, Württemberg, Croatia, Slovakia and Transylvania. To this formidable bloc of nations, Poland and the Latin-Catholic nations might easily be affiliated. In his plan, what would be left of non-Catholic Prussia, Bohemia, Rumania and Yugoslavia after their Catholic territories were stripped away would be of little importance. This planned-on empire is what Teeling (p. 143) discreetly hinted at, when he said of Seipel, "His ideal was an Austria that would be a link between the German States and the Danubian States." Of course, this plan was subject to the demands of later events and could easily be stretched to include Prussia and other non-Catholic territories.

The blueprint of the Catholic counter-Revolution that aims to destroy the liberal ideals and governments ushered in by the American and French revolutions was Pope Pius XI's encyclical *Quadragesimo Anno*. Catholic author J. D. Gregory gives credit to Seipel for that model plan of the Catholic-Fascist State, known in Catholic circles as the "Corporate State." His fellow-Catholic Teeling, who is particularly well-acquainted with Vatican officials, confirms this, when he says:

"Monsignor Seipel was very largely responsible for the papal encyclical, 'Quadragesimo Anno' . . . and for the Constitution on similar lines for Austria, which was so little different from the totalitarianism of Nazi Germany that in the end the two had to merge. Seipel was the leader of Political Catholicism . . ."



**MSGR. IGNAZ SEIPEL**

"The Merciless Cardinal,"—noted for "his talent for intrigue and single-minded devotion to advancing the political interests of the Church."

Roman Catholic priest and Papal Pro-natory, had himself elected to office. He had previously occupied a government position in one of the last Monarchy

Seipel has been called "Old Mole Seipel." And rightly so, for he worked slowly and industriously, but always underground. Until 1929, with one brief interval, he kept control of Austria in his hands, and burrowed ceaselessly. Gedye (p. 4) speaks of it this way:

"Monsignor Ignaz Seipel held few cards, but they were good ones, astutely played. There were tricks to be won for his country, and beyond that—never to be talked of—a chance of scoring below the line for his Church . . . They whispered of the possibility of another comeback (also, of course, years ahead), a come-back of caste and privilege . . . The first thing was to get foreign money into the country, and then second to persuade international finance that its money would never be safe until the power of the Left had been broken, 'Red' Vienna swept into oblivion . . . Seipel's successors carried his anti-Socialist policy to triumph in 1934, thereby destroying democratic Austria and leaving the way clear for the walkover of the Fascist invaders of 1938."

Seipel knew he could not reach and attain power if he revealed his true aims. *He accordingly used 'false front' tactics, such as the Catholic church in America is using today.* Looking back in retrospect to thirteen years previous, Gedye (p. 492) could not help remarking: "How softly trod Msgr. Seipel when first I went to Austria in 1925—how persuasive his slogans. 'True' democracy was what he wanted—the 'freedom of the streets'—disarmament of 'party armies.'"

Behind these honeyed phrases, Seipel planned an illegal anti-democratic army, to which he would gradually give the protection of the State police and the regular army, as well as favorable decisions in the courts. This, too, is confirmed by Gedye (p. 19):

"In 1927 Seipel got the *Landbund* into his reactionary coalition; they, too, mostly became Nazis later on. This was the obvious side of his anti-democratic activities. The discreetly hidden side was the steady but always officially denied efforts to build up an illegal party army to overthrow the power of the Socialists in Vienna, where no constitutional means could shake their firm two-thirds majority of votes."

Ignatius Seipel was born in Vienna in 1876, the son of a theatre doorman. He was a doctor of theology who knew nothing of economics but had an extremely shrewd sense for political intrigues. He was intelligent and fearless. He was extremely ascetic in his personal life, sometimes to the point of displaying a holier-than-thou attitude. He made a point of never smiling. In appearance he was spare, entirely bald, aquiline-nosed, thin-lipped, with cold, sharp eyes. Gedye lists among his striking characteristics, "his overweening political ambitions, his rigid personal asceticism, his genius for cold-blooded, relentless hostility towards a weakened enemy, his sure touch for the right propaganda for the right person, his talent for intrigue and single-minded devotion to advancing the political interests of the Church."

Seipel sold out Austria to international capitalism, shortly after he took office. Gedye (p. 19) says: "From the date of the first League Loan and the Geneva Protocols of 1923, the interests of international finance had been harnessed behind the idea of an Austria in which full freedom to exploit the masses . . . should be restored to foreign and native capital." Even Catholic Teeling (p. 264) bears witness to this: "Catholics found themselves in the very dangerous position of having to oppose the working classes and of going hand-in-glove with capitalism. Msgr. Seipel was a bad offender in this sense . . ."

### THE SOCIAL-DEMOCRATIC PARTY

The long-standing domination of the Austrian masses by Roman Catholicism was threatened for the first time by Socialism, organized in Austria under the name of the *Social Democrats*. As Macartney (p. 179) says: "The absence of competition is the treasured advantage of the church. Only Socialism seriously challenges its supremacy, and is therefore anathema to it. The mentality of the peasant of the old style is peculiarly acceptable to the Church. Submissiveness to authority, contentment with one's lot . . ."

The Roman Catholic church thinks of Socialism as the blood-brother of Communism. Pope Pius XI echoed the voice of his predecessors when he condemned Socialism. The real but soft-pedaled church teaching against Socialism is decidedly anti-Semitic and smacks of the spurious *Protocols of Zion*. It is found, for instance, in the words approvingly quoted by Catholic J. D. Gregory (p. 342):

"Socialism is the old form of Hebrew millenarianism, of the hope of Israel . . . It was not mere chance that Karl Marx was a Jew. He believed that a Messiah would come, but one that would be the reverse of Jesus, whom the Hebrew people had rejected."

Against the unconcealed hatred of Clerical leaders and their determination to kill Austrian Socialism, the workers of Austria and particularly of Vienna were forced from the beginning to form an army of self-defense. It was called the *Volkswehr*. But even under provocation they never took the offensive. When the Clericals attacked their 'model workers' homes,' in February 1934, they fought back bravely against overpowering forces but steadfastly refused to cause chaos by interfering with the normal functioning of the electric and communication facilities of Vienna. Of the years preceding this fatal battle,

it has been rightly stated that, "Again and again . . . the Socialists offered both to Seipel and his successor Dollfuss to disarm and disband the Republican Defense Corps, if the government would see that the Fascists did the same."<sup>6</sup>

A Clerical reactionary put on record his opinion of Vienna workers: "One day we are going to stop that business in Vienna by fair means or foul. Parquet floors and shower-baths for workers, indeed—you might as well put Persian carpets in a pigsty . . ."

G. E. Gedye, who is a non-Socialist and distinctly anti-Communist, had nothing but praise for the ideals and self-discipline of the thoroughly organized Socialist workers of Vienna. Speaking of his residence in Vienna as foreign correspondent for the *London Times* and the *New York Times*, he says (p. 22): "During my twelve years' residence I came to know the workers of Vienna as orderly, class-conscious, peaceable wage-earners, with a sense of democracy ineradicably rooted in their hearts . . . They are extremely slow to anger, patient and hard-working."

There are even Catholic authors that admit the moderation of the Socialists and their fruitless attempts to cooperate with the Clerical government without sacrificing the basic principles of democracy. But at all times they were treated with contempt, and, when under arrest, were abused, while Nazi agents and terrorists received special consideration. The Clericals from the beginning had their own plans for dealing with the democratic workers of Vienna. As Gedye records (pp. 37, 67):

"Msgr. Seipel and after him the pious Engelbert Dollfuss had conferred their blessing on preparations for shedding the blood of the masses and taking such power as they had out of

<sup>6</sup> G. E. Gedye, *op. cit.*, page 36.

their hands." "So at Riccione, Italy, in 1933, Dollfuss promised Mussolini that the Heimwehr-Fascist program for the destruction of the Socialists should be pushed at top speed."

#### ILLEGAL CLERICAL ARMY

Msgr. Seipel gradually succeeded in his plans for an unconstitutional private army which could be used to do the Socialist party to death. Various Clerical groups of armed forces were gradually merged with the *Heimwehr* (Home Army) financed and formally headed by the anti-Semitic Prince von Staremburg.

Staremburg was a Vienna playboy, who spent much of his time carousing at the fashionable Kobenzl Bar and other Vienna night-clubs. At other times he would flit to the Italian Lido or to St. Moritz. Frequently, however, a fit of exhibitionism led him back to take over the actual leadership of his private army of reactionaries and peasants. He is on record as calling the Austrian Republic a "monstrosity" and its parliament "a cackle-booth." None the

less, Msgr. Seipel found that he could make good use of the Prince and his army. He gave them both support, and a build-up besides. According to J. D. Gregory (p. 158), he called Staremburg, "an extremely serious young man . . . a great hope for Austria." He also said publicly that "there was nothing falsier than to attribute anti-democratic policy to the *Heimwehr*."

Austrian Clericals, formed through various coalitions, were united in their anti-Semitism and their hatred of Socialism, which they termed the 'Red Antichrist.' In their attitude, however, toward Pan-Germanism, Nazism and more particularly by their concern for personal profit, they were bitterly divided. Internal quarrels, rivalries and jealousies were the cause of countless plots and intrigues within their joint-organization.

What has just been said of Clericalism in general is even more true of the *Heimwehr*. Till 1930 Staremburg, who took part in Hitler's famous Munich *putsch*, favored the Nazi wing of the



Left to right: DR. SCHUSCHNIGG, PRINCE STAREMBERG AND CARDINAL INNITZER SMILE THEIR APPROVAL OF DOLLFUSS.

*Heimwehr*. As late as November 1931, he pledged himself and his army to Anschluss with Germany, but Hitler did not trust him and broke off his alliance for a couple of years with the *Heimwehr* of Southern Austria. From then on Staremborg personally turned more and more against Hitler and looked to Mussolini for foreign support.

Prince Staremborg was separated from his wife. In spite of uncounted love affairs he eventually decided to marry Nora Gregor, a well-known Viennese actress. The Vatican refused to divorce him, in spite of his money and position, because it was politically inopportune. Later, in 1937, when he had served his purpose in carrying out Seipel's original master-plan, and had become a nuisance and threat to Schuschnigg's government, the Vatican agreed to give him the divorce, provided he would give up the vice-Chancellorship of Austria. Staremborg consented and was dropped suddenly from the cabinet without making even a noticeable protest. A few months later he married his long-intended bride, after receiving from Rome the desired divorce (*divortium*), or 'annulment,' as the Catholic propagandists prefer to call it in English. A few years later a similarly delayed dispensation for marriage was granted to Kurt Schuschnigg, after he was removed from office, to marry by proxy the divorced Countess Vera Czernin, whose husband was still living.

#### DOLLFUSS, FIRST AUSTRIAN DICTATOR

Heir to the Fascist ideals and policy of Msgr. Seipel was four-foot-eleven Engelbert Dollfuss, who came to be known as "Little Metternich." When Seipel on his deathbed heard of Dollfuss' election, he said, "Now I can die in peace."

Dollfuss was the illegitimate son of an Austrian peasant woman, from

whom he took his family name. The Bishop of St. Pölten interested himself in young Dollfuss and sent him to school at Hollabrunn minor seminary. There Dollfuss persevered for several years in spite of failing in his studies at the beginning of his course. His background is best summarized by J. D. Gregory, when he says: "He had been brought up in an atmosphere of prayer and pilgrimages." Dollfuss started to study for the priesthood and continued long enough to don the soutane. He then decided that he could serve the church better as a layman. Whatever positions he held later in life were secured for him by Clerical influence.

Gedye refers to Dollfuss as "impetuous and half-educated." This simplicity is confirmed by his admiring biographer J. D. Gregory. When referring to Dollfuss, he speaks of "the penny Catholic catechism on which he had been brought up and which to the end was the foundation of his simple creed."

Like Seipel who preceded him and Schuschnigg who followed him, Dollfuss was at heart a monarchist, who dreamt of the restoration of the Holy Roman Empire of the German nation. For this reason he believed like them, in Pan-Germanism, a union of all Germanic nations. Much as he favored church-inspired Italian Fascism to the State-worshipping Nazi brand, and much as he insisted on national sovereignty for Austria, he never turned his face from union with Germany, even from union with Nazi Germany. Even in the face of Nazi arrogance and unreasonable demands, Dollfuss said: "We are always conscious that we are Germans. If our big brother [Nazi Germany] across the way does not and will not understand us, all I can say to him is this. . . . 'We have always insisted that we were able to play the game with you.'" Many of the leaders of the

*Heimwehr*, that Dollfuss supported, were forever negotiating with Nazi spokesman. Neither Dollfuss nor Schuschnigg took harsh and resolute means to suppress Nazi terrorism. Gedye (p. 89) says of Dollfuss: "The genuineness of Dollfuss' own fight for Austrian independence was in doubt, for he had authorized the notorious Nazi Habicht to come from Berlin to negotiate with him . . ." Hitler and Dollfuss embraced the same anti-democratic principles and aimed at similar Fascist objectives. *It was only Hitler's contemptuous attitude toward little Austria that made impossible a friendly deal and led to growing estrangement.*

Just as in Germany the Catholic Center Party had been dissolved by the Vatican after Hitler came into power, so too in Austria after Dollfuss took over, the church forbade further political activity of the clergy. The Vatican always prefers to deal with authoritarian governments, and to deal with them directly.

Dollfuss looked to Mussolini as a fellow Catholic who would be interested in setting up by counter-Revolution a church-Fascist partnership in Austria, as he had done in Italy. J. D. Gregory, Catholic biographer of Dollfuss, speaking of these fellow dictators, said (p. 217): "They were striving for the same goal, spiritual no less than terrestrial." Elsewhere he says (p. 244), "Above all Dollfuss knew that there was one nation on whom he could rely, one friend who would never let him down."

Dollfuss took office in 1932 by virtue of an understanding with the illegal *Heimwehr*. In his war on democratic government he came later on to rely on this private army more and more. In his suppression of democracy he first began by restricting freedom of assembly. Then by one step after another he

abolished freedom of the press, parliament, and political parties. Finally, through a new constitution, he established a Fascist state. All this was done, of course, in direct violation of his oath of loyalty to the Austrian Republic. It is one more case of Clerical casuistry, where "the end justifies the means."

As would be expected under a Clerical government, freedom of religion scarcely existed. The *Associated Press* of November 15, 1938, mentioned that the Dollfuss-Schuschnigg government had "subjected all who filed petitions to leave the Catholic Church to a mental examination."

#### THE NEW FASCIST CONSTITUTION

Speaking before the Assembly of the League of Nations on September 27, 1932, Dollfuss said: "Austria is working out a new constitution. In this she will be guided by the principles laid down by Pope Pius XI . . ."

The 'corporate authoritarian constitution' of the Austrian dictatorship cannot be understood except in terms of Pope Pius XI's encyclical *Quadragesimo Anno* and the Fascist constitution of Italy which was the original embodiment of the Pope's ideas.

The relationship of *Quadragesimo Anno* and Mussolini's dictatorship can scarcely be better expressed than in the words of a Catholic author familiar with both of them. He says:

"No government had seriously dreamed of proceeding to a complete adoption of the new ideas of the Corporate State, until Mussolini laid the foundations of the first Corporate State; the *Quadragesimo Anno* in 1931 proclaimed it as a world ideal . . . There is a substantial identity between the principles laid down in the encyclical and the principles incorporated in the Italian constitution."<sup>7</sup>

<sup>7</sup> J. D. Gregory, *op. cit.*, page 324.

Pope Pius XI in a *Papal Allocution* of May 30, 1931, said:

**"It was easy for everybody to recognize in the encyclical 'Quadragesimo Anno' a benevolent allusion to the Italian [Fascist] syndical and corporate laws."**

The purpose of *Quadragesimo Anno*, the blueprint of the ideal Clerical state, was to overthrow the democratic principle of government first introduced by the French and American revolutions. Essential to all democracies is the existence of political parties and elections by majority vote. *Quadragesimo Anno* eliminated all political parties. In addition it declares for a fossilized class system, a sort of caste such as existed in medieval times. Its new name for it is "graded, hierarchical order."

Kurt Schuschnigg drafted the Austrian constitution on the lines of *Quadragesimo Anno*. Speaking of this constitution he says: "It deliberately turns its back on formal democratic principles, and on universal, equal and direct suffrage. It lays weight on independent and strong leadership; hence the providing of emergency powers and the right to alter laws by decree."

The Austrian Constitution recognized the juridical position of the Catholic church and its institutions *as defined by Canon Law*—thus giving it priority over any other religious body. It placed education on a Catholic basis, making religious instruction compulsory in schools. Malcolm Bullock in his book *A Study in Failure* (p. 281) quotes an official complaint of the Evangelical Church of Austria that, in the new State constitution, 'Christianity' is made to stand for Roman Catholicism, "as if the Protestant Church did not exist or deserve consideration."

A Concordat between Austria and the Vatican was proclaimed on the

same day as the Constitution, on May 1, 1934. It is worth noting that both were so drawn up that they could be taken over without change by the monarchy when it would be restored to power.

#### DOLLFUSS' SUCCESSOR

Major Fey, cabinet member of the Clerical government of Austria and head of the police, is suspected of complicity in the murder of Dollfuss.<sup>8</sup> The actual assassin, however, was Otto Planetta, a former Austrian soldier who had joined the Nazis. Before his death Dollfuss named Kurt von Schuschnigg as his successor.

Schuschnigg, son of an Austrian army officer, was born into a Pan-German, pro-Hapsburg family. He studied under the Jesuits at Stella Matutina College in Voralberg. His character was visibly shaped by the Jesuits who always give particular attention to those who bid fair to be of future use to the church. There he learned to manipulate and use others for his own purpose so unobtrusively that they didn't even realize it. He learned to look upon life as a political game, where each move needed to be quietly thought through, examined from every angle, and planned to the last detail against possible failure—all without letting an inkling leak out so that he would be free to strike at the chosen moment.

No hope for democracy could be expected from Schuschnigg. In his opening speech he said: "We consider it unthinkable that parliamentary democracy should be restored in Austria." Even had Schuschnigg wanted to help free the people he would have found it impossible. As Gedye said (p. 137):

"He was tied by the *Heimwehr*. He was tied by Mussolini, who had just saved him from Hitler and whose condition

<sup>8</sup> G. E. Gedye, *op. cit.*, page 119.



**LITTLE DOLLFUSS, WITH CARDINAL INNITZER ON THE RIGHT, WITNESSING THE PROCLAMATION OF THE NEW CLERICAL-FASCIST CONSTITUTION IN 1934.**

for continued support was 'no more democracy in Austria' . . . Above all, he was tied by his own past—by his underlying Germanophilism, his Jesuit upbringing, his admiration of Seipel and personal affection for the murdered Dollfuss."

Lawyer Schuschnigg, like Dollfuss, had received all his jobs through Clerical connections. In 1928 Seipel appointed him to make reports on legal and financial matters of government. In a few years he was Minister of Justice and Minister of Education simultaneously. In the first capacity he had figured prominently in confiscating the property of the *Social Democrats*, in shackling the press and in drafting the Clerico-Fascist Constitution. Of his activities as Minister of Education, Gedye (p. 141) says:

"With energy he flung himself into the task of eradicating liberalism, socialism and free thought from the schools and placing the moulding of the mind of youth in the hands of the priest. Theatre, film and litera-

ture were harnessed to the chariot of the Catholic Church."

Schuschnigg's regime was rocked by the Phoenix Insurance scandal in which his friends and those of Staremborg figured so prominently that it was hushed up. Previous to this under the Clerical government there had been the arms scandal involving multi-millionaire Fritz Mandl and Mussolini. The crash of the internationally known Credit-Anstalt bank was traced to the lavish expenditures of the Clerical government in building up the *Heimwehr*.

Schuschnigg exceeded Dollfuss in his Pan-Germanism. Not long after taking over the leadership of Austria, he discussed appeasement at length with Anton Rheintaler, a close friend of Rudolph Hess, until news of it leaked out and he was forced to discontinue. In July 1936 he signed for Hitler 'Austria's death-warrant.' In his apology for it over the radio in an address to the people, he justified it with the quotation, "The brother seeks

his brother." Of Schuschnigg's leaning toward Germany, Catholic William Teeling (p. 277) says:

"He was much more German-minded than Dollfuss, owing perhaps to his education at the Jesuit college . . . He failed to continue the cry of 'Austria for the Austrians' . . . He always stressed German qualities and the German mission of Austria and there he often played into the hands of the Nazis, who made full use of this point of view."

Dangerous as Schuschnigg's pro-Germanism was and much as it may have contributed to Nazi infiltration, he did not betray Austria into Hitler's hands. This was accomplished behind his back by three of his fellow Catholics. Foremost of these was the German Franz von Papen, Papal Chamberlain and arch-intriguer of Hitler, who had signed the Vatican-Hitler Concordat and was then Nazi ambassador to Austria. Another was Arthur Seyss-Inquart, one of Schuschnigg's cabinet members. Gedye (p. 222) mentions that Seyss-Inquart was "a devout Catholic . . . not only a member but a public speaker for the powerful *Catholic Action*." The third was Guido Schmidt, also a prominent Catholic layman, Schuschnigg's foreign secretary.

When Hitler took over Austria, Seyss-Inquart became Chancellor and President of Austria. Catholic Joseph Bürckel was made Gauleiter of Austria.

In honor of Adolf Hitler's triumphant entry into Austria on March 12, 1938, Cardinal Innitzer of Austria ordered the pealing of church bells. A few days later a Catholic proclamation on display throughout Austria informed the people that they must support Greater Germany and its *Fuehrer* "whose struggle against Communism and for the power, honor and unity of Germany corresponds to the voice of Divine Providence." This official church document was signed by all the arch-

bishops and bishops of Austria, headed by Cardinal Innitzer. Later copies of it were sent by the Cardinal to all the priests of Austria so that they might also put their names on record in endorsement of it. Gedye (pp. 243, 348) says of the Cardinal:

"Cardinal Innitzer and many of his Austrian bishops cruelly stabbed their German co-religionists in the back at the height of the struggle . . . In Austria 'the spittle-lickers to the Nazis' was for a time the mildest epithet used by Catholics about their own leaders."

"The higher Catholic clergy have in the main escaped the persecution . . . making, to their eternal shame, common cause with the invader. Over the Cathedral of St. Stephan floats for all to see the flag of surrender and the badge of their own contumely."

## CONCLUSION

Catholic Justice Herbert O'Brien of New York City in the March 29, 1938, issue of the New York *Herald Tribune* spoke the mind of Political Catholicism when he rejoiced at Hitler's conquest of Austria and Czechoslovakia. He spoke of the Central European states which "had enjoyed under the benevolent sway of the Hapsburgs, commercial prosperity, independence and peace . . . *What America is witnessing is the normal reunion of these several parts into the original, living structure.*"

The Roman Catholic church is one centralized organization and has the same political ideals and policy whether in Austria or America. The destruction of democracy which it boldly championed in Italy, Austria, Spain, Portugal, Argentina and elsewhere is equally close to its heart in America—only here it is still obliged to work behind the democratic slogans of a 'false front,' as Seipel did in Austria in the early 1920's.

## THE TRUE PRIESTHOOD OF CHRIST

**T**HE UNSCRIPTURAL teaching about priests in the Roman Catholic church is boldly proclaimed on every possible occasion. A typical example of this was had at the funeral services for Msgr. William T. Conklin at St. Saviour's Church, Brooklyn, N. Y., last November 3. As reported in the Brooklyn *Tablet* of November 6, the preacher, Msgr. H. Casey, declared:

**"A priest is called by God and rightly so to act as a mediator between God and man, and to offer up a sacrifice of propitiation for the sins of men."**

Here we have clear proof how Roman Catholic teaching has "turned the truth of God into a lie." (*Rom.* 1:25). Yet, among the hundreds of bishops, monsignors, priests and nuns present, no voice was raised in protest against this flagrant contradiction of true Christian teaching about salvation. No interpreter or 'infallible' pope is needed to expound the Scriptural teaching on this point and to show how pagan and un-Christian is the claim of the Roman church that a mere man is the "mediator between God and man and can offer up a sacrifice of propitiation for the sins of men." In his Epistle to the *Hebrews* (10:14) St. Paul makes it crystal clear that:

**"By one offering He hath perfected for ever them that are sanctified."**

Again he assures us (*Heb.* 10:12):

**"But this man [Christ] after he had offered one sacrifice for sins for ever, sat down on the right hand of God."**

And again (v. 10):

**"By the which we are sanctified through the offering of the body of Jesus Christ once for all."**

Christianity would be nothing new if mere men were still required to offer sacrifices and act as mediators between the sinner and God. Jesus Christ is the one and only mediator, and his sacrifice makes all other sacrifices unnecessary forever more. St. Paul goes so far as to assure us that Christ's sacrifice, once offered, takes away even the *remembrance of sin*, in contrast to the sacrifices of human priests where "there is a remembrance again made of sins." In other words, the sacrifices offered by human priests, before the coming of Christ, were purposely intended to remind men of sins; whereas the sacrifice of Jesus Christ, the one and only true high priest, actually took away sins and all remembrance of them forever in the sight of God.

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If ye continue in my word, then are ye my disciples indeed.—John 8:31.

# On the Lookout

By J. J. MURPHY

## PAPAL POLITICS BY PHONE

DREW PEARSON in his syndicated newspaper column some time ago had this interesting item concerning Pope Pius XII and Archbishop Spellman:

"All during this war and until the New York archbishop left the United States [to confer with Franco, the Pope, *et al.*], the two conferred regularly by trans-Atlantic phone at 1 p.m. on Wednesdays.

"These phone calls, never before publicized, are one of the anomalies of the war. Though this meant a telephonic hook-up of two enemy countries, connections were made promptly and the conversations never censored or garbled . . ."

\* \* \*

## PROTESTANTS NOT WANTED

A ROMAN CATHOLIC magazine, called *The Ecclesiastical Bulletin of Roseau* is published in English at Roseau in the Dominican Republic of Latin America. In its issue of January 1943, under the heading "Protestant Proselytisers," it introduces a seven-page article as follows:

"In view of the fact that we have amongst us a few American Protestant so-called missionaries who, by bribes and misrepresentations, endeavor to rob the Catholics of their faith or at least to make them indifferent to religion, we reprint the following article . . . We agree entirely with the author in saying most emphatically that those so-called missionaries would be much better employed, either by fighting in the ranks of the American Army at home, or by trying to convert the sixty million pagans of the United States to the christian religion, than in taking advantage of the poverty of the people of Dominica to induce them to renounce the Faith for a greenback, some pounds of salt fish or a piece of clothing, like the Jewish parsons bribed Judas at the time of Our Lord.

"The article appeared in the United States 'Catholic Digest' of July 1942

and was sent to me by the Rev. Paul Bussard, editor of the review, together with the following covering letter:

'Most Rev. James Moris, D.D.  
Bishop of Roseau.

Dear Bishop:

At the request of Bishop John F. O'Hara, Military Delegate of the Armed Forces of the United States, a copy of the July issue of the *Catholic Digest* is being sent to Your Excellency.

Bishop O'Hara asked me to call your attention to the first article which discusses the problem of Protestant proselytizing in your country.

We Catholics of North America realize how vexing the propaganda of United States heretical sects is to you in South and Central America. It is just possible that we can get Protestants themselves to protest against it. At any rate the *Catholic Digest* will continue to discuss the problem in future issues.

I have the honor, etc.

Paul Bussard,  
St. Paul, Minnesota, U.S.A."

\* \* \*

## A RUSE THAT DIDN'T WORK

FEDERAL MONEY is being given out far and wide for the maintenance, repair and building of parochial schools. The Catholic priest in little Rollo, Missouri, decided to 'horn in' on the easy money. He applied to the federal office in St. Paul, Minnesota, in charge of appropriations for that part of the country for \$20,000 and was assured that he would receive it. The priest then proceeded to have his local City Council condemn the present parochial school building.

Shortly after his present parochial school was condemned, the St. Paul federal office reversed its previous decision and denied the priest's request for the \$20,000. The conniving 'Father' then demanded that the City Council of Rollo revoke its previous condemnation of his school, but it refused to do so, maintaining that it is as unfit now as it was at the time of its condemnation.

It would profit this Rollo pastor to read Aesop's fable about the dog and the bone.

## CORRUPT CATHOLIC POLITICS

WHERE Catholics are numerous a corrupt political machine takes over the running of the city, and also of the state, if possible. In Manhattan, Brooklyn, the Bronx, Albany, Jersey City, New Orleans, Kansas City, Chicago and elsewhere it has always been the same story. In each city the Roman Catholic clergy fawned on the political bosses, obtaining in exchange as many favors as possible. Sermons on bribery and grafting were sedulously avoided.

Recently Patrick Nash died in Chicago. He was the son of an Irish immigrant. For a decade he had been Democratic boss of gangster-ridden Cook County around greater Chicago. He was buried with a solemn High Mass at St. Matthew's church in Chicago. Father John Brown pronounced a eulogy in which he glorified Nash as a model Catholic and a leader of men, according to *Life* magazine of last October 25.

Particularly vicious are conditions in New Orleans, where prostitution is openly practised and where men with criminal records can enter the police force. This city has been controlled for years by Boss Maestri, a close friend of Archbishop Rummel and the diocesan clergy. Last July he issued a proclamation, which read in part as follows:

"I, Robert Maestri, Mayor of the City of New Orleans, with the knowledge, cooperation and support of the clergy of our city, do issue this 'Call to Prayer' . . ."

\* \* \*

## RELIGIOUS INTOLERANCE IN FASCIST ITALY

ALL STUDENTS of contemporary history realize the suppression of religious liberty that took place in Italy under Mussolini after the tie-up between Fascism and the Catholic church effected by the Concordat signed by both parties. Confirmation of the oppression of Protestant worship under the Fascist-Vatican agreement is found in a dispatch of last September 3 in the *New York Times*. Sent from Palermo, Sicily, it quoted Protestant pastor Riccardo Borsari as saying that "when the war began, the Fascists took over Protestant buildings and funds and that in general the Fascist regime obstructed freedom of worship."

## SLOVAK QUISLING

MONSIGNOR TISO, Hitler's puppet president of Slovakia, enjoys his present position because of his betrayal of his country into Nazi hands. He was aided in this betrayal by the Clerical-Fascist troops of Slovakia, equivalent of the *Christian Front* in this country, called the *Hlinka Guards* in honor of his Fascist predecessor, Father Hlinka. Father Tiso, after becoming Hitler's underling and specializing in anti-Semitic persecution, was signally honored by Pope Pius XI who made him an honorary member of his personal entourage and gave him the title of 'Right Reverend Monsignor.'

Contrary to reports current several months ago, Msgr. Tiso is very much alive and still in office. Increasing certainty of Allied victory is making him very uncomfortable. According to the *New York Post* of October 21, "he hopes to retire to a monastery, following victory of the Allied powers, so as to escape punishment as a war criminal." No doubt he is relying upon Jesuit Father Edmund Walsh, a leading policy-maker for the U. S. Department of State, to see that he escapes all punishment. The only obstacle to his escape will be a demand for his punishment on the part of Benes and Stalin.

When Tiso goes to a monastery, as he most probably will, the Vatican's interests in Czechoslovakia will be taken care of by two other priest-politicians now in the Czechoslovak government-in-exile in London: Msgr. Sramek, prime minister and Msgr. Machacek, Vice-President of the State Council. The Jesuit strategists always see to it that they have 'old reliables' on both sides. We have the same situation in this country; for instance, Msgr. John A. Ryan and Msgr. Francis Haas on one side while Fathers Coughlin and Curran are on the other. It is the well-known story of the 'false front.'

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## THE CASE OF PROFESSOR McMAHON

**F**REEDOM OF SPEECH does not exist in authoritarian institutions. When, therefore, a priest of the Roman Catholic church, such as Father Coughlin or Father Curran, is allowed to preach Clerical Fascism, it is because this doctrine is the approved political teaching of the church.

Up to a certain point teachings contrary to Clerical Fascism may be tolerated on the part of lay Catholics, provided they are not too widely diffused or likely to divert general Catholic opinion from the 'party line.' Here too there are restrictions. Even the chief window-dresser of American Catholicism, Msgr. John A. Ryan, has been obliged to publicly endorse Spanish Fascism.

The latest instance of high-handed treatment of an outstanding Catholic 'liberal' was the dismissal from Notre Dame university in early November of Prof. Francis E. McMahon. He was ousted for publicly denouncing Fascism. Even though McMahon had always made it a point to emphasize that he was expressing only his own personal opinion, Rev. Hugh O'Donnell, president of the university, did not want such anti-Fascist opinion in any way associated with the institution. On these grounds he insisted on censoring all McMahon's addresses, writings and even his choice of speaking engagements. Because McMahon refused to submit to such regimentation, O'Donnell expelled him from the Notre Dame faculty, pretending at the time that McMahon had voluntarily resigned. According to the press, "O'Donnell disputed McMahon's right to brand Franco a Fascist 'without evidence,' and challenged his right to

speak for . . . a policy of unconditional surrender in the present war."

Dr. McMahon had been a professor of philosophy at Notre Dame for ten years. It was not until he started to attack Fascism that he began to run into difficulties with Catholic church authorities. While McMahon was being persecuted for his 'liberalism,' Clerical Fascists at the university, on the other hand, were given every facility to speak and write publicly. Dr. Clarence McManus, dean of the law school at Notre Dame, has been violently pro-Clerical before and after his membership on the executive board of the *America First Committee*. Rev. John A. O'Brien of the Notre Dame faculty is one of the most outspoken Coughlinites in the country. Before Pearl Harbor he publicly stated that the Aid-for-Britain Committee was working for "mass murder." Since Pearl Harbor he has written continuously in favor of Fascism, including among other things a recent series of fourteen articles for *Our Sunday Visitor*, leading Catholic weekly, on Clerical Fascism in Mexico, which goes under the name of *Sinarquism*.

Notre Dame is the one big non-Jesuit Catholic university in the United States, with the exception of the pontifical Catholic University in Washington, D. C., which has mostly church students. This rivalry with the Jesuits accounts for the delay in expelling Prof. McMahon. But in the end the Jesuit pressure became too strong to resist, as is always the case since it is the power behind the hierarchy. It was no doubt to this secret influence that McMahon alluded, when he said:

**"I realize that powerful pressure has been exerted on the University authori-**

ties to muzzle me for the last three years." (New York *Post*, Nov. 8, 1943.)

Dr. McMahon is now out of a job. It is unlikely that any Catholic college will dare to employ him in the future. Though he claims that many leading Catholics agree with his stand, no authoritative Catholic voice has yet been raised in his defense. His last hope for reinstatement will come from an investigation of this violation of academic freedom by the American Association of University Professors, a non-sectarian organization.

The McMahon case is only one of several where Catholics have been slapped down for daring to disagree with church-approved Fascism. In most cases they end up by meekly submitting to church dictation and the case never reaches the public. Another case, however, that did become known not long ago was that of Prof. M. S. Fleisher of the University of St. Louis, owned by the Jesuits. He was dismissed in 1939, after twenty-five years of service in the university, for having allowed his name to be used by a committee sponsoring a pro-Loyalist lecture on the Spanish war. A slightly different case was related in *Time* magazine of April 1, 1940. It told how Father Timothy Rowan of Chicago was discharged as editor of the Catholic *New World*, published in Chicago, because he had "decided that U. S. Catholic commentators had been biased, sometimes dishonest, in their treatment of the Spanish war."

Dr. McMahon is president of the Catholic Association for International Peace, vice-chairman of the American Committee to Save the Jewish Peoples, and a member of *Freedom House*. His dismissal shows how alien these organizations are to the heart of political Catholicism. It also shows how little he represented the powers of the Catholic church in his loud-mouthed

proclaiming of Catholic 'liberalism.' In the last analysis he represented no one but himself and a few other powerless Catholic laymen.

In the June 21 issue of *The New Republic*, Prof. McMahon said it was his aim and objective in writing to that magazine to "complain against the charge that the Catholic church is essentially linked with Fascism." By this time McMahon should see how Fascist his church really is. His ignorance of this point, which is likely to continue in spite of the present lesson, may be attributed to the fact that he never studied Catholic theology or knew the hierarchy except from the lower level of a layman.

In any event, it is to be doubted that McMahon will have the humility and honesty to face the true facts of the situation. It is a grace that is not given to many. He now has the limelight as a 'great Catholic liberal,' persecuted by the church. If he denounced the church for what it really is, he would be forced into obscurity, and looked at askance by all supporters of formalized religion.

To tell the truth, we do not think that he is big enough to choose the hard way and face the consequences, as did Catholic journalist Lawrence Fernsworth a few years ago when he was persecuted for publicizing the truth about Clerical Fascism. But, if he does, he will come to see that the Catholic church tolerates 'liberals' within its fold only in so far as they take orders and remain within bounds, for otherwise their 'false front' value does not exceed the 'scandal' they give to the faithful.



Be strong and of good courage; be not afraid; neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.—Joshua 1:9.

## THE PASSING SHOW

P. J. WHIELAN

► **JESUIT** magazine *America* in its issue of November 13 said: "In his current series of articles in *Collier's*, Most Rev. Francis J. Spellman, Archbishop of New York, writes that Italian and German missionaries, interned in Egypt, have been arbitrarily and unfairly treated, sometimes with unnecessary harshness."

► **HITLER'S PLACE** as ruler of Germany will be taken by a Roman Catholic Cardinal, according to a report from Sweden to the N. Y. "Times" of last November 15. The fact that the Catholic population of Germany under Hitler has grown to more than 50% is given as justification of this plan, which would establish Clerical-Fascism in Germany with a vengeance.

► **SEVEN** of the Allied war leaders are listed as Masons by the *Masonic World*: President Roosevelt, Prime Minister Churchill, Admiral King, General Mark Clark, General Marshall, Lieut. General Arnold, Major General Doolittle. All listed above are Americans, except Churchill. It is not implied that all other important war leaders are non-Masons, since this list is not complete. General Clark's extreme courtesy to Roman prelates in Italy, as well as his attendance at mass in Naples, is additional proof, if such were needed, that the ill-will between Masonry and Catholicism is all on the part of Catholicism.

► **AS SOON AS** the Apostolic Delegate in Washington learned of the bombing of Vatican City on November 3, he at once made an official inquiry from the U. S. State Department as to our responsibility. It was a foolish question to ask but is one way the Vatican has of letting us know how little it thinks of us. It later made identical protests to both Hitler and the U. S.

► **CIGARETTE** consumption in the United States is increasing at the rate of 25 per cent a year, according to Howard S. Cullman of Tobacco and Allied Stocks, Inc.

► **THE CONCORDAT** between the pope and Argentina restricts the presidency of that country to Roman Catholics. If a similar discrimination were practised in this Protestant country against Catholics, it would be called bigotry.

► **THE NAZIS** quoted a telegram said to have been sent by Archbishop Spellman to the President protesting against the November 5th bombardment of "the Vatican, center of world religion." When the newspaper "PM" phoned the Archbishop's New York residence for a denial of this report, it received the usual answer that "His Excellency" was not at home and no definitive denial could be given.

► **THE FIRST** Allied soldiers to cross the Volturno River in the Battle of Italy, says Ralph Bates in *The New Republic*, were two Spanish Republican volunteers. He also adds that "two thousand Spaniards, tardily released from concentration camps in North Africa, are serving in the British Pioneer Corps in the Italian campaign against the Nazis."

► **MEMBERSHIPS** in Lutheran churches in the United States have reached a record of 5,116,807 this year, according to an announcement by the Lutheran National Council on November 11.

► **FOR THE FIRST** time since the crushing of the Spanish Republic by Franco, a Loyalist newspaper is now appearing in the United States, under the direction of Julio Alvarez del Vayo, foreign minister of Republican Spain. Its first issue appeared November 7, 1943. It is called *The Spanish Republic* and is published monthly, in English.

► **OPPOSITION** to Count Sforza and his liberal backers, who are working for an Italian democracy, was forcibly expressed recently in a resolution of the Association of Catholic Trade Unionists. This is one more demonstration of how the Catholic hierarchy can regiment Catholic working men into a stand against American ideals. It is done by labeling the enemies of Clerical reaction as Communists.

► **GALLUP POLL** findings of recent months show that 8,500,000 adults in America read their Bibles daily.

► **FATHER LESTER GRAHAM**, speaking recently in St. Patrick's cathedral in New York City, said: "If at the peace table the world conquerors were to invite the King of Kings, if they gave him a place through His vicar on earth, Pope Pius XII, then this King would extend His rule over the 2,000,000,000 people of the earth."

► **FRANCO**, dictator of the illegal government of present-day Spain, sent congratulations to José P. Laurel, Japanese puppet president of the Philippines, in late October, after Japan had declared their 'independence.' According to the N. Y. *Times* of November 11, Franco wrote to the 14,000 members of the Spanish division that has been fighting Russia, asking them to join the German army instead of fighting under the Spanish flag. This jesuitical maneuver aims to appease the United Nations while Spanish nationals continue to fight for Germany.

► **STERLING NORTH**, book critic, in reviewing Lewis Browne's book, *See What I Mean*, said: "I wish he had pointed out the 'respectability' lent to potential Fascism [in America] by the oldest and richest Christian sect . . ."

► **CLERICAL** dictator of Portugal, Antonio de Oliveira Salazar, has been supplying the Nazis with some of their most vital war necessities, especially rare minerals. By 1942 it was exporting to Germany almost twelve times the number of tons shipped in 1940.

► **THEATRICAL** Catholic ceremonies sometimes sound like a fashion show. The New York *Herald Tribune* describing the recent consecration of a bishop in St. Patrick's cathedral said: "Bishop McEntegart wore two different miters at the mass. One, an orphreyed (*sic*) miter, was worn from the introit to the credo, and the other, a precious miter embellished with rare stones, was worn at other parts of the mass."

► **THE FACILITIES** of the Italian Air Research and Development Center just outside of Rome is one of the largest in the world. In 1939 it excelled our gigantic Wright Field. The pope's pleas against the bombing of Rome protected that and countless other war plants from destruction for four years.

► **THE ABRAHAM LINCOLN** Brigade of American veterans of the Spanish Civil War recently wrote to Archbishop Spellman asking him to reconsider his recently published approval of Franco. By this time they should have realized that Spellman has no views to reconsider, that like all members of the hierarchy he is only the mouthpiece of views and policies dictated by Rome. They should also know that he is not a cardinal yet and is not to be addressed as "Your Eminence."

► **REVEREND** Joseph H. Titus of Grace Church, Jamaica, Long Island, in a letter to the editor of *The Churchman*, an Episcopal magazine, said: "Confirmation has come to me from two sources recently, strikingly alike comments by men in the Armed Forces at widely separated points. They both express their astonishment and dismay at certain statements which they have seen in Roman Catholic literature circulated among the soldiers, the burden of which is that Protestantism is the real cause of the war."

► **POLITICS** is a prime consideration of the papacy that claims to be the vicar and spokesman for Jesus Christ, who said, "My kingdom is not of this world." The Vatican has now 45 diplomatic representatives of different countries in attendance at its court. Some have the rank of ambassador, while others are called ministers.

► **JESUIT FATHER HUBBARD**, leading Clerical lecturer and publicity agent, constantly tries to spread ill feelings against Russia by talking about the Japanese-Russian shipping agreement. In reality, it is only a petty matter of fisheries originally granted by the Portsmouth Treaty of 1905 and renewed ever since. In return, Russia is allowed by Japan to send its ships to our Pacific coast and back without molestation.

► **THE BILL** authorizing \$300,000,000 Federal aid for state school systems was recently killed with the aid of Roman Catholics. If the bill had allowed appropriations for parochial schools, for which the Roman Catholic lobby was agitating, Catholic pressure would have forced the bill through.

## THE EDITOR'S MAILBAG

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### IN MEXICO

FROM GUADALAJARA, a missionary writes us, in part:

"The Catholic Church in Mexico is making a great show of patriotism just now, and speaks much about religious freedom. At the same time, however, she is increasing her persecution of other faiths. Recently, a mob, incited by the leader of the local *Catholic Action* group, threatened the life of Pastor Juan T. Orozco and other members of a Baptist mission near Manzanillo, Colima.

—R. W. O.

\* \* \*

### FRANCIS E. McMAHON

"NO DOUBT you are following all the publicity that Francis E. McMahon, 'liberal' Catholic professor at Notre Dame University, has been getting of late. In my still unpublished book *Her Kitchen Fort* there is a section that gives the actual correspondence between him and me. It is interesting to note that the public statements of Catholic liberals are always much more broad than their inner convictions and attitudes. I had asked him in all sincerity what he thought could be done about the very undemocratic boycott

methods used by the Catholic church. He wrote back telling me that there is no such thing as a Catholic boycott. He went on to say that my difficulty was that I had been brought up on Protestant history, as taught here and in England; that all that I needed to do to clear up what appeared to be difficulties was to re-read history as written from the 'right' point of view. The implication was that I should accept the Catholic version of history and become a Catholic convert like Carlton Hayes (present pal of Franco!).

Much more surprising was Professor McMahon's blaming Hitlerism on the Protestant Reformation. All in all, he answered me without ever replying to the actual questions I had asked. He even blamed me for mentioning pro-Axis prelates instead of concentrating on anti-Axis Catholics . . . as if he didn't know that no anti-Axis Catholic occupies a position of authority or power in the Catholic hierarchical system."

—Katharine Hayden Salter

Palo Alto, California

\* \* \*

### THE FIGHTING IRISH

"NOTRE DAME UNIVERSITY is getting a million dollars' worth of publicity this year out of the best football team it ever produced. The New York *Post* of November 15 gave a few interesting statistics about Notre Dame that may have escaped most of your readers. It informs us that of the total student body at Notre Dame this year, the overwhelming majority—2,800 out of 3,200 students—are V-12 Navy trainees.

This is a good example of how Catholic bureaucrats in Washington, D. C., have managed to tide Catholic colleges over the student shortage in war-time by filling them up with government-paid trainees. Incidentally, in the case of Notre Dame, they managed to steer more football 'ringers' to South Bend than the college had ever been able to pay for before. It surely is no accident that the best football players among the Navy trainees were all sent to Notre Dame!"

—D. J. C.—Brooklyn, N. Y.

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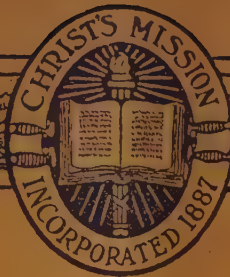
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**February, 1944**

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EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.

REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. V (New Series)

FEBRUARY, 1944

No. 2

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All Communications to: The Editors  
The Converted Catholic Magazine,  
229 West 48th St., New York 19, N. Y.

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. V (*New Series*)

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## THE CHURCH OF CHRIST

**I**T IS RELATED that when Abraham Lincoln was elected President of the United States, all twenty-three clergymen of Springfield, Illinois, called upon him at his home. A spokesman for the group said: "Mr. Lincoln, you must now join some church. All the Springfield pastors are here, and each will tell you what his church requires for membership so that you can choose the one you think best." President Lincoln replied: "Show me one church that requires what Jesus Christ required of his followers *and nothing else*, and I will join that church next Sunday."

None of the ministers present could do so, with the result that Abraham Lincoln, a true Christian if ever there was one, never joined any church. For he saw, what is even more evident today than in his time, that if Christianity is to fulfill its promise of making all things new in Christ, it must return to the plain, undiluted teaching of the New Testament.

Successful church organization helps to increase membership and maintain order, but is not essential to the spirit of Christ's teaching—is often a hindrance to its development. Some Protestant denominations, in imitation of the Roman Catholic church, have almost completely covered over this essential spirit of Christ by useless ritual and organizational law. Reforms attempted by many church organizations to bring about a new world order have failed, chiefly for two reasons: 1) because the regeneration of the individual has not been taken into account as the basic factor in the process of renewal; 2) because their reforms have been directed toward improvement of the old man-made structure, which should have been torn down.

For, the true Church of Christ, which is made up of the priesthood of all believers, was intended to be a completely new creation, not of magnificent cathedrals and a body of intricate metaphysics, theology and man-made rules, but of regenerated, sanctified individuals. Individuals, however, will not become thus newly-born and sanctified merely by joining a church. *They must be joined to Christ.* St. Paul makes this clear when he says (*II Cor. 5:17*):

*"If any man be in Christ, he is a new creature; old things are passed away; behold all things are become new."*

## EDITORIAL NOTES AND COMMENTS

### STORY OF AN EX-BISHOP

**H**IS EXCELLENCY, Most Reverend Bonaventure Broderick, bishop over religious orders in the archdiocese of New York, died last November. Countless leading prelates attended his funeral, at which a eulogy was pronounced. Long obituary notices in the newspapers praised him as an outstanding advocate of religious tolerance.

What the Catholic-controlled daily press of the United States did not mention was that Bishop Broderick, who was consecrated a bishop in 1903, left the Catholic church in disgust some years afterwards. Because of the vicious Catholic campaign against ex-priests and ex-bishops he found it almost impossible to make a living. As he reached old age he was working as an attendant at a gasoline service station in New York City. Archbishop Spellman a few years ago went out to implore Bishop Broderick to return to the Catholic church, promising to restore him to his former episcopal dignity. Broderick, old, impoverished, disheartened, succumbed to this tempting offer.



### CATHOLIC EDUCATION AND CRIME

**C**RIME is so prevalent among Catholics trained in parochial schools that it gives the lie to the claim of Catholic church propaganda that the American public school is the root of crime increase in the United States. Statistics from Roman Catholic sources prove

that the percentage of Catholics in the jails and penitentiaries of this country is twice the percentage of Catholics in the U. S. population.

Wayne Lonergan, self-confessed murderer and sex pervert, recently headlined in the news, attended St. Michael's, a Catholic college in Toronto. The twice-divorced Count de Marigny, defendant in the Oakes murder trial in Nassau who was later ordered expelled from the Bahamas for his unsavory sex-life, is a Roman Catholic. Less spectacular but extremely significant was a case mentioned in the New York City papers of last December 12. It told of two Brooklyn parochial school girls, thirteen years old, who got up early and devoutly attended mass on December 8, a Catholic holyday, feast of the Immaculate Conception. Then right after mass they went to the home of an aunt of one of the girls, Anna Duffy, at 117 Court Street, Brooklyn, stole \$1,300 from a tin box and set off to buy fine clothes for a trip to Hollywood. The police caught them, with tickets already bought, at Grand Central Station. Next day, the newspaper report went on to say, they were back in their parochial school as if nothing had happened.

These are only a sample from current newspaper accounts. Scarcely a day passes without mention of similar cases, to say nothing of the countless delinquents who are never publicized. One cannot help concluding that if the Catholic hierarchy spent half the energy curbing crime among its own communicants that it spends in libeling the

public school system the country would be much better off.



### ANSWERING ARCHBISHOP SPELLMAN

IN A SERMON last December 12 in the Fifth Avenue Presbyterian Church in New York, which is only a stone's throw from Archbishop Spellman's Cathedral of St. Patrick, Dr. John S. Bonnell declared: "*Religious freedom that is not religious freedom for everybody is not religious freedom for anybody.*" He was referring directly to dictator Franco's religious intolerance in Spain, and indirectly to Pope Pius XII's principle of religious freedom only for the Catholic church.

Dr. Bonnell went on to say: "In Spain, under Franco rule, there is less religious freedom than in Soviet Russia. Since the Fascists came into power under Franco, they have imposed successive disabilities upon Spaniards of the Protestant faith in respect to schools, civil service, the right to worship, and in addition large supplies of Bibles have been confiscated."

The above statement is a fitting answer to Archbishop Spellman's insulting praise of Franco which was published in *Collier's* after his return from a Government-paid trip to Madrid, Rome and elsewhere.



### INSTITUTIONS VS. INDIVIDUALS

RECENTLY in her syndicated column, Dorothy Thompson wrote: "The debate about 'good' and 'bad' Germans is a discussion on a level to which I have consistently refused to descend. We face political problems of a decisive nature, and they cannot be

met by psycho-analyzing 70 to 80 million people and passing moral judgments on them."

It is unfortunate that people who will agree with the above statement in reference to the Germans as individuals will very illogically fail to reason along parallel lines in reference to individual Catholics. Whether your next-door Catholic neighbor, or that priest you happen to know, is or is not a good man has nothing whatsoever to do with political Catholicism or Vatican intrigues. It is high time that Protestants put an end to their silly hush-hush policy and face the fact that when the Roman Catholic church enters politics it makes itself a subject of political discussion and criticism.



### WHO BOMBED THE VATICAN?

TWICE in the week after Christmas, Pope Pius XII declared that he knew the identity of the raider that bombed Vatican City on November 5 last year. On the first occasion, December 27, the Vatican radio quoted the Pope as having told the College of Cardinals that the bombing had been "deliberately planned and dishonorably and *unsuccessfully screened* behind the anonymity of the pilot." He repeated this the following Wednesday, according to the N. Y. *Times* of December 30.

Why does Pope Pius XII continue to screen the anonymity of the guilty nation? Whom is he hiding and for what reason? There is no one in the United States or any of the democratic nations who doubts for a moment that Nazi Germany planned and plotted the bombing of the Vatican.

## U. S. FINANCES CATHOLIC PROPAGANDA

**A** MERICAN government money is being spent in Franco Spain to publish a magazine entitled *The Catholic World* ("El Mundo Catolico"). It is devoted to the interests of Catholic propaganda. Recent issues featured photographs of Italian cathedrals, pictures of the Pope calming the crowd of on-lookers after the bombing of Rome, and several articles purporting to prove that the Nazis persecute the Catholic church in Germany.

This magazine is published in Spanish under the imprint of the U. S. Embassy in Madrid, with the full approval of Ambassador Carlton J. Hayes, former professor at Columbia University. In fact, Ambassador Hayes, a Roman Catholic, had the U. S. press attaché at the Madrid embassy removed because he did not agree with a policy that contradicted the American doctrine of the separation of church and state. In his place, Mr. Hayes secured the appointment of Emmet J. Hughes, a Roman Catholic and one of his former students. Soon afterwards he started the above-mentioned magazine on a strictly sectarian basis.

Washington officials are trying to quiet down the whole affair, looking meanwhile for a way to continue Catholic propaganda in Spain with American government money without having our embassy openly connected with it, in case public opinion forces a discontinuance of the present convenient arrangement.



► **IN ADDITION** to getting Federal money to repair and build their hospitals and parochial schools, Roman Catholics are getting a good share of the appropriations for the free training of nurses. St. Vincent's Hospital in Bridgeport, Connecticut, received its first allotment of \$60,246.00 last September 1.

## THE VATICAN UNDERGROUND

**T**HE 'GESTAPO in its super-secret way found out which transport plane the late noted actor, Leslie Howard, who had been on a diplomatic mission, was to board on his return trip to England after completing negotiations in neutral Portugal. No one but the Gestapo could have had advance knowledge of the plan to shoot down this commercial plane carrying civilians.

But the Gestapo also knew that Father Arthur Holmes, an English Roman Catholic priest and vice-president of the English Catholic Seminary in Lisbon, was scheduled to take the same plane as Leslie Howard. Let the Jesuit Magazine *America*, in its edition of last October 30, take up the narrative from here. Speaking of Father Holmes, it said:

"About to take off from Lisbon in the party which included Leslie Howard, noted English actor, a message was given to him to report at either the British Embassy or the Papal Nunciature. Neither office, however, had any knowledge of the call. Father Holmes was still trying to unravel the puzzle when news arrived that the plane on which he was to have been a passenger, had crashed."

A better example of the close cooperation between Nazi officials and the Vatican would be hard to find. Since Lisbon, Portugal, is filled with military and diplomatic officials of the Axis, one wonders what this Catholic priest was doing running back and forth to England. Nor can one help wondering how well he knew the Gestapo agents in Lisbon, who were so anxious to keep him safely in his present position.

## CATHOLIC INTOLERANCE IN LATIN AMERICA

A TYPICAL CASE of religious intolerance, one out of thousands, was published by the Independent Board Bulletin for Presbyterian Foreign Missions. We print below a synopsis of it taken from *The Sunday School Times*:

"A Eucharistic festival was held in Ayacucho, Peru, on October 23-25, 1942. The papal nuncio, the archbishop, six bishops and the wife of the Peruvian president were present.

"Sunday morning a Franciscan friar incited the crowd in the plaza to attack Mr. Emerson of The Independent Board of Presbyterian Foreign Missions. He was rescued by the police. The friar continued, through the loud-speaker, to incite the mob.

"Mr. Hitchcock of the same Mission hurried to Mr. Emerson's aid. He was met by the crowd escorting the bishop back to his palace. The crowd when it sighted him, attacked him with cries of 'Christ the King! Christ the King!' Mr. Hitchcock's shirt was torn and he was roughly treated. . . ."

"On October 30 the two missionaries were cited to appear before the Inspector-General of Detectives at Lima. They sought to be excused from going, but were told that if they did not go voluntarily, they would be taken there. So they went to Lima. There the Inspector-General kept them sitting in his office every day from November 2 to November 7, when they were told that they were prohibited from returning to Ayacucho. They asked permission to return to bring out their families. This request was also refused, but, finally, through the intervention of a Peruvian friend in a high position, they were allowed to return."



► IT IS NOT widely realized that China did not declare war on Japan until immediately after Pearl Harbor. It is even less known that China simultaneously declared war on the European Axis.

## NOT THE AMERICAN WAY



A Marymount College student, on bended knees, accepts award from Bishop Stephen Donohue of New York. Kneeling before men and kissing their hands and rings of office is a relic of medieval serfdom, and not in keeping with the American democratic principle of individual human equality.



## CATHOLICISM AND BUDDHISM

ROMAN Catholicism comprises many rites and practices remarkably similar to those of Buddhism. The cult of the Virgin Mary as the Mother of Mercy who liberates from Purgatory each Saturday those who die wearing a 'scapular' is similar to that of the Buddhist "Goddess of Mercy" who delivers souls from purgatorial torment. The saints of Catholic worship have their counterpart in the patron gods of Buddhism who "preside over the different pursuits and callings of men." Each of these religions has its orders of monks, its priesthood that professes celibacy, its penances, self-punishments, fastings, convents, protective amulets, holy water, ritual candles, pilgrimages and rosaries for the counting of prayers.

# VATICAN-JAPANESE ENTENTE

By J. J. MURPHY



WORLD-WIDE supremacy by the Roman Catholic church was the dream and goal of Pope Pius XI. Counter-revolution through Catholic church alliance with Fascist powers was the means to this end. Intimate partnership and co-operation between the Vatican and European Fascism was brought about by concordats with Mussolini and Hitler. Few, however, realize that Pius XI was as determined to join forces with Tokyo as Germany and Italy were.

Pius XI agreed with Mussolini that the United States of America, the bulwark of democracy, was in "grave peril of collapse," as William Teeling, Catholic author, has pointed out.<sup>1</sup> In accordance with this belief, Pius XI held that Japan would dominate the Orient and was determined to ally himself with the Emperor of Japan. Teeling (p. 5) speaking of the world plans of Pope Pius XI confesses in this connection:

"The Vatican is also intensely interested in developing her relations with Japan in order to get control of the eventual development of Christianity in those parts of China which she believes will one day come under Japanese influence."

Soon after Mussolini had securely established his dictatorship, Pope Pius XI decided to hold a World Missionary Exhibition at Rome. This was timed not only as a publicity campaign to advertise Mussolini's 'New Italy' to international tourists and draw money into the country, but also as a demonstration to planners of World Fascism of the world-wide political power and 'intelli-

gence service' that Catholicism could contribute to such a movement.

In an encyclical on Missions, written on the occasion of the World Missionary Exhibit at Rome, Pius XI made meaningful references that flattered Japanese ambitions. Among other things mentioned was his confidence that "the peoples who inhabit the remote regions of the East and South can hold their own easily with the European races." In addition, the Pope broke the Vatican tradition of centuries by ordaining Oriental bishops. His partner and successor, Pius XII, carried this policy a step farther by appointing two Japanese bishops over the subjugated Koreans and later breaking inviolable traditions of the Vatican by establishing relations with a pagan nation—Japan.

Close cooperation between the Roman Catholic church and Japanese imperialists is not difficult to understand for those who realize the close similarity between Roman Catholicism and Oriental paganism, especially Buddhism. Since Imperial Japan in its expansionist policy had found the religious orders of Buddhism its most efficient propagandists and political agents in Burma and elsewhere, it was only natural that it should place even greater hopes in a successful Western religion with similar popular appeal, coupled with a far superior political organization.

Teeling (p. 245) mentions that powerful elements behind the Japanese government were willing to work with the Vatican. Even apart from the reasons given above this is natural enough, for a feudal country like Japan, dominated

<sup>1</sup> *The Pope in Politics* by William Teeling, page 235. All later page references to this author are found in this book, unless otherwise noted.

by a few wealthy families, has affinity for a highly centralized, totalitarian religion like Catholicism. But a further reason, little suspected, was the admiration of Japanese imperialists for a religion that could divinize its leader, even make its adherents believe him to be endowed from Heaven with infallibility. Catholic William Teeling in his book *Gods of To-Morrow* (p. 300) speaking of the infallibility of the Pope says:

"In 1870 there were many Catholics who disagreed and disapproved, but today, not seventy years later, in the Catholic Church no one questions this doctrine. The Japanese are exceedingly interested in this, as their whole tendency today seems to be to turn their Emperor into a sort of Pope or god who should live in retirement; and they wish to find out how the Catholics were able to get their doctrine across in such a short time to the public."

H. G. Wells is not far from the mark when he calls the head of the Roman Catholic church a "Shinto Pope."

#### FRANCO LINKS EAST AND WEST

Long before the Rome-Tokyo-Berlin Axis became publicly known, plans for its three-pronged counter-Revolution were agreed upon. This 'New Order,' hailed by Pius XII in his Christmas message of 1940, aimed at the overthrow of democracy and the restoration of religious monopoly into the hands of Roman Catholicism. Strange as it may seem, Japan agreed to back the establishment of Catholicism in the Orient.

Von Papen, papal chamberlain who put Hitler into power, agreed with the Vatican that a 'neutral' Fascist Spain would be the best possible instrument for conducting the world-wide espionage of the Axis, especially in Latin America and the Philippines. Allan Chase in his recent book *Falange, The Axis Secret Army in the Americas*, shows at length this strategic value of a 'neutral' Fascist Spain. An example

of how well this plan worked out in practice is found in José del Castano, Spanish Consul General at Manila who before Pearl Harbor was made head of the entire Axis spy system in the Philippines. He is still Consul General there today. Part of one of his speeches before Japan declared war is quoted by Chase (p. 14) as follows:

"Our Fascist brothers in Japan are united with us in the common struggle. When they strike, we must help them. When we strike, they will help us.' Del Castano must have repeated this a hundred times during his first week in Manila, each time using the exact words he used when he had rehearsed the few sentences for General von Faupel and those strange Nazi luminaries back in Madrid."

Those who realize the far-reaching international plotting behind the Spanish rebellion and the Franco regime will not wonder that, when the infamous news of Pearl Harbor reached the Jesuit-inspired Franco, one of his controlled newspapers, the Madrid *Informaciones*, enthusiastically stated in an editorial: "Japan has reached the limit of her patience. She could no longer tolerate the interference and the opposition of the United States . . . We hope Manila will be saved for Christianity."

Knowing all this and much more behind the scenes, it is not surprising that H. G. Wells in an article in the London *Sunday Dispatch* of August 30, 1942, tersely declared: "*The present Pope is in open alliance with the Japanese.*"

#### JAP-VATICAN TEAMWORK

The secret alliance between the pope and the Japanese war lords was reflected in public by the growing cooperation and cordiality between them. In Japan's unjust war of aggression against China, the Vatican sent directions to its missionaries in China to

cooperate with the Japanese. After the rape of Manchuria was completed, the Vatican at once gave *de facto* recognition to its Japanese puppet government, after other countries refused to do so. In 1934 the Catholic *Revue des Deux Mondes* boasted, at a time when Japan's inhumanity was shocking the world, that "no Japanese prince or mission now passes through Rome without paying its homage to the Sovereign Pontiff." In March 1934 the hypocritical Foreign Minister of Japan, Baron Mat-suoka, after visiting Hitler and Mussolini, had a strictly confidential conference with Pius XI. The Pope gave him a gold medal and publicly referred to the cordiality of their relationship. Herbert Matthews knowingly reported in the *N. Y. Times* that this private audience "had little to do with religious affairs."

One of the concessions of doctrine that the Vatican made to adapt Catholicism to the demands of the Japanese was to declare, contrary to the well-known truth, that Shintoism is not a religion. By 1938 the Pope gave permission to Japanese Catholics to bow in worship before the Emperor, who claims to be of divine origin. *This was done in spite of the fact that this act of homage had been forbidden for centuries by Roman Catholic doctrine.*

Following the alliance with Pope Pius XI, Japan made no secret of its 'preferred treatment' of Roman Catholicism. Neither did the Catholic press hesitate to return the favor. The Catholic *Times* of England as early as November 3, 1934, urged its readers to think kindly of Japan because the Japanese invaders "have brought freedom from persecution to our missionaries in Manchuria and adjacent parts of China . . . and consented to their settlers in Brazil being instructed in the Catholic faith."

While Japanese preparations for an attack on the United States were being completed, relations between Japan and the Catholic church grew closer than ever. The *N. Y. Herald Tribune* of October 8, 1941, said:

**"The Japanese government has become more cordial to the Catholic Church in the last six months than at any time in recent years . . ."**

The same newspaper went on to quote Rt. Rev. T. J. McDonnell, national director of the Society of the Propagation of the Faith: "The Japanese have not actually granted recognition yet to any Christian sect *except* to that Christian Church which is known as Roman Catholic."

It should be noted that Japanese recognition of Roman Catholicism was granted in spite of the fact that its clergy in Japan is overwhelmingly non-Japanese. Further evidence of the 'closed deal' between the Vatican and Japanese Fascists is seen in the persecution of Protestant missionaries in Japan and Japanese-held territory. They were expelled, some after having been held incommunicado in prison for many months.

All Catholic missionaries had been assured by the Vatican that there was an understanding with Japan that they would be well treated after the Japanese invaded and took over the Oriental countries where they were working. Catholic William Teeling (p. 245), who traveled throughout the Orient at that time, admits this:

**"The feeling in China and in the Philippines amongst Catholic missionaries has been that they will get a fair deal and freedom to push their religion, should the Japanese get control of their respective mission fields."**

The *N. Y. Times* of February 20, 1941, told how Catholic Bishop Wade refused to take refuge in British terri-



### THIS LITTLE MAN IS WORTH FIGHTING FOR

ABOVE picture of a little Filipino boy in an American public school in the Philippines is from the "Philippine Magazine" for July, 1941, and accompanies a plea to save his public school system from what the editor calls "the Jesuit blitzkrieg of the Catholic Educational Association." It appears that the Jesuit attack on the public schools in the Philippines was already half won before Manila was taken by the Japanese invaders.

President Quezon, who some time ago braved Catholic opposition by vetoing a bill that would have introduced the teaching of the Catholic religion in the public schools, also fought against this attack and protested against "lowering the educational standards of the country." The aim of the Jesuits was to cut down the compulsory school age of public school children from 16 to 12 years, and to introduce three units of religion into the curriculum. The Jesuits, with their "Commonweal" magazine and "Ateneo" radio-hour, openly opposed the American way of life and advocated the setting up of a corporative state for the Philippines patterned after Portugal under dictator Salazar.

tory when the Japanese were about to take possession of the Solomon Islands. He was so sure that the Japanese would cooperate with him that he obliged all the priests and nuns to remain there, while the rest of the whites fled before the invasion.

In 1936, a few years before World War II became an actuality, the Vatican withdrew from Japan Archbishop Mooney, its Apostolic Delegate, because he was an American. In his place, in accordance with the new understanding, an Axis co-national, Monsignor Paul Morella, was appointed. Morella was taken directly from the Apostolic Delegation in Washington, D. C., made an archbishop and sent to Japan. In Washington he had been 'official observer' independent of the Apostolic Delegate. It is unnecessary to stress the strategic value to Japan of having at hand during a war with the United States a 'friendly neutral' who had gathered invaluable information during his many years of travel in this country and is still able to keep in touch with American Fascist-minded politicians by means of uncensored diplomatic mail.

#### CLERICAL TREASON IN THE PHILIPPINES

Jesuit missionaries make a point of setting up their propaganda mills in strategic foreign localities. The Philippines were such a place. Though they are 70 per cent Roman Catholic and in no need of foreign clergy, 250 American Jesuits took up residence there for political reasons. There they took exclusive charge of the Government Observatory and Weather Bureau, a post of the greatest military importance both for us and the Japanese. Several assumed chaplaincies in the U. S. Philippine army. Others took up residence at Naga, Camarines Sur, where the Japanese made one of their first landings. In Manila they conducted a university

known as *The Ateneo*. Through its radio program and their magazine *Commonweal* they continuously giped at American democracy in general and our Government public schools in particular. In their usual reactionary way, they agitated to reduce the compulsory school age of children from 16 to 12 years. They openly advocated Fascism, holding up Salazar's government in Portugal as a model.<sup>2</sup>

in attacked German ~~ships~~  
 = "Thus. American destroyers, as

## Manila Reports Fifth Columnists

By United Press

MANILA, Dec. 11.—The Bulletin reported today that two Catholic priests had been arrested at San Fernando, in Pampanga province, for asserted fifth column activities in the zone of Japanese invasion attempts.

The Bulletin asserted that in Manila a signal line between Nichols Flying Field and an air raid tower was cut, supposedly by fifth columnists, and delayed the alarm when the Japs raided the Manila Bay area yesterday.

Air Raid Chief Warden Alfredo G. Eugenio issued detailed instructions to the public for procedure in event of gas attacks.

Above facsimile of a United Press dispatch from Manila on December 11, 1941, is proof that two Catholic priests were actually apprehended as spies helping the invading forces of the treacherous Japanese. The full extent of the assistance rendered to the attacking Japanese by this fifth column will seep out only after the war is over.

<sup>2</sup> *Philippine Magazine*, issues of 1941. Also see Allan Chase's *Falange*, p. 42. All further page references to this author are to be found in this book.

In spite of the open pro-Fascist attitude of Catholic priests in the Philippines, the Government seldom took action against them. But occasionally one was arrested. Such was the case of Father Louis Bogel, located at Subic, site of a United States' naval base. He was seized for "spreading Nazi propaganda under the guise of religion," according to an *Associated Press* dispatch of January 13, 1941.

The most daring foe of democracy in the Philippines was Father Silvester Sancho, a Spanish Fascist, head of the Catholic University of Santo Tomás in Manila. Allan Chase (pp. 34, 40) tells how Sancho was the darling of the Nazi-controlled Spanish Fascist organization, called the *Falange*. He relates how Sancho visited Franco, made him honorary president of his university, and brought back to Manila a Fascist propaganda expert (to teach the doctrine of *Hispanidad*) as well as several military espionage officers under the guise of 'exchange students.' The effects of such fifth-column activity is seen in the observation of Catholic William Teeling in his book *Gods of To-Morrow* (p. 235). Of his experiences among Catholics in the Philippines he admits:

*"I visited schools and the Catholic University and found to my amazement that in all these places the Catholics seemed convinced that should the Japanese ever come to the Philippines their position as a Catholic Church will be untouched."*

Johannes Steel, newspaper columnist, said:

*"The role played by Fascist Spain and the 'Falange' in helping Japan realize her ambitions of conquest remains one of the most sinister features in the plot against American security in the Pacific. It is a story which no one has as yet dared to tell in full, although the facts are readily available."* (N. Y. *Post*, Nov. 2, 1943.)

Allan Chase devotes the entire second chapter of his book *Falange* to showing how Franco's clerical Fascists in the Philippines enlisted to a man in the Civilian Emergency Administration as air-raid wardens and succeeded in completely upsetting it at the time of the first Japanese air raid. The U. S. Army was forced to disband the entire civilian anti-air-raid organization within 36 hours after the war began. Unfortunately this betrayal by the Clerical fifth-column was only part of its aid to the Japanese invaders. Demoralizing rumors of American cowardice and treachery, pro-Japanese propaganda, spying, signals to invading Japanese troop ships were other means used to help the Japanese destroy Philippine democracy.

Soon after the Japanese invasion, *"the Archbishop of Manila [Michael J. Doherty] issued a Pastoral letter calling upon all Catholics in the Philippines to stop their anti-Japanese activities and to cooperate with the Japanese in their noble efforts to pacify the Archipelago."*<sup>3</sup>

Pearl Harbor and the other Japanese victories that followed it were enthusiastically celebrated in Franco's controlled press. A *Falange* celebration a few weeks after Pearl Harbor was held at Granada, Spain. Part of it was described as follows:

*"In the name of the Philippine Section of the Falange, Pilar Primo de Rivera accepted a formal decoration from the Japanese Government—a decoration awarded to the Philippine Falange for its priceless undercover aid to the Imperial Japanese Government in the capture of Manila and for a host of other services. Among the latter were fleets of trucks and busses the Falange had ready and*

<sup>3</sup> Allan Chase, *op. cit.*, p. 49.

waiting for the Japanese invasion troops at Lingayen, Lamon, and other points."<sup>4</sup>

Japanese gratitude to the Catholic church and its Clerical Fascists was not confined to Spain. They made public acknowledgment of it even in Manila. *The Reader's Digest* of September 1943 said of the Japanese invaders of the Philippines:

"They were very solicitous about the Roman Catholic Church. On the first Sunday after landing in Manila, Japanese soldiers marched to Mass, filling all the churches and chapels. Armed guards of honor were placed outside each door."

The same article in *The Reader's Digest* also told how Catholic priests and nuns from Japan cooperated in winning good-will for the invading troops. The Japanese Government arranged to have them brought from Japan to the Philippines on a pilgrimage. The magazine commented: "*The nuns received as much publicity as a group of traveling show girls and were seen everywhere.*"

After outraging the conscience of the world by its vile deceit at Pearl Harbor, Japan badly needed some declaration of international approval to restore its moral prestige. Soon after Pearl Harbor the Vatican came to its rescue and gave it its blessing in the form of diplomatic recognition. This formal establishment of diplomatic relations with Japan was an open insult to the United States, not only because it was done following Pearl Harbor, but even more because it was in defiance of American and British protests. This welcoming of the bandit nation of Japan as an equal among Christian nations was termed a "benevolent gesture toward the Axis" by Paul Ghali in the *New*



GENERAL KEN HARADA  
JAPANESE ENVOY TO THE  
VATICAN

" . . . the most appreciated personal qualities"

The Rome radio on March 30, 1942, quoted "*Osservatore Romano*," Vatican newspaper, confirming reports that the Holy See had established diplomatic relations with Japan. General Harada, former Japanese Chargé d'Affaires at Vichy, was accepted as Tokyo's envoy to the Vatican.

Previously the State Department in Washington warned the Vatican against the move. It stressed that such collaboration would convince the Catholic world that the pope sanctioned Japan's vast conquests in the Pacific area.

"*Osservatore Romano*" declared that General Harada possesses "the most appreciated personal qualities."

*York Post* of March 27, 1942. He added that "the Nazis will attain new support by this new and relatively easy diplomatic victory of their Oriental ally."

<sup>4</sup> Allan Chase, *op. cit.*, p. 48. Cf. *N. Y. Times*, January 11, 1942.

When Mussolini fell, the Vatican substituted for him at once by establishing direct radio communications with Tokyo. (N. Y. Times, August 8, 1943.) Still further support of Japan was shown in Franco's recent sending of congratulations to the new puppet ruler of the Philippines.

#### CLERICAL ESPIONAGE AND ITS REWARD

Roman Catholics in high ecclesiastical repute took part in Japanese undercover work in the United States. In spite of Catholic censorship of the American press, a few enlightening facts have leaked out. According to the *Los Angeles Times* of January 29, 1942, Frederick Williams was indicted as a Japanese agent. This man is a prominent Roman Catholic and intimate friend of the hierarchy. He served as publicity director of the Dominican Fathers in this country. As this newspaper also noted, he figured prominently in the staging of the International Eucharistic Congress in the Philippines in 1937.

Another secret propaganda agent of Japan in this country was John C. LeClair who pleaded guilty in New York Federal Court last September 8. A devout Roman Catholic, LeClair studied for his doctorate under the Jesuits at Fordham University from 1931 to 1941. Meanwhile he taught at Catholic Seton Hall College in New Jersey and later was dean of the history department at St. Francis College in Brooklyn. As a Japanese agent during the three years preceding Pearl Harbor he sent much information to Japan and wrote numerous pro-Japanese articles for publication in this country. Such an article, paid for by Japan, was published in the Jesuit magazine *America* in September 1940. It was entitled "No Friendship Wanted between the United States and Russia."

Catholics reaped a rich reward for their aid to Fascist Japan. While Protestant missionary activity has been abolished in Japan as well as in Japanese-occupied countries, Catholic propaganda is making rapid progress thanks to the backing of the Japanese Government. No Catholic missionary has been interfered with, except a few Americans who were removed from strategic localities or a few others who were temporarily arrested through the mistake of some local officer. Some of these Americans have been sent back to this country, perhaps at their own request. All other Catholic missionaries, including many Americans, continue their work as usual.

*The Catholic Mind*, a Jesuit magazine, in its July 1943 issue, stated that out of 2,700 missionaries in the Japanese Empire "2,200 remain at their tasks." In China, which is largely occupied by Japan, 10,000 out of 13,000 missionaries continue to function as usual. The article went on to say that "in Southeastern Asia [now ruled by Japan] it is believed that hardly more than 5 per cent of 7,500 priests and Religious have been halted in their labors."

Examples of the rapid progress being made by the Catholic church under Japanese rule are found in the N. Y. *Herald Tribune* of August 8, 1943. It tells of a new "*Japan Catholic Society*" organized in Tokyo on last July 27, in which wealthy Nitsuo Mizata of the Japanese House of Peers and other prominent people took part. Another pan-Asiatic society called "*International Friendship Society*" was also recently established in Tokyo. In Japanese-controlled Inner Mongolia, a "*Roman Catholic Association of Manchiang*" was formed on last July 9. The paper

quoted it as saying that it is "*willing to cooperate most closely with the authorities and with Japan in the removal of Anglo-American influences . . .*" It added that at the opening meeting of this society prayers were offered for a Japanese victory and a collection was taken up to buy a Japanese war-ship.

Appropriate thoughts to conclude this outline of Roman Catholic cooperation in the Japanese attack on Christian civilization are not hard to find. But the words of *The Chronicle*, an Episcopal magazine, in an editorial of

June 1943 seem to stress a particularly urgent point:

"We remember that the Pope gave his approval to Mussolini's invasion of Ethiopia, never protested against the invasion of Albania on Good Friday and showed distinct approval of General Franco who destroyed the liberal government of Spain, and has maintained diplomatic relations with all the Axis powers during this war. *Those who are not for us are against us.* To crown it all the Pope established diplomatic relations with the Japanese shortly after the dastardly attack on Pearl Harbor."

## KNIGHTS OF COLUMBUS VS. ITALIAN PROTESTANT MINISTERS

By REV. A. CALIANDRO

SOON AFTER the invasion of Sicily, the *Tablet*, official weekly of the Catholic diocese of Brooklyn, declared: "In looking over the list of officials being sent to guide, if not to rule, an overwhelming Catholic country like Italy, we note the absence of practicing Catholics . . . It would seem not only practical and fair, but intelligent and profitable, for the United States to send some representatives who understand the religion . . . of those whom they are to direct."

Catholics clamor for the principle just mentioned, when it suits their political purpose. But they are equally willing to ignore it, when they find it inconvenient. The conquest of Ethiopia in 1936 by the Clerico-Fascist troops of Mussolini was just such a case. Roman Catholics took over every office in the land. Protestant missions, churches, hospitals and schools were closed down at once. Coptic Catholics,

whose ritual and traditions are older than those of the Church of Rome, were forcefully indoctrinated with Roman Catholicism by squads of Italian-Catholic missionaries who followed in the wake of Il Duce's army. It was during those days, October 28, 1935, that Cardinal Schuster of Milan jubilantly declared, "*The Italian flag is at this moment bringing in triumph the Cross of Christ to Ethiopia . . .*" There was no cry from the *Tablet* at that time asking for "representatives who understand the religion" of the Ethiopians being sent to guide the new regime.

The *Tablet's* protest against AMG appointments in Occupied Italy was aimed at former Lt. Governor of New York, Charles Poletti, a prominent Baptist, and other reputable politicians of his class. The annual convention of the Knights of Columbus also declared shortly after, that only Roman Catholics should be put in charge of occupied

Italian territory. Just what Catholic politicians the Knights of Columbus had in mind for these jobs was not disclosed. Quite likely they were men like Thomas A. Aurelio, Tammany politician and Knight of Columbus, who was recently involved in a political scandal with Frank Costello, a well-known racketeer.

The Knights of Columbus prescribed that "care should be taken to avoid entrusting administrative functions to anyone who is professedly or generally known to be opposed to the general views of the Italian people on religion . . ."

Protestants promptly raised their voice against this affront in order to champion the basic democratic principle of separation of Church and State. A Presbyterian assembly in North Carolina sensibly suggested that "the government appoint in all conquered countries to positions of trust those who are in full sympathy with the Four Freedoms for which we contend and which delivered peoples are confidently expecting us to establish."

The most forthright answer to this challenge of political Catholicism came from the Italian Ministerial Association of Greater New York. This group, comprising members of many denominations including the ancient and glorious Waldensian church of Italy, roundly denounced the Knights of Columbus resolution. They declared it "one which all fair-minded men, who cherish a permanent world peace with equal rights for all, consider un-American and non-Christian."

These ministers of the Gospel, many of whom have suffered in Italy from the persecution of the Catholic church and have had close relatives living there during the Clerico-Fascist regime, went on to say:

"Here in America, Church and State have complete separation. Candidates to public office are elected not on the basis of their religion but on their ability to serve in that office.

"It is in this spirit that the American government is sending to Italy men who are capable of handling its affairs regardless of their religious affiliations.

"In these trying days when so much blood—three-fourths of which is non-Catholic—is being shed in defense of the principle of democracy and the liberation of invaded lands from the Fascist scourge, we declare such a resolution to be most inopportune and brimful of that intolerance so often demonstrated by various agencies acting under the name of the Catholic Church."



## WHAT PETAIN REALLY HOPED FOR

EDGAR MOWRER, former deputy director of U. S. Office of War Information in Washington, D. C., in his column in the New York *Post* of last December 2, had the following to say about Marshal Pétain's outlook and purpose in 1940, when democracy appeared doomed:

"With democracy doomed, it remained only to restore religious unity. To a bigot like Pétain, this must entail undoing the Protestant Reformation and restoring the unity of the One, True, Catholic Church. Things must be put back to the sixteenth century when the rot set in with Martin Luther.

"For Protestantism, Pétain felt, was the root of all the evil—at the root of democracy with its misshapen offspring, bolshevism, at the root of rationalism and atheism and birth control: at the root of mechanistic materialism and the predominance of the hated machines that dragged workers from the land and fed them to factories.

"Religious unity could be restored—Pétain and his confederates were sure. With Britain destroyed, the Catholic element in Germany would take the ascendancy. Meanwhile European Catholics, by working together, could dominate the picture. Portugal, Spain, Italy, France, Belgium, Hungary, Poland, parts of Yugoslavia, Switzerland, Czechoslovakia, Germany, Holland, all of Latin America—what a bloc!"

## CATHOLICS AND THE FOUR FREEDOMS

INTERFAITH conferences have become in recent years the keynote of Catholic infiltration. The Jesuit policy-makers of the church have felt in recent years that here and now they have more to gain than to lose by such interdenominational meetings. As always, opportunism is their guiding rule.

It is not generally known that participation in interfaith gatherings is forbidden to Catholics. After Cardinal Gibbons had taken part in an international religious congress held in Chicago near the end of the last century, he was gently but effectively rebuked by the Pope. At that time there was danger that the American Catholic church might split off from Rome, so the very diplomatic Pope Leo XIII carefully measured his words in censoring Cardinal Gibbons' conduct. None the less, he made it very clear that further participation in interfaith meetings is not to be tolerated. This letter of Leo XIII, part of which follows, was addressed on September 18, 1895, to the Apostolic Delegate to the United States, Archbishop Satolli:

*"Venerable Brother, Health and Apostolic Blessing:*

*"We know that from time to time there are held in the United States of America assemblies to which both Catholics and those who dissent from the Catholic Church come promiscuously to discuss together religion and morals . . . But although these common gatherings have been tolerated hitherto in prudent silence, it would seem more advisable for Catholics to have meetings by themselves."*

Commenting on this letter of Pope Leo XIII, of which we have just quoted the introduction, Father Francis J.

Connell of Catholic University in Washington, D.C., wrote in the October, 1943, issue of *The Ecclesiastical Review*, official magazine of the Roman Catholic clergy, as follows:

*"Though couched in the form of a suggestion and pervaded with benignity and kindness, the message of Leo XIII unquestionably manifested disapproval of the part which Catholics had taken in the recent Chicago Parliament of Religions and forbade future activities of a similar nature."*

*"Of course, the theme underlying this Papal warning is the basic Catholic truth that Catholicism is the only true religion, intended by God for all mankind. Catholics may not regard the existence or the propagation of any non-Catholic religion as something which in itself is good and praiseworthy; they may not directly encourage or promote the religious activities of any non-Catholic group."* (Cf. Code of Canon Law, Canon 1325, sec. 3.)

Just as the Catholic church in America takes part in interfaith conferences, contrary to the command of Pope Leo XIII, for reasons of opportunism, so too does it leave American Catholics under the false impression that they can accept the democratic Four Freedoms without qualification. But the fact is that *Roman Catholic doctrine forbids belief in religious freedom*. Father Connell, who is more sincere and less opportunistic than the Jesuits, made this clear in the recent article referred to above. Speaking of dangers to Catholics in present-day America, he said:

*"The first danger is the attitude toward diversity of religious beliefs engendered by conditions existing in our Armed Forces . . ."*

"The second source of danger is the emphasis that is nowadays laid on one of the 'four freedoms'—freedom of religious worship. Indeed, this is commonly proposed as one of the objectives for which America is fighting. Beyond doubt, the expression 'freedom of religious worship' is ordinarily understood by our non-Catholic citizens, when they advocate the 'four freedoms,' in the sense that every one has a natural God-given right to accept and to practice whatever form of religion appeals to him individually. *No Catholic can in conscience defend such an idea of freedom of religious worship.* For according to Catholic principles, the only religion that has a genuine right to exist is the [Catholic] religion that God revealed and made obligatory on all men."

How true to 'infallible' Catholic doctrine is this teaching emphasized by Father Connell can be seen by consulting the doctrines of the Popes who have condemned by name our basic American liberties. Pope Gregory XVI in his encyclical *Mirari Vos*, issued in the last century, said:

"From this polluted fountain of Indifferentism flows that absurd and erroneous doctrine or rather having (*deliramentum*) which claims and defends LIBERTY OF CONSCIENCE for everyone."

"From this comes, in a word, the worst plague of all, the one most to be feared by the State, namely, unrestrained LIBERTY OF OPINION and FREEDOM OF SPEECH."

In a similar vein Pope Leo XIII, the most moderate and restrained of nineteenth century popes, said in his encyclical *Libertas Praestantissimum*:

"From what has been said it follows that it is in no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many *rights* that nature has given to man."

From the doctrine of the Roman Catholic church, as just quoted from its most authoritative sources, it is easy

to see that here in America its church leaders have cloaked its true doctrine, for the time being, in order to mislead credulous Protestants. It is equally easy to see how the evil and unethical doctrine of opportunism is the sole guide of the Jesuit policy-makers of the church whose first and last aim is political success. To this end they are willing to make a temporary sacrifice of their 'infallible' religious doctrine, applying in practice the well-known principle that "the end justifies the means."

An outstanding instance of this sacrifice of principle for the sake of political gain took place in 1927 when Al Smith was making a desperate campaign for the presidency of the United States. In order to allay religious misgivings of Catholic doctrine, his church authorities allowed him to publish as his religious belief this perversion and denial of Catholic doctrine:

"I believe in absolute freedom of conscience for all and in an equality of all churches, all beliefs before the law as a matter of right and not as a matter of favor." (*Atlantic Monthly*, May, 1927.)

Even more astounding than these undemocratic doctrines and this unprincipled policy of the Roman Catholic hierarchy is the fact that, in the face of them, it proclaims that the Roman Catholic church everywhere and always teaches the same doctrine and never changes its principles.



JESUIT Father Lord, in his syndicated column of June 12, tells the following story: "The embarrassing adventures of nuns [begging in saloons] upon whom drunks force their unwelcome and maudlin, if always respectful attention, is proverbial. But what do you think of our nun friend's recent experience? A very drunk well-dressed man weaved across to her and pressed a bill into her reluctant hand. 'Take it, Shister, you take this bill. I got plenty. But, Shister, please shay a Mass for my intention.'"

# On the Lookout

BY J. J. MURPHY

## DEFAMING THE PROTESTANTS

DISTORTION of facts and ridicule of opponents is stock-in-trade of Roman Catholic propagandists. What Catholic 'false fronters' like Dr. George Shuster, Francis McMahon, Michael Williams *et al.*, have to say for the delectation of non-Catholics is one thing. What is said to indoctrinate rank-and-file members within the pale of the Catholic church is just the opposite. As meditation matter for the National Conference of Christians and Jews, so interested in picturing Catholicism as 'sweetness and light,' we recommend the following quotation from *The Irish Monthly* of October 1943. It is from the pen of the *America's* leading Jesuit pamphleteer, Rev. Daniel A. Lord. In an article ironically entitled "*This Virtue Called Tolerance*" he said on page 406 of the above-mentioned magazine:

"So tolerance may simply be a sign of mental weakness and uncertainty. Protestantism has been most intolerant toward the Catholic Church, simply because for generations the leaders of Protestantism have taught their followers a mass of scandalous lies about the teaching of the Catholic Church. And all the time these Protestants have not even been permitted to know what the Catholic Church really does teach.

"Toward the various sects within the vast hodgepodge that is Protestantism, however, Protestants have come to be ridiculously tolerant. They are not sure of their own religion. They have seen so many explanations of even simple texts that no one of these explanations seems important . . . It doesn't much matter which of Christ's teachings you accept or deny. One, two, three, five, seven sacraments? What difference does it make? Methodist, Baptist, Lutheran, Presbyterian, Congregationalist? After all, one can pass from one group to the other with scarcely the ruffling of the part in one's hair."

## A 'POLITICO-RELIGIOUS STUNT'

STERLING NORTH, well-known book reviewer, in the N. Y. *Post* of last December 12, speaking of Archbishop Spellman's recent book, *Action This Day*, said: "Frankly we do not like any alliance, holy or unholy, between the church and state, and like several tens of millions of other like-minded Americans, who dare not open their mouths publicly on such a delicate matter, we have hesitated to call the Spellman tour what it obviously was—a politico-religious stunt, if nothing more sinister."

\* \* \*

## THE POLITICAL VALUE OF A SAINT

OVER a year ago it was predicted in this column that, as the certainty of Allied victory loomed, the Vatican would most likely canonize an American citizen as a propaganda move to win the good-will of this country at the United Nations' Peace Conference. The N. Y. *Times* of last December 17 announced that the Pope had just decided to canonize a naturalized Italian immigrant who had lived in this country for many years.

Italian Catholicism, which dominates the papacy, considers all Americans too materialistic for sainthood. It would not consider canonizing an honest-to-goodness American, no matter how spiritual he might be. No native-born American has ever been canonized. Practically all modern saints canonized in the last century have been Latins, with a special preference for Italians. Since Vatican diplomacy has made the canonization of an 'American' saint imperative, the Pope compromised by deciding to canonize an Italian who happened to live in the United States. An immigrant Italian nun who died in New York, Mother Cabrini, was the logical candidate, for during recent years a cult had been built up around her among the more superstitious Italian immigrants in this country. In origin, outlook and belief Mother Cabrini was 100 per cent Italian. She lived and worked exclusively in New York's 'Little Italy.' Her mummified body has been on exhibit for many years in an Italian church in New York City for all who have the price of admission.

*Time* magazine of May 13, 1940, rightly said: "How many saints the Roman Catholic Church has recognized not even the wisest hagiologist knows. There are at least 3,000, not counting a host of semi-legendary saints, such as St. Ursula and the Eleven Thousand Virgins who were martyred most balefully by the Huns at Cologne."

\* \* \*

## OBJECTIONS TO 'RELEASED TIME'

BIBLE READING in many public schools had to be discontinued because of opposition to it on the part of the Roman Catholic hierarchy. After it was discontinued the hierarchy made use of the absence of Bible-reading to attack the public-school system as Godless. Of late, in an effort to bridge the gap separating church and state in this country, the Catholic church, with the aid of unsuspecting Protestant ministers, has been able to force the schools in many cities to release the children during regular school hours to attend their respective churches for instruction. This innocent-looking maneuver is a means of stirring up sectarian differences and making dividing-lines among children contrary to the very purpose of free public schools. It also gives the Catholic clergy a say in public school affairs, and a good precedent later on for exerting their new-found power to grab other privileges for their church, such as free transportation and school books for parochial school pupils, and work toward state support of parochial schools.

In New York City the Public Education Association has made a careful study of the released-time arrangement for religious study referred to above. It has observed the schools at the time of these special dismissals and inspected the elaborate school records that have to be kept of them. A recent report of the Public School Association in the *New York Times* of November 7 had this to say:

"The Public Education Association has not altered its original position that the Coudert-McLaughlin law violates the fundamental ideal of the separation of church and State, as embodied in the Constitution. However . . . it is our function, since released time is permitted by the State law, to see that it works the least possible harm."

Elsewhere in this same report the following significant fact is recorded:

"The whole picture of reporting absences is highly confusing. Conscientious principals, confronted each week with church attendance records, find it difficult to ignore the fact that Joan or Johnnie left school at 2 p.m., but did not arrive at church. Many principals ignore the church record, since there is nothing they can do about it."

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## WHAT MSGR. SHEEN WOULD HAVE US BELIEVE

NAZI PROPAGANDA and Roman Catholic political propaganda have always closely coincided. At present both have resorted to a final strategy of splitting the Allies by spreading distrust and hatred of the Russians in this country. Evidence of this is found, for instance, in the words quoted below from Msgr. Fulton J. Sheen, outstanding Roman Catholic propagandist in this country. Though nominally a professor of Fundamental Theology at Catholic University in Washington, D. C., he spends most of his time lecturing throughout the country at a minimum fee of \$150 a talk. The anti-Russian diatribe quoted below was given in Akron, Ohio, before a large group of the "National Council of Catholic Women." The following quotation concerning Msgr. Sheen's Akron speech is from *The Gaelic American* of last October 16:

"There is little or no difference between the Nazis and the Reds, only the difference 'between a burglar and a thief,' was fearlessly uttered publicly here by Msgr. Fulton J. Sheen . . . when he declared that 'Germany and Russia are now fighting a phony war . . . I believe that I am intelligent enough to know that the Russians cannot be victorious, as we are led to believe, along a 600-mile front, day after day, for more than two months. It just doesn't happen . . . I'm positive it's all being done according to plan . . . I expect that Russia and Germany will soon unite.'"

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## FASCIST HONORS FOR AN AMERICAN 'LAY JESUIT'

VERY DISCREETLY hidden in an out-of-the-way corner of the *New York Times* of last November 2 was a tiny notice of the fact that William Thomas Walsh has just been honored by Franco with the

Cross of Commander of the Order of Alfonso X. Mr. Walsh is what is known in Europe as a lay Jesuit. He is one of the most active and reactionary Catholic laymen in the United States. He is at present employed in an exclusive girls' school called Manhattanville College of the Sacred Heart under indirect control of the Jesuits.

Signal proof of the thought and purpose held in common by Fascism and the Catholic church is the fact that Notre Dame University awarded Mr. Walsh the *Laetare Medal* in 1941 for the same reasons that Franco has just done so. Walsh has put together in recent years several books glorifying reactionary Catholicism in Spain. One of these is called *Characters of the Inquisition*; another is a biography of blood-thirsty Philip II of Spain, a worthy forerunner of Franco. Father O'Donnell of Notre Dame, who recently dismissed Professor McMahon for refusing to be gagged, in conferring the medal on Walsh referred to Spain as "the land of Christ" and excoriated liberals "who write of Spain as a land of Inquisition, peonage, ignorance and poverty."

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## PLAIN CATHOLIC TEACHING

THE TRUE Catholic mind on this 'inter-faith' business is contained in a full-sized pamphlet which has been issued by Holy Rosary Church, East 119th Street, New York City. It is headed "Warning." Given in both Italian and English, it reads in part as follows:

"It is our duty to warn our parishioners that it is absolutely forbidden, *under pain of mortal sin and danger of excommunication*, to frequent so-called 'chapels' and 'churches' that are not Catholic, Apostolic and Roman, under the direction of His Excellency Francis J. Spellman, D.D., Archbishop of New York."

The part of this warning presented here in italics was printed in heavy capital letters in the original pamphlet. This large notice could be used as 'Exhibit A' at an interfaith conference, if such gatherings were interested in facts. Unfortunately they find it much more convenient and remunerative to wear blinders.



When He, the Spirit of truth, is come, He will guide you into all truth.—John 16:13.

## GROWTH OF ROMAN DICTATORSHIP

PETER the apostle clearly laid down a democratic form of government for the Christian church. In his first epistle (5:1-3) he instructed the other apostles and elders not to rule as "lords" over the brethren or for the sake of "filthy lucre". There were order and unity among Christians during the first centuries, but no infallible pope or purple-clad hierarchy.

The first step toward the betrayal of this democratic order in the Christian church came with the appointing of a "president" who was designated as "bishop" over the other elders. This led to distinctions between ranks and authority, and, step by step, to a plan of church government not sanctioned by the New Testament. The bishop soon extended his rule over several congregations called a "diocese", and thus was established one-man rule over a district of churches. Later many dioceses were grouped together under one head called a "metropolitan", similar to the archbishop of today.

These departures from New Testament church government continued until there developed a trend toward religious imperialism in the Christian church. The last stage in its development was the establishment of the papacy, with its Roman *curia* and hierarchy, at the apex of which was the bishop of Rome as pope. This was in A.D. 606, when the title of "Universal Bishop of the Church" was bestowed upon the Bishop of Rome. But the papacy did not reach the zenith of its power until the time of Pope Gregory VII, in 1073.

The word "pope" is from the Latin *papa*, meaning "father". But Christ is "head over all things in the church"

(*Ephes. 1:22*), and he distinctly said: "Call no man your father upon the earth; for one is your Father, which is in heaven" (*Matt. 23:9*). It was not until the fourth century that the title of pope was applied to certain Christian leaders and teachers. It was then assumed not only by the Bishop of Rome, but also by all the other metropolitan bishops of both the Eastern and Western churches. In the eleventh century the Bishop of Rome assumed the exclusive right of being called pope, or "Universal Father". In the year 1870, Pope Pius IX, by the dogmatic decree of papal infallibility, proclaimed himself and all popes to come after him *absolute dictator* of the entire Christian church.

These departures from the spirit and teaching of the New Testament, and from the very instructions laid down by St. Peter himself, were the natural consequences of the self-interest and ambition of men to gain supreme power over other men. They led, as history bears witness, to the spirit of tyranny which destroyed the congregational or democratic form of church government in Europe. For ecclesiastical power succeeds best in forcing masses of trusting people to give up their liberty. Designing politicians, themselves scheming to lord it over their fellow men, have always been quick to align themselves with those in supreme positions of power in the religious world. But the politicians themselves in the end become the tools of ecclesiastical autocracy; they are forced to serve as partners of a tyrannical church for fear of losing their own positions of power in the state if they act contrary to the wishes of their ecclesiastical superiors.

This is the struggle that is taking place in fascist countries of Europe to-

day, and, to a lesser, but nonetheless dangerous extent, in America. If democracy is to win out against the present attempt to revive politico-ecclesiastical tyranny, the Christian church everywhere will have to return to the spirit and pure teaching of the Christian Gospel.



## RESISTING CATHOLIC MONOPOLY OF RELIGIOUS FREEDOM

THERE is danger that any yielding to the demand that Latin America be cleared of Protestant missionaries will embolden the Catholic church to go further and demand withdrawal of Protestant missionaries also from other countries under Catholic control. Chief among such countries are: the Belgian Congo, which is under a Catholic government and in which there are some 3,500 Catholic missionaries; also parts of India and China where the Catholic hierarchy is also inclined to dispute possession of the field with Protestants.

The Baptists, who work not only in Mexico and other Latin American countries, but also have missions in the Belgian Congo and India, are specially concerned in the matter. Some are for opening new missions in Latin America as a challenge to Roman Catholic pretensions to monopolize the field there; others for intensifying Baptist mission work in countries such as the Belgian Congo, India and China in preparation for expected assault from Roman Catholic quarters.

Whatever is done in the matter, the spirit of resistance to Roman Catholic aggression and religious monopoly in countries under Catholic-controlled governments should be intensified.

# THE RIGHT OF CONDEMNING HERETICS TO DEATH

**D**E FENDERS of the Catholic church sometimes let their imagination lead them into saying that the church does not claim the right to condemn heretics to death. Rather than waste words, we shall quote the theological textbook of one of the best known teachers of the Catholic church of today, Cardinal Lépicier, who taught for many years in Rome at the pontifical university *De Propaganda Fide*. It is used as a class book or a reference work in all Catholic seminaries. Since, after writing this book, the author was created a cardinal of the Roman Curia, it is considered a model work reflecting authoritatively the mind of the Holy See.

The quotations given below are taken from Cardinal Lépicier's textbook *De Stabilitate et Progressu Dogmatis*. They are translated from the Latin. In Part II, Article VI, pages 175-184, he proves the Catholic doctrine: "*The Church Has the Right to Condemn Heretics to Death.*" He makes no distinction between heretics who were born Catholics and heretics who were born Protestants. The following excerpts are taken from his proofs of this doctrine:

"For, first of all, is not the Church a perfect society, even more perfect than any civil society? If, therefore, the State has this right [to put heretics to death] why should it be denied to the Church? Besides, everyone admits that the Church has the right to punish by inflicting various kinds of penalties such as fines, fasting, imprisonment, scourgings and exile. Why therefore would its power just fall short of the death penalty when a mere matter of 'more or less' does not change the nature of the penalty? . . ."

"By the mere fact that the Church

hands over a culprit to the State to be punished is it not clearly shown that she has power over life and death?"

"If finally other means of correction prove unavailing, the Church turns the heretic over to the State to be put to death. It is a wholesome and praiseworthy thing to put a person to death for the good of the community, whenever he proves himself to be dangerous to the community and a destroyer of the common welfare: 'a little leaven leaveneth the whole lump,' as St. Paul says. (I Cor. 5:6) Cf. *Summa Theologica* of St. Thomas Aquinas, II-II, Q. LXIV, Art. 2."

Lépicier then continues:

"Confirmation of the Preceding Doctrine:

"Perchance this doctrine will appear too harsh for this age, which prefers the things of the senses to those of the spirit. But if one considers what a grave matter it is to corrupt the Catholic faith which is based on the authority of God and if one considers what harm it does to society, he will easily understand that, if traitors or murderers are justly condemned to die, those who publicly undermine the Catholic faith much more richly deserve to be put to death. . .

"But why bother with any more proof of this power of the Church? Is it not proof enough to see in history the fact that many heretics were condemned to death by the judgment of the Church? The very fact that the Church by her own authority conducted the death trials of heretics proves that she has, in truth, the right to take the lives of those who are guilty of treason against God and are likewise enemies of society.

"As proof of our argument there stands the 24th condemned proposition of the Syllabus of Pius IX: 'The Church has not the right to use force.' For 'to use force' holds good of all corporal punishment, including the death sentence. Nor should we pass over in silence the high praise of Saint Ferdinand III, King of Castile, which the Church sings in the holy bre-

viary, when she speaks of his zeal in killing heretics and propagating religion: 'He showed his zeal especially in tracking down heretics who were not allowed to set foot anywhere in his kingdom; with his own hands he gathered wood to burn heretics at the stake'. . .<sup>1</sup>

"How greatly the Church's power to punish displeases modernists can be seen from Father George Bartoli, who, in attempting to give a reason for his apostasy from the Jesuit order, wrote the following in a way that abuses the most holy name of Christ: 'I protest in the name of Jesus Christ against these methods of persecuting and I shall protest as long as I live. . .'. It is little wonder that one who was not ashamed to write such things soon went over to the Protestant camp."



## LET US PROTEST THIS

BISHOP McIntyre, one of several auxiliary bishops of the New York archdiocese, referring to the slight bombing of Vatican City in early November, called the Vatican "the home of Christianity." It is not generally known that the Roman Catholic church claims jurisdiction over all baptized Christians, Protestant as well as Catholic. It is on these grounds that the Vatican claims to be "the home of Christianity." By similar reasoning it has condescended, by the *Ne Temere* decree of Pope Pius X in 1908, to admit as valid Protestant marriages *on the grounds that the Roman Catholic church now gives permission to Protestants to marry among themselves without the presence of a Catholic priest*. Up to 1908 the Catholic church had taught that all Protestant marriages were absolutely invalid.

<sup>1</sup>This eulogy of Saint Ferdinand occurs in the Roman Breviary on May 30th, the Feast of St. Ferdinand, in the fourth lesson at matins. This is part of the Roman Breviary from which priests must "read their office" each day for about two hours "under pain of mortal sin."

## DEMOCRACY SINCE 1620

FREE DEMOCRACY came to America with the Pilgrims in 1620, and will remain as long as a free church and a free state cooperate in preserving their mutual freedom. Celebrating the Pilgrim landing on Forefathers' Day in Boston some time ago, Dr. Frederick L. Fagley of the General Council of Congregational Christian Churches declared that, "This was the first time that civil and religious government of a group of people was based on an agreement they accepted of their own free will." Continuing, he said:

"The democratic church and the democratic state have grown up together in the American tradition. The American free churches have taken their part in nurturing the ideals of freedom and democracy."

It is a further undeniable truth that a free government cannot continue to function without the support of a free church. Democracy has always ceased to exist the moment the authoritarian religion of the church of Rome gained control. Nor is it any wonder that the Roman Catholic church so despises the Pilgrim tradition in America that resists Catholic encroachment on the civil and political affairs of our country. This hatred of the Catholic church for all things connected with the Pilgrims is best expressed in the popular Catholic saying that "*It was a great pity that the Plymouth Rock did not land on the Pilgrims instead of the Pilgrims landing on the Rock.*"

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BACK COPY OF THE CONVERTED  
CATHOLIC TO TEN OF YOUR  
FRIENDS AND ACQUAINTANCES.

## THE PASSING SHOW

P. J. WHELAN

► LONDON reported on December 6 that M. Verdier, nephew of Cardinal Verdier, the former Archbishop of Paris, and an official of the Propaganda Ministry of Vichy France was slain by two unidentified men, doubtless because of his Fascism.

► PROPAGANDA for *The Song of Bernadette*, a new moving picture by the Fox Studio glorifying the myth of Lourdes, is given a six-page spread in the December 28 issue of the magazine *Look*. Its front cover is a full-sized picture of a simple but ecstatic nun prayerfully counting her beads before a crucifix. Immediately over the cover-picture are the words "The Woman Nobody Understands," as if they referred to the nun. In reality the words refer to an article on Eleanor Roosevelt.

► SUBTLE propaganda for Catholicism will be served the public in MGM's new film now being planned entitled *The Rosary*. It will center around Catholicism and Catholic soldiers in the present war. RKO studio, with Catholic John Considine as producer, will film Lloyd C. Douglas's best-seller *The Robe*, which presents many unproved Roman Catholic claims as historical facts.

► ACCORDING to the weekly *The New Leader* a new political force has emerged in Quebec under the name of the 'Bloc Populaire.' "Its platform is a mixture of race bias, anti-war sentiment, and Clericalism, and its growing strength in Quebec is a major threat to a national unity already badly strained by the war."

► 'SYNAGOGUE OF SATAN' is the libelous name given the Jews in one of the footnotes of the new edition of the Roman Catholic "New Testament." It was not contained in the Douay version which was the standard Catholic version for generations up to about two years ago. One would like to know why this was introduced at

a time when the Jews were being crucified by Hitler.

► UNIVERSAL Bible Sunday, observed on December 12, was endorsed by President Roosevelt in a letter to the American Bible Society. He said in part: "The Bible has special value in time of war. For the fighting men it is testimony to the eternal truth that righteousness is won and maintained only at the cost of continual struggle against the powers of darkness. For all of us at home it is a source of strength in privation and bereavement."

► JESUIT Father C. C. Martindale, subtle and highly ingratiating propagandist of the Roman Catholic church, is an Englishman. At present he is in German-occupied Denmark. Evidently the Nazis find his activities satisfactory. Latest word from him received in England told of his conducting a series of conferences for Catholic priests in Denmark.

► AT THE TIME of the Reformation the Church of England cast off the yoke of Rome, Oscar F. Green recalled in an article in *The Churchman* of last November 1 entitled "Why Anglo-Catholics Don't Go to Rome." He added that Anglicanism at that time cleansed its sanctuaries of "all the paraphernalia of a decadent paganism" that Rome had introduced and glorified.

► FATHER Thomas V. Moore, head of the department of psychology at Catholic University in Washington, D. C., reputed within the Catholic church as one of its leading lights, testified in the late Fall at a government hearing on the censorship of magazines conducted by the U. S. Post Office Department. He was forced to admit under cross-questioning that he had never heard of Sholem Asch, Theodore Dreiser, Ernest Hemingway, D. H. Lawrence, John Steinbeck, Thomas Wolfe, Maurice Maeterlinck, André Maurois, John Dos Passos. He said he had heard of Thomas Mann but didn't know who he was.

► PAT O'BRIEN, Catholic movie actor, is featured in a new Catholic propaganda film, entitled *The Iron Major*, glorifying Frank Cavanaugh who spent most of his life coaching football at Fordham University and other Jesuit schools known for their commercialization of football.

► **FRANCIS E. McMahon**, professor at Notre Dame University dismissed because of his anti-Fascist public statements, was received with open arms by Mortimer Adler of the University of Chicago and his group of faddists who delight in medievalism. Dr. McMahon was placed on the payroll of Chicago University, where he will help teach modern youth the outworn philosophy of the Middle Ages known as Scholasticism.

► **FATHER HUBBARD**, Alaskan adventurer and Jesuit propagandist circuiting the United States, ceaselessly urges in his lectures that the United States demand of Russia use of Siberian bases to bomb Japan. He is utterly refuted by the new Government documentary film, *War Department Report*. Among other things it tells how 500,000 Japanese troops now stationed near these bases could seize them at once, involve Russia in a dangerous two-front war and upset the long-planned strategy of the U. S. Army.

► **IT IS INTERESTING** to recall that right after Mussolini was forced to resign Pope Pius XII continued negotiations with leading Italian Fascists. The N.Y. "Times" of last July 31 reported that Count Dino Grandi and Luigi Federzoni, members of the Fascist Grand Council, were received in private audience by the Pope on the preceding day.

► **WESTBROOK PEGLER**, a Roman Catholic, said that "the whole labor movement would gain greatly by a resounding public repudiation of bad Catholic union-eers." He should know that the Catholic church never denounces high-salaried men or any men who are in positions of power. It has more to gain politically by playing up to them. This includes attendance at cocktail parties of the Labor lobby in Washington by Father McGowan and other politicians from the National Catholic Welfare Conference who are seldom absent from Capitol Hill.

► **CLERICAL - DOMINATED** Argentina, which recently had a medieval bookburning of the *Mission to Moscow* by Joseph E. Davies, has prevented the publication within its boundaries of Waldo Frank's *South American Journey*.

► **SPEAKING** of the bombing of Rome, *Time* magazine quoted an R.A.F. spokesman who said: "But who would have the hardihood to tell mothers of Britain and America: 'Your sons must die in greater numbers rather than risk disturbing a monument next door to a factory making guns or parts for submarines?'"

► **JUDGE C. A. Walsh** of Kansas, judge of the Twelfth Judicial District, was recently made a Knight Commander of the Papal Order of St. Sylvester by Pope Pius XII. Papal honors are conferred only on those who are wealthy and influential.

► **NAZI** prisoner of war, Michael Huebinger, escaped from internment at Camp Chaffee, Arkansas. According to an Associated Press dispatch from Charleston, Arkansas, "he was recognized as he knelt in prayer in a Catholic church."

► **IT WAS REPORTED** by the New York *Post* of October 22 that "eight Catholic Social Action forums and labor schools have opened in Brooklyn this week." The purpose of these schools, controlled by the Jesuits, is to train Catholics in public speaking, parliamentary law and other subjects that will prepare them for leadership in labor unions and politics.

► **PIERRE VAN PAASSEN**, author and champion of the underdog, is not a Communist in spite of Clerical attempts to paint him red. He is on record as saying that he can't even understand Marxism. The N. Y. *Post* of November 11 quoted him as saying: "I've started *Das Kapital* three times and never got farther than page 17."

► **ARTHUR KROCK**, conservative Washington correspondent of the N. Y. *Times*, is of the opinion that the Moscow Declaration "was written in the State Department and adopted with only slight changes in the text and none in the set of principles."

► **EVEN BEFORE** the surrender of Italy Malcolm Cowley in *The New Republic* spoke of Washington, D. C., as a city with a mystery-story atmosphere "with foreign uniforms, archdukes, Roman prelates, statesmen traveling incognito, Italian generals in mufti and people who look like spies . . ."

► **ANDRE PHILIP**, commissioner of the interior and labor in the French National Committee in North Africa, is enthusiastic over the way in which the Protestant Church of France refused from the very beginning to acquiesce in the capitulation of their country to Germany. They distinguished themselves by their aid to the persecuted Jews by establishing camps for them and by other kindnesses shown them through their pastors and congregations.

► **PROF. G. SALVEMINI**, Harvard historian, in a recent letter to *The New Republic* called attention to the following facts: "As for the German Catholic prelates, they have never condemned the attacks upon Austria, Czechoslovakia, Poland, Norway, Denmark, Holland, Belgium, Yugoslavia or Greece. To be sure they have now and then condemned Hitler's religious policies in Germany, and nothing else. But they never showed the consistency and heroism of the Protestant bishops and pastors in Norway."

► **U. S. AMBASSADOR Jefferson Caffrey** has been prominent in the handling of diplomatic relations with Latin America for almost twenty years. During the last six years he has been ambassador to Brazil. He is a fervent Catholic. His church is evidently pleased with the work he has done for it. They recently conferred on him the Las Americas Award through their missionary publication called *The Sign*. Judging from the setback that Protestant missions in Latin America have received, Protestants have little reason to be pleased with Caffrey.

► **ANTI-SEMITISM** was recently defined by George Bernard Shaw as "hatred of the lazy, ignorant, fat-headed Gentile for the pertinacious Jew who, schooled by adversity to use his brains to the utmost, outdoes him in business."

## About Books

**THE SPANISH LABYRINTH**, by Gerald Brenan. The Macmillan Co. Price \$3.50. **HERE IS A BOOK ON SPAIN** that should be required reading for Catholics, especially for those who never tire of telling us that the Catholic church should control all education. The result of such control is very manifest in all Latin countries where the percentage of illiteracy is abnormally high. This should surprise no one who reads the story of education in Spain as given in this book:

"Until 1836 education had been entirely in the hands of the higher clergy and the religious orders . . . Science, mathematics, agriculture and political economy were therefore not taught, as they were considered dangerous subjects for any but trained theologians. The Jesuits frowned on history, which offered so many bad examples to the young and innocent . . . In the elementary schools the children of the poor were deliberately not taught to read, but only to sew and to recite catechism." (pp. 49 and 50)

This condition extended down even to 1910, when, as the author tells us:

"... the Catholic religion and catechism were compulsorily taught in all the schools and the parish priest had a right to supervise this. So far did this sometimes go that parents used to complain that in State schools the children passed half their class hours in saying the rosary and in absorbing sacred history and never learned to read." (p. 51)

Then, for the benefit of those other Catholics who quote to us encyclicals of this or that Pope telling us what the social and economic conditions should be like in America and elsewhere, the author shows how in Spain:

"The educated classes have been driven to regard the Church as the enemy not only of parliamentary government but of modern European culture; the working classes have seen in it a barrier to their hopes of a better standard of living. Behind every act of public violence, every curtailment of liberty, every judicial murder, there stood the

## BUY WAR BONDS

bishop, who either in his pastoral or in a leading article in the Catholic press showed his approval and called for more." (pp. 52-53)

The Church and the religious orders also controlled a great part of the wealth of the country so that:

"In 1912, according to Joaquin Aguilera, Secretary of the Fomento, they [Jesuits] controlled 'without exaggeration one-third of the capital wealth of Spain.' They owned railways, mines, factories, banks, shipping companies, orange plantations . . . One was told they ran the antique furniture business, supplied Madrid with fresh fish and controlled the liveliest of the cabarets. Their working capital was said to amount to £60,000,000 sterling [\$300,000,000]." (pp. 48-49)

Here in America the Catholic press is forever telling us that Protestantism is dying, and that only Catholics go to church. This is evidently not the condition prevailing in Catholic Spain:

"According to Father Francisco Peiro only 5 per cent of the villagers of New Castile and Central Spain attended Mass or carried out their Easter obligation; in Andalusia the attendance of men was 1 per cent; in many villages the priest said mass alone . . . The position in Madrid was no better. In the parish of San Ramon . . . out of a population of 80,000 parishioners, only 3½ per cent (excluding the children in the convent schools) attended mass; 25 per cent of the children born were not baptized . . . The situation in other parishes was worse; in that of San Millan, for example, though the churchgoers were mostly drawn from the old, more than 40 per cent died without the sacraments. And Barcelona and Valencia had the reputation of being more irreligious than Madrid." (p. 53)

Spain is predominantly an agricultural country, over four million workers being employed in agriculture as compared to some two million in industry. Before reforms were started by liberal governments, the church owned more than 12 million acres. Most of this was later sold to the wealthier classes in large tracts, so that today in Spain there are very few small landowners. The church always sided with these large landowners and never did anything to aid the small farm-

er. Thus, when the terrible drought and famine of 1905 were at their height, all that the church had to offer the masses of starving people was an appeal to images and superstition:

"The wonder-working images, with their clock-work heads and arms, were brought out and carried in procession round the fields. But anarchism had killed faith in Catholic miracles and few followed barefoot." (p. 175)

The Catholic press in America made much of the burning of churches, convents and monasteries in Spain during the Civil War, and blamed it on the Communists. But the record shows that this always happens in Spain when its Catholic people are driven to desperation by injustice for which the church has always been in great part to blame. In 1835, as the author reminds us, when there were no Communists, "A mob collected and burned convents and Jesuit churches and killed any monks it could find." These Catholic people went so far as to disinter the mummies of nuns and danced around the streets with them. Furthermore, in the recent Spanish Civil War, no churches were burned until the Cardinal Primate of Spain, Archbishop Segura, had issued a violently militant pastoral letter condemning the republican government of Spain. On page 236, Mr. Brennan tells us:

"In reply to a demonstration at a Monarchist club and to an article in the A.B.C. the crowds attacked a new Jesuit church in Madrid and burned it, and on the following day the conflagration spread, as if by magic, all over Spain. Dozens of churches and convents were destroyed, especially in Andalusia." (p. 236)

These are mere sample quotations of what this splendid work on Spain has to offer. Only in the last chapter does the author treat in particular of the Spanish Civil War, his aim being to lay the groundwork in this book for another to follow on the happenings in Spain from 1936 to 1938. He knows Spain and its people from many years there as a permanent resident. This well-documented, studious book of his clearly shows not only the conditions in Spain that led up to the Civil War, but to what depths a political church can drag down a nation. M.A.C.

## THE EDITOR'S MAILBAG

### PATIENCE!

IF your magazine is a few days late in arriving, if you don't get a book or pamphlet you order from us as quickly as before, do not be impatient. Allowances must be made these days for delays in mail deliveries, for labor and material shortages, sickness and transportation tie-ups. We cannot expedite things now as we used to, but we can assure you that we will do all we can to get our magazines, books and pamphlets, and answers to inquiries, to you as soon as possible.

\* \* \*

### OUR ADVERTISING PLAN

ALTHOUGH so far our appeal for funds for an Advertising Budget has brought us only slightly more than one-third of the amount desired, we have proceeded to place ads in many magazines and periodicals. Results have come up to our expectations; already 2,000 new subscriptions have been received during the past three months. If we can *continue* and *increase* the number of these ads, we have no doubt that our circulation will soon reach a point that will make our magazine and work really effective.

If you are one of those who had planned and forgot to make your contribution to this Advertising Fund, will you not do so now?

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### THE MYTH OF ST. CHRISTOPHER

A WORRIED Presbyterian minister asks the following:

"Will you kindly tell me the significance attached to the wearing of St. Christopher's medal? In the *Philadelphia Evening Bulletin* of November 19, 1943, I read an article reporting that the (Protestant) Chairman of the General Commission of Army and Navy Chaplains, Rev. Dr. William B. Pugh, had accepted one of these medals from the hand of a Catholic chaplain to wear on his watch chain with the symbol of Christianity."

—Rev. Herbert J. Anderson, Phila., Pa.

Here is our answer:

It is a Roman Catholic superstition, as in all pagan religions, that material objects blessed by a priest act as charms to ward off danger. The "virtue" or power is believed to be obtained for such objects through the invocation of some "saint" or holy man, based upon some legend concerning such an individual. Thus in the case of St. Christopher, the legend says he was a strong man who in early Christian times used to carry heavy burdens across a river—a porter, in other words. He is said to have become a Christian. One day he carried a child across the river, and when about halfway over, the child became almost too heavy for him to carry. But he succeeded in landing him safely on the other side. Afterwards he discovered that it was the Child Jesus.

This mythical St. Christopher, whom no one can prove to have even existed, was later made the "Protector of Travelers." When automobiles became numerous in the United States, he was seized upon as the "Patron of Motorists." A special medal picturing St. Christopher carrying the Child Jesus on his shoulders was fabricated, sold and blessed by priests to all who either will wear it on their person or pin it up inside their automobiles, in the belief that it will save them from automobile accidents. The insurance companies, however, allow no rebate on premium payments to those who thus pin up a St. Christopher medal in their cars.

This superstition has naturally increased greatly because of the dangers of war, and soldiers of all faiths are being induced to pin one of these medals to their uniform in the belief that it will ward off enemy bullets. It is shocking that Protestant ministers encourage such a pagan practice, which is a contradiction of their faith in Jesus Christ as the one and only Saviour.



## BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

**OUR PRICELESS HERITAGE**, by Rev. Dr. Henry Woods. A most instructive book for Roman Catholics seeking the truth of Evangelical Christianity; also a necessary tonic for Protestants.....\$2.00

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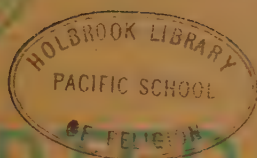
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# THE CONVERTED CATHOLIC MAGAZINE

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**CATHOLIC ANTISEMITISM**

**VATICAN POWER  
POLITICS IN IRELAND**

ARGENTINA TAKES THE  
FRANCO WAY

TRANSUBSTANTIATION  
OR ANATHEMATISM?

March, 1944

THE NATIONAL CATHOLIC BOOK CONCERN  
NEW YORK, N. Y.



# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. V (*New Series*)

MARCH, 1944

No. 3

## Prayer of a Soldier



MY SHOULDERS ache beneath my pack.  
    (Lie easier, Cross, upon His back.)  
I march with feet that burn and smart.  
    (Tread, Holy Feet, upon my heart.)  
Men shout at me who may not speak.  
    (They scourged Thy back and smote Thy cheek.)  
I may not lift a hand to clear my eyes  
    of salty drops that sear.  
    (Then shall my fickle soul forget  
    Thy agony of bloody sweat.)  
My rifle hand is stiff and numb.  
    (From Thy pierced palm red rivers come.)  
Lord, Thou didst suffer more than me,  
    Than all the hosts of land and sea.  
So, let me render back again this millionth  
    of Thy gift. Amen.

—Joyce Kilmer

## EDITORIAL NOTES AND COMMENTS

### PERSECUTION OF PROTESTANTS IN ITALY

ONLY RECENTLY has it been revealed how poorly Protestants have fared in Italy under a regime that was so friendly to the Vatican that it made a Concordat with it establishing Catholicism as the sole religion of the State. This principle of religious monopoly is one of the foundations of Canon Law which does not concede to non-Catholic religions even the right to legal existence. In view of these facts it is not to be wondered at that in Catholic-Fascist Italy Protestant churches were severely crippled. A few of them, like the ancient Waldensian Church of Italy, were allowed to function, not as a matter of right, but only of concession. Others were ruthlessly persecuted.

*The Christian Century* of last December 15, published a report on the matter from its special correspondent in Lisbon, who said: "Time and again attempts at evangelizing were quelled, particularly outside towns, while the expulsion of pastors was a regular occurrence. This insofar as the legally recognized Protestant churches were concerned. Unofficial groups such as the Pentecostal community suffered real persecution, with the arrest of many of their members. Apparently the Fascist State regarded the existence of Protestantism on its soil as a concession, and not as a liberty."

This is the identical Catholic-Fascist pattern that has recently come to light

in Argentina. It is to be hoped that the United Nations will carry out to the letter the second agreement of the Moscow Declaration that "*Freedom of religious worship . . . shall be restored in full measure to the Italian people.*"



### EVILS OF RITUALISM

ORDERLY, dignified service helps make the churchgoer aware of the presence of God. We do not approve of noisy spontaneity that mistakes emotionalism for profound worship.

Nor should we regret that the directness of the pioneer settlers of earlier days, that long characterized American Protestantism, has been modified. What we do regret is the ever-growing tendency in Protestant churches toward the opposite extreme of formalities and ritualism. Protestants all too often are beginning to feel that if a service is solemn it must be spiritual, that a printed prayer is as good as the honest "crying out after the living Lord." In short, they often fail to realize that a burning candle on an altar is no substitute for a glowing heart, that no church ceremonies can be substituted for an inner sense of the presence of God, with its deep assurance of forgiveness of sins and fellowship with Christ.

Ritualism is a mockery of spiritual worship that is worthy of Isaiah's flaming anger. It substitutes the altar for

the word of God, ceremony for Christian worship, and organization for persuasive individual witness of the life-transforming power of Christ.



## RUSSIAN-POLISH BORDER

**S**POKESMEN for the Roman Catholic church are wailing like professional mourners over the probability that Polish Ukraine will be returned to Russia. They are profoundly silent, however, over the highly pertinent fact that Marshal Pilsudski grabbed this territory by force contrary to the Allied division of land drawn up by Lord Curzon with the consent of all the democracies. Nor do they mention that the Poles are a minority in this section of land, that they used murder and terror year after year, following its seizure, to Polonize the Ukrainian majority and convert them to Roman Catholicism, that all other Ukrainians, 30,000,000 in number, have for ages been a substantial unit of the so-called Russian people.

But what really interests us in this Russian-Polish boundary dispute is the Vatican's loud and sudden interest in the Atlantic Charter. As might be expected, its enthusiasm is based on self-interest, and is unconcerned with principles as such. No one should forget that this is the same Vatican that approved for centuries the subjection of several nations under the yoke of the Hapsburgs; that countenanced by Concordat the Russian Czar's dominion over millions of Poles; that sat serenely by as Mussolini forcefully Italianized the devout German-speaking Catholics of South Tyrol in the 1920's; that blessed

the Fascist troops of Mussolini who helped destroy Republican Spain, seized Albania, raped Ethiopia, and stabbed dying France.



## CREDIT TO CATHOLICS

**T**HE POLICY of this magazine is not to deny credit to Catholics where credit is due. The noble lives of some Catholics, their virtues and spiritual creativeness are an inspiration. It is with this thought in mind that we have devoted our opening page this month to "The Soldier's Prayer" by the devout Catholic poet Joyce Kilmer, a soldier in the First World War.

Unfortunately, however, we can seldom afford space to feature the good thoughts and achievements of people within the Catholic church. To do so at length would be beside our purpose. The Roman Catholic church, the largest and richest international organization in the world, has unlimited publicity facilities for self-advertisement; in this country alone it has 332 publications of its own, not to mention its control over the daily press.

Our humble task is to use our lone and unsubsidized efforts to counterbalance this flood of Catholic propaganda, to proclaim the true Christian teaching which it seeks to hide or obscure, to disclose its political aims, to correct the misstatements and distortions of fact that it uses to confuse and mislead the public. The interests of truth demand such a counterbalance. The pity is that our side of the balance is so hopelessly outweighed. But truth and freedom will in the end be triumphant.

## THE TRUTH LEAKS OUT AT LAST

**F**RONT-PAGE articles in leading American newspapers on February 2 finally featured the fact of the tie-up between the Vatican and Fascism that *THE CONVERTED CATHOLIC MAGAZINE* has been proving for the past four years. It took an official statement from one of the Four Powers to force the intimidated American press to publish the facts. Even then it hid behind the skirts of *Izvestia*, Russian Government mouthpiece, apologizing as it were for having to publish the embarrassing truth.

How closely this belated newspaper publicity duplicates the carefully documented material we have been publishing for years, can be seen from the following points emphasized in the reports of the *N. Y. Times* and the *N. Y. Herald Tribune* of February 2. Quoting from the recent report of the *Foreign Policy Association* on the Vatican and Fascism, these papers stressed that "a rising tide of anti-clericalism might be expected in Italy," and that the Pope "is not a supporter of democracy."

Using the words of *Izvestia* in preference to expressing the facts in their own words, these leading American newspapers put it on record that:

"The Vatican is now suffering the consequences of its indorsement of the Italian conquests of Ethiopia and is now reaping the fruits of the débacle of the Italian African empire . . . But the Vatican's support for Fascism was not limited solely to Italy. It approved many acts of aggression by Fascism, although the true meaning of these aggressions was no secret."

"The disgraceful role the Vatican played in Hitler's and Mussolini's Spanish adventure is widely known. The

Vatican emerged in the role of a supporter of armed intervention."

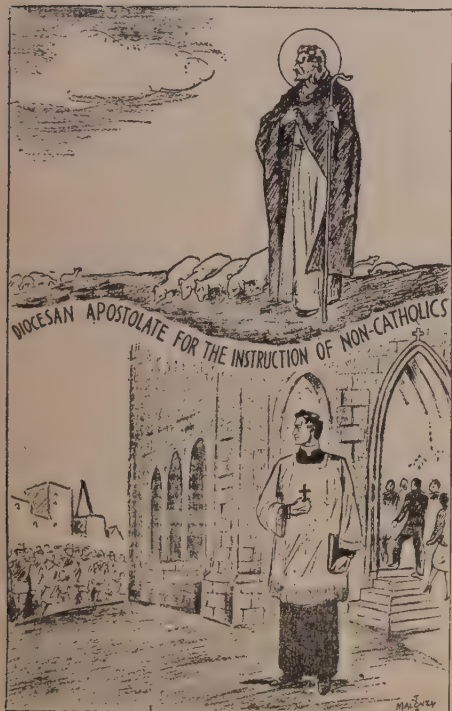
The dispatches added that General Franco of Fascist Spain is a "Vatican pet" and that Franco's regime is "the image of the clerical states of post-war Europe" which the Vatican would like to create. Mention was also made of the profound silence of the Vatican when Italy gave France the fatal 'stab in the back' in June 1940 and its unseemly haste to be the first to give diplomatic recognition to the Pétain regime at Vichy.

Msgr. Fulton J. Sheen's attempt to refute the above charges was pitiful. He was forced to pass over in silence the concrete facts of Vatican support of Mussolini, Franco and Fascism in general. Instead he used the outworn Clerical technique of name-calling and countercharges in the hope of beclouding the truth. In his excitement he accused the Soviet of "massacring Jews under the name of Trotskyites," apparently forgetting that Jesuit propaganda has always accused the Soviet of being a Jewish-controlled government.

Two days after publishing the above report of Vatican politics, the *N. Y. Times*, under the obvious pressure of Archbishop Spellman's 'powerhouse,' ran an editorial that repeated Msgr. Sheen's *argumentum ad hominem* and censured Russia's attack on the Vatican as an affront to the Allied nations.

We have come to a sorry pass when an Allied nation cannot point out the facts of Vatican pro-Fascism without it being interpreted as an insult to the United States of America.

# WHAT CATHOLICS ARE TAUGHT ABOUT THEIR PRIESTS



ABOVE is a picture, from the Brooklyn Tablet, of January 8, 1944, which depicts the Catholic priest as "alter Christus," "another Christ." In this same issue of *The Tablet* there is recorded a eulogy of Rev. Aloysius G. Beary, a recently-deceased priest, pronounced in the presence of Bishop Mollay and other dignitaries of the church. In his sermon, the preacher, Rev. Thomas O'Brien, declared:

"This is the true end of worship, and the priest is a man set aside, above all else, to offer divine worship, to act as mediator between God and men, to do again and again what the Son of Man did on the Cross, and to apply the merits of this Sacrifice to all generations of mankind."

"This morning," he continued, "as the celebrant of the Mass acted as another Christ in offering the Divine Victim to Our Father in Heaven for the repose of the soul of Father Beary . . . may we dedicate ourselves to a greater appreciation of the power and influence of the Mass, and of the priesthood which makes it possible."

We cannot too often and too strongly protest against this un-Christian indoctrination of the Catholic people. It is in direct contradiction of the New Testament teaching that Jesus Christ is the only mediator between God and man, and that He, by His complete and all-sufficient sacrifice, once offered and forever, accomplished the work of salvation for all mankind. To teach that a mere man can do as Christ did is to rob Christ, on the one hand, of His sole power to save, and, on the other, to imply that His work was not a perfect and finished work. It is false also to say that any man, by ordination to the Roman priesthood, becomes "another Christ." No creature, by any rite or ceremony, can take the place of God.

Note also that the above picture is an inducement to Protestants to come to the priest for instruction in the Roman Catholic religion. There are fifty such Instruction Centers for Protestants in Brooklyn alone. Christ's Mission, a center specializing in the instruction of Roman Catholics in the teachings of Evangelical Christianity, is the only one of its kind in the United States.



"Neither a drop of water nor an ocean can sprinkle or immerse a man, woman or child into a faith he has not, or into a Christ he knows not of."

—Alexander Campbell

# VATICAN POWER POLITICS IN IRELAND

By L. H. LEHMANN

*The author of this article was born in Ireland, in Kingsdown on the outskirts of Dublin. He received his early education for the priesthood at Mungret College, Limerick, and at All Hallows College, Dublin, and finished his studies in Rome where he was ordained.*

*All books quoted in this article are by Roman Catholic authors.*

**T**HE MASSES of the poor Irish people are fully convinced that English Protestantism has been the sole cause of all their troubles and that the pope of Rome has been their staunchest protector. Nothing could be farther from the facts of history. Ireland was deprived of her independence and freedom long before the Reformation—and by a decree of the pope of Rome, at that. Moreover, from that day of her enslavement in the 12th century right up to recent decades, the popes have constantly plotted with English imperialists to keep Ireland in subjection. Irish Protestants, on the other hand, have stood out among the greatest champions of Irish freedom—Grattan, Robert Emmet, Wolfe Tone, Davis, Mitchell, Parnell, to name but a few.

Power politics of the Vatican, disguised as religion, has been the undoing of Ireland, just as it was in the case of Poland and other Catholic nations sold out by the popes to the Hapsburgs and other monarchs.

James G. Maguire, former judge of the Superior Court of San Francisco, is one of the few Roman Catholics who have dared to face the facts of Irish history and their inevitable conclusion that "the Pope is most dangerous to those who trust him." This distinguished jurist and student of history

proves, in addition, that the reason the Papacy barterers with souls that submit to its authority is that its prime interests are political. He confirms this fact by quoting the words spoken by the Cardinal who in the coronation ceremony places the triple crown or tiara on the head of the newly-elected pope. These solemn words give only third place to his religious functions:

**"Receive the tiara adorned with three crowns, and know that thou art Father of Princes and Kings, Ruler of the World, Vicar of our Saviour Jesus Christ."**<sup>1</sup>

The relationship of Ireland to the Vatican has been marked by simple, unchanging faith and childlike confidence. In return it has been treated with ingratitude, duplicity and contempt, as the historical facts that follow will show.

## SELL-OUT OF IRELAND

In the year 1152 Ireland, an entirely Christian nation for centuries, was prosperous and independent. That fatal year Rome sent its first papal legate to Ireland, Cardinal John Paparo. After ingratiating himself with the leading

<sup>1</sup> *Ireland and the Pope*, by James G. Maguire, page 109. The same words of the papal coronation can also be found on page 796 of *The Catholic Dictionary*, published in England in 1884, as well as in the *Beitrag*e of Bishop Hefele, Vol. II, p. 236f.

prelates by conferring papal honors, he succeeded in subjecting Ireland for the first time to the temporal sovereignty of the pope. Four years later the Vatican made use of its newly-acquired power over Ireland by selling it to England to further its own political and financial standing.

Pope Adrian IV in 1156 gave a Bull to King Henry II of England granting him political dominion over Ireland. He authorized him "to enter Ireland, to reduce the people to obedience under laws," provided of course that he "preserve the rights of the churches of this land inviolate," and take charge of collecting from each house the funds of the annual 'Peter's Pence.'<sup>2</sup>

The decree of Pope Adrian IV giving Ireland to the English king was confirmed and enforced by a Bull of Pope Alexander III in 1172. Its wording is a slur on Irish Catholicism that has always boasted of its purity from the days of Saint Patrick, centuries before:

"Forasmuch as these things, having been on good reasons granted by our predecessors, deserve to be confirmed in the fullest manner, and considering the grant of the dominion of the realm of Ireland by the venerable Pope Adrian, We, pursuing his footsteps, do ratify and confirm the same . . . provided that the abominations of this land be removed, that its barbarous people, Christians in name only, may by your means be reformed . . ."<sup>3</sup>

<sup>2</sup> This entire Bull of Adrian IV is translated and quoted in practically every history of Ireland. Its authenticity has never been seriously questioned. The above excerpts are quoted from the text as found on page 305 of the *History of Ireland* by S. O'Halloran, an Irish Catholic.

<sup>3</sup> A. O'Halloran, *op. cit.*, p. 306. This document is also contained in the official *Bullarium Romanum*. Like the Bull of Adrian IV, it is unchallenged except for the attacks of one or another priest of the Ultramontane school whose only purpose was to confuse inquiring simple laymen incapable of consulting historical sources.

Father P. J. Carew in his *Ecclesiastical History of Ireland* (p. 437) admits that in the Synod of Dublin, held in 1177, "the Papal Legate set forth King Henry II's right to the sovereignty over Ireland in virtue of the Pope's authorization, and inculcated the necessity of obeying him under pain of excommunication."

To implement the subjection of Ireland to the English king another Pope, Lucius III, later appointed an Englishman, John Comyn, to the archbishopric of Dublin. He even consecrated him personally and released his archdiocese from the visitations of the Irish Primate.<sup>4</sup> From that time on, both before and after the Reformation, the archbishops and bishops of Ireland have all been appointed by Rome *only after secret approval by the British government*.<sup>5</sup>

In the quarrels that arose between the Irish and Anglo-Irish in the Catholic church in Ireland the popes always treated the Irish contemptuously. They allowed the English to exclude Irishmen from their canonries, but refused to grant corresponding power to the Irish.<sup>6</sup>

#### THE PROTESTANT BOGEYMAN

Catholic leaders of Irish emancipation have always known that blaming English Protestantism for the persecution in Ireland was only a Clerical bugbear. For instance, J. J. Clancy, Irish historian, says:

"Henry VIII was a bad man . . . but the deadly wounds that laid Erin low were struck by the assassin hands of his Catholic forefathers."<sup>7</sup>

<sup>4</sup> *Irish Hierarchy*, by Father Thomas Walsh, p. 110.

<sup>5</sup> Judge James G. Maguire, *op. cit.*, p. 26ff.

<sup>6</sup> M. Haverty, *History of Ireland*, pp. 253-4.

<sup>7</sup> *Ireland As She Is*, p. 82.

Judge Maguire points out that :

"Under all their 'Catholic Majesties,' from Henry II to Henry VIII, nearly 400 years, the Irish people, with the exception of five families were outlaws. They were murdered at will, like dogs, by their *English Catholic neighbors in Ireland* . . . . The marriages and trade of English Catholics with Irish Catholics were made penal offences by *Catholic parliaments and Catholic kings*. . . . The English rulers and people were Catholics and as much subject to the Popes as the Irish now are, yet there was no excommunication or threat of excommunication by any of the Popes against the English for their hellish practices." <sup>8</sup>

Daniel O'Connell, immortal patriot of Ireland, emphasized in 1813 that English-Irish strife was not based on religion. He even stated explicitly: "The English do not dislike us as Catholics . . ."

The English Protestant people, as a people and where they were free of caste prejudice, had no ill-will against Irish Catholics. This was conclusively proved during the period of the great famine in Ireland in 1847-48, when they subscribed more than \$2,000,000 for relief. The famous T. P. O'Connor, in his book *The Parnell Movement* (p. 117) speaks of many English people who even went without butter on their bread "in order that some money might be saved for the starving poor of Ireland."

In 1315 when Edward Bruce led an army for the emancipation of Ireland and had victory almost in his grasp, Pope John XXII intervened to uphold the domination of the English conquerors. William Dolby in his *History of Ireland* (p. 59) says of this historical moment: "The English interest soon began to revive, and the Pope lent his powerful assistance to restore its ascendancy. Sentence of excommunication

was solemnly pronounced against Bruce and all his adherents." Speaking of the demoralization of the Irish in the epoch-making battle of Dundalk that followed immediately afterward, he added: "The Irish felt that they fought under the curse of the Church, while the English were roused by the belief . . . that the blessing pronounced on their arms by the leading Catholic prelate of Ireland, that very morning, rendered them invincible."

Down through the centuries it has been the same story of Vatican support of English imperialism in Ireland. The only period of interruption was in the years immediately following the English Protestant Reformation when Popes Clement VIII and Innocent X stirred up Irish rebellion against England exclusively for the preservation of Catholicism in Ireland and as a bargaining point with English Tories. There was no mention of independence for Ireland in the papal communications of those times. In fact, even during this period King Charles I of England carried on secret negotiations with the Vatican by means of conferences between his emissary Lord Herbert and Father Rinucini, papal nuncio.

#### EVILS OF LANDLORDISM

The people of Ireland are immediately dependent on the soil and its produce. For the vast majority there is no other source of income or sustenance than the little patch of land on which they live. But all the land of Ireland was for centuries the private property of a comparatively small number of landlords. On their whim and humor the four to five million people of Ireland depended for a scant share of their own farm produce, which was to them their only means of existence.

The inhuman system of landlordism was the very root of the poverty and

<sup>8</sup> James G. Maguire, *op. cit.*, p. 33ff.

oppression in Ireland. Landlords followed only their own avarice in determining the rent of their so-called tenants, who were nothing more than sharecroppers. Dean Swift describes the exorbitant rent demanded by landlords and how "they squeezed it out of the blood and vitals and clothes and dwellings of the tenants, who live worse than English beggars."

The persecution of landlords was unbearable. Rent was often pegged even higher than the gross yield of the land. Because of rent in arrears or to gratify a sadistic whim or to wreak revenge, a landlord could evict his tenants, who had no real means of self-defense even under the law. Father Lavelle in his book (p. 196) published in 1870 and quoted above says:

"Our Irish landlords, all Christians, *many of my own creed*, act the landlord as if there were no God, oppressing the poor man . . . to death."

After being cast out of house and home, evicted tenants were hounded by the infamous "Rules of the Estate." These forbade under penalty of eviction the giving of food or shelter to any member of an evicted family, regardless of health or age.

The famines in 1847-48 that took hundreds of thousands of lives and drove even more into exile were not real famines. They were caused by the cruelty and avarice of the landlord who squeezed the last grain of produce out of his tenants' hands. There was enough food raised in Ireland during those years, but selfish landlords seized it all and shipped abroad what they didn't use to fatten their personal bank accounts while their tenants were left to die.

During centuries of unspeakable oppression at the hands of landlords supported by English laws and corrupt

courts, the head authorities of the Catholic church did nothing at all to help the Irish. No Catholic landlords were censured by the church for their crimes. On the contrary the hierarchy fawned on them and accepted their hospitality and their blood-stained money.

#### VATICAN PLOTS AGAINST IRISH INTERESTS

Whenever the Irish people started a movement against the evils of landlordism or the sovereignty of the English crown that stood behind it, the Vatican supported the English against the Irish.

Contradictory as it may seem, such movements and rebellions were actually instigated and fostered indirectly by Catholic prelates until they became a major threat to 'Protestant England.' They were used as a whip over the head of British Government to extort favors for the Vatican, for the bishops knew they could stop them at any time by the fearful weapon of excommunication. As soon as England realized its inability to quell a rebellion and agreed to pay the political price demanded by the Vatican, the hierarchy stepped in and stopped it as easily as they started it. The poor Irish people were always the losers.

Daniel O'Connell's flaming oratory rallied all Ireland to his *Repeal Movement*. Great reforms were accomplished by it and total victory was in sight, when Pope Gregory XVI, arch-enemy of democracy and freedom, destroyed the movement by forbidding priests to even attend its meetings. The secret negotiations behind this Vatican double-cross, the names of the negotiators, the price demanded and received by the pope for this treachery are found in Irish history, even as written by Catholics.<sup>9</sup>

<sup>9</sup> Thomas Mooney, *History of Ireland*, Vol. II, page 1530. Also T. P. O'Conner, *op. cit.*, p. 15.

The *Young Ireland Movement* aiming at religious tolerance and union of Protestants and Catholics in the struggle for freedom was doomed from the very start by the Vatican which labeled it "revolutionary"—the smear word of papal reaction. Anglophile bishops issued pastorals demanding submission to the English government and the law of the land, better known as 'landlordism.' England's bribe to the Vatican for this stab in Ireland's back was the re-establishment in 1848 of official diplomatic relations with the Vatican.

The spiritual terrorism of the Vatican was next visited on the new-born *Fenian Movement*, organized in 1858. It was condemned as a "secret society unauthorized by the Church." While the Catholic hierarchy applauded, its leaders were hanged in 1867. Bishop Moriarity, typical of the bishops of Ireland, celebrated the execution by declaring that "hell was not hot enough nor eternity long enough to punish such miscreants."

Clerical counter-plotting next destroyed the *Home Rule Movement* established in 1870. Cardinal Cullen of Dublin and the Bishop of Derry were the principal tools of the Vatican in this, though Pope Leo XIII intervened personally on two occasions, the last time by his second "rescript" of May 11, 1883. England paid off the Vatican, as on previous occasions. This time its bribe was the establishment in Dublin of a National University for Catholics, just as on a previous occasion it established and subsidized Maynooth Seminary to strengthen the Vatican's hold on Ireland.

The *Irish National Land League*, formed in 1879 to fight the evils of landlordism, was condemned in the middle of a famine year by Archbishop McCabe of Dublin, who was

bent on securing a Cardinal's red hat. He led the hierarchy in the destruction of the Land League and was made Cardinal, shortly afterward.

It was at this time that the famous case of Father McGlynn occurred. A brilliant and eloquent priest of the archdiocese of New York, Dr. McGlynn was suspended from the priesthood by Cardinal Simeoni of the Vatican for preaching in the United States to raise money for the starving Irish and a land league to protect them from eviction. Dr. McGlynn left the church, astounded at its inhumanity and hypocrisy.

The final stand of the Irish peasants against landlordism was one of passive resistance. Pope Leo XIII, misrepresented in history as a liberal pontiff, hurled condemnation after condemnation against the opponents of Irish landlordism. Seven Vatican pronouncements sent by him in six years defended the exorbitant rents imposed on the helpless, impoverished farmers as "just contracts," and condemned the methods of 'passive resistance' as "unjust and unfair to the landlords," and as "a new form of persecution . . . alien to Christian charity."

## CONCLUSION

No plea of ignorance can be made by Vatican defenders for its unceasing war on Irish freedom, for everyone knows and the Vatican admits that its 'intelligence system' furnishes it with most reliable information on what is going on in every foreign country. The Popes were frequently receiving representatives of the English crown, listening to their side of the case and intervening in their behalf for whatever profit they could get from it. At the same time they refused to even receive representatives of the Irish

peasants or of their Land Reform or Home Rule movements. Such was the case of Michael Davitt who went to Rome in 1882 as accredited representative of the Irish people to lay their cause before the Pope. Leo XIII refused to even give him an audience.

Msgr. Preston, Vicar General of the Archdiocese of New York, in his New Year's sermon, January 1, 1888, said: "Whoever says, 'I will take my religion from Rome but not my politics,' is not a good Catholic." It is by inculcating this doctrine and training the priests of a country to sacrifice the love of their own land and people to the discipline of Roman authority that Rome has succeeded for centuries in ruling the political destinies of the Catholic nations of Europe, keeping them bogged down in the swamps of reaction. The whole political policy of the Papacy cannot be more tersely summarized than in the words of Irish-Catholic Judge Maguire who declares in his book mentioned above:

"The whole history of the Vatican shows that ever since it assumed to be the political as well as the religious head of the world, about the year 860, its universal policy has been to crush the weak, to frighten the timid and to conciliate the strong and defiant."

Much more could be written on this topic of the deception of the Irish by the political intrigues of the Vatican, did space permit. Of importance to Americans, for instance, is the effect of this deception on the unsuspecting Irish in this country who have been used as tools of Vatican politics in the Fascist attack against freedom and democracy.

## THE BIBLE IS NOT A FETISH



THE steel-covered Bible in the above picture prevented a bullet from penetrating the heart of Lieut. Robert Turner, a bombardier of an Eighth Army Air Force Flying Fortress, according to the New York 'Times' of January 21. It is obvious that any steel-covered book would have done the same.

To attribute to the mere book of the Bible any magical power is un-Christian, and no different from the use of a St. Christopher medal or the "Miraculous Medal" by Roman Catholics as a charm against danger. It is the spiritual message in the Word of God in the Bible that has the power to save, not the actual book itself. Corruption of religion begins when its spiritual power is turned into a superstitious belief in external objects. In the end, the material object, not God, is worshipped. Then we have idolatry — also large financial profits from the sale of such 'magical' objects.



► OF THE 12,865,518 Negroes in the United States, only 300,000 (a little more than two per cent) are claimed as Roman Catholics. And there are only 16 Negro priests among the 36,000 Roman Catholic priests in this country.

For \$1 we will mail a sample copy of our magazine to ten of your friends.

## ARGENTINA GOES THE FRANCO WAY

**C**OMPULSORY Roman Catholic religious instruction in the public schools of Argentina was decreed by the Ramirez dictatorship last New Year's eve. This was long expected, since the Ramirez government is strictly Catholic-Fascist. Bishop de Andrea of Buenos Aires was appointed as one of the three personal advisers of Ramirez, right after Fascism was established there last June.

The New York *Times* of last New Year's Day gave front-page prominence to new decrees issued the preceding day abolishing "all political parties existing in the whole territory of the nation." It should have added that this move was in accordance with Pope Pius XI's blueprint of the Clerical corporate state, called *Quadragesimo Anno*, which rules out all political parties.

The same issue of the above-mentioned paper went on to say:

"A second decree issued today made the teaching of the Catholic religion compulsory in all primary and secondary schools . . . Religious teachers will be appointed by the government but must have the approval of the ecclesiastical authorities."

It is not difficult to anticipate the disastrous effects of the above decree on Protestantism in Argentina, and especially on Protestant schools. Text-books ridiculing the Reformation and all that evangelical Christianity stands for will doubtless be made standard books for all schools, even private Protestant schools, as was done in Peru last year.

The influence of Roman Catholicism over President Ramirez was clearly outlined in the *Christian Science Mon-*

*itor* the first week of last December. The following is a quotation from that conservative and very reliable paper:

"General Ramirez often is found in the company of Roman Catholic Church representatives, particularly of Army chaplains, who are believed to exert considerable influence and pressure on him. The power wielded by the Roman Catholic Church over the new regime is a byword in Buenos Aires. The General receives priests . . . frequently at the Casa Rosada, his official residence."

After pointing out that the Roman Catholic Church in Argentina shares the prejudices "of the land-owning and ruling class," the newspaper continued as follows:

"The Roman Catholic Church, which to all intents and purposes is a State church in Argentina, feels sure of itself. There are demands to refuse entry into Argentina of Protestant mission and education workers, for a complete monopoly of religious teaching in State and private schools and for a suppression of Freemasonry . . . Priest-writers are eulogistic regarding their representation in the Cabinet. Whatever they write and whomever they attack, there is no censorship for them."



## MUST SEPARATION OF CHURCH AND STATE BE ABOLISHED?

**M**ANY court decisions have been handed down of late in the different states regarding the legal aspect of teaching religion in the public schools. The general trend of these decisions has been to halt attempts to impair the vital principle of the separation of church and state by plans to introduce religious instruction by devious means into the public school system.

In their zeal to bring religious instruction to the many millions of children of school age who receive no religious training in Sunday schools. Protestant leaders are veering to the opinion that the teaching of religion should be given during school hours, even in public school classrooms. At the twenty-first quadrennial convention of the International Council of Religious Education, held in Chicago on February 9, 1942, Dr. Roy G. Ross, executive secretary of the council, went so far as to assert that "*the American people, realizing the dependence of democracy on religion, are even beginning to question the validity of the doctrine of separation of church and state*".

This is the argument and contention of Roman Catholic church authorities, whose aim is, however, eventually to have only their religion taught in schools. But it is directly opposed to the tradition and constitutional religious guarantees of all the states of the Union. It must be remembered that *religious instruction in the public schools has never been approved by the supreme court of any state*; "released time" from school hours for religious instruction is being tried in thirty-four states, but only by favorable advisory opinion of local legal authorities.

In North Carolina it has even been questioned if teachers may be paid out of public school funds for the teaching of elective courses of Bible study. Attorney General Harry McMullen, in an advisory opinion in September 1942, ruled that it would be difficult to prescribe Bible instruction that would not infringe upon provisions of the state constitution which guarantees everyone the right to worship according to his own dictates. He further declared:

"The language of the constitution with respect to freedom of religious worship is very broad in its terms and if elective courses of study of the Bible are made a part of the curriculum of any of the public schools of this state, great care should be taken in the selection of such courses, and in the manner in which they are taught, that there is no violation of this section of the constitution."

In this whole question of state aid for religion and religious institutions it is of importance to remember that Christianity had its beginning and grew under oppression. When it began to depend upon the sword and the financial help of the civil power it became weak and corrupt. It was this mixture of politics and religion that robbed the church of Rome of spiritual freedom and led European civilization into the darkness of the Middle Ages. Religion's weapons are moral and spiritual, and enforcement of its precepts should never be made to depend upon special government backing or approval. American constitutional guarantees afford impartial protection to all religions; these guarantees are wisely preventative, they safeguard liberty of religion but do not enforce or aid any special kind of religious teaching. This is in perfect keeping with the basic tenets of Christianity; any one of its sects or churches that claims special privileges or seeks to deny equal rights of freedom and protection to others betrays the teaching of its Founder.

### THE POPE AND THE JAPS

SO GREAT has been the call for our February number because of its timely article, "THE VATICAN-JAPANESE ENTENTE," that we are having a reprint of this article made in pamphlet form. Price is 15¢ a copy—10 for \$1.00.

## RELIGION AS A CLOAK FOR EVIL

*"... And seem a saint when most I play the devil."*



*"And thus I hide my naked villainy,  
With old, odd ends, stolen forth of Holy Writ,  
And seem a saint, when most I play the devil."*

*—from Shakespeare's King Richard III,  
Act 1, Scene 3.*

**T**HE SADDEST FACT of history is the use of religion as a cloak for the evil deeds of those who have established themselves in positions of power over the masses of other men. These are the evil ones, as St. Paul warns us, who "have turned the truth of God into a lie" (2 Thess. 2:11).

It is the oldest and most successful trick of the devil, not only to counterfeit true religion with a lie, but to dress

himself up in religious robes and proclaim himself the very mouthpiece of God Himself. The rest is easy. The common people, kept illiterate and denied the truth by their religious leaders, are dazzled and cowed into further submission by the pomp and splendor of ritual and ceremony. They see only the gorgeous robes of scarlet and gold in which their priests are clothed, and which hide the mere men and the designs of

their hearts. Convinced that these men speak for God and have power over heaven and hell, the people do their bidding in everything. Tyrants, dictators and scheming politicians, once they make alliance with these false religious leaders, are secure in their positions of power, and certain of the blind obedience of the people.

We need not go beyond Jesus Christ Himself to find condemnation of such false religious leaders. No one has ever been so contemptuous as He of those "who sit in Moses' seat, who make broad their phylacteries, and enlarge the borders of their garments," who "love the uppermost rooms at feasts, and the chief seats in the synagogues," who love to be called "Father," who "devour widows' houses, and for pretence make long prayer." More scathingly than Shakespeare, Jesus Christ says of them in *Matt. 23:27, 28*:

*"For ye are like unto whited sepulchres, which indeed appear beautiful outside, but are within full of dead men's bones and all uncleanness.*

*"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."*



## CURTSY TO THE MIKADO

THE VATICAN has always thrived politically by playing both ends against the middle. So too in the present World War it has sent friendly communications to the Nazi-Fascists, while contrary ideas have been expressed by its spokesmen in the democracies. In former times neither side ever learned during the course of a war what the Vatican had been telling its enemies. The present use of short-wave radio by enemy nations shows up this double dealing. The message from Pope Pius XII's Secretary of State quoted below was used in the broad-

casts of the German and Japanese governments as Vatican approval and *de facto* recognition of the new puppet President of the Philippines, José P. Laurel, whom Franco had recognized shortly before. The papal message, as intercepted by the United States intelligence service, was reproduced in a *United Press* dispatch of last January 10. It was conveyed to the puppet President by Archbishop Pinai, Apostolic Delegate to the Philippines, and reads as follows:

**"His Eminence, Cardinal Luigi Maglione, Secretary of State to His Holiness, through the Apostolic Delegate of Japan, has given me instructions to assure Your Excellency that the Vatican received your generous telegram announcing your induction as President of the Philippines and to transmit to Your Excellency most sincere thanks for your courtesy."**

The Tokyo radio quoted Bishop Cesar Guerrero of Manila, who interpreted as follows the Vatican message as proof of the Pope's recognition of the Japanese regime in the Philippines:

**"This shows His Holiness' regard for the Philippines. Since Vatican City is in itself a fully sovereign state, the Holy Father's message of felicitations to President Laurel implies the Vatican's recognition of the Philippine Republic."**

**"We search the world for truth; we cull**

**The good, the pure, the beautiful,  
From graven stone and written  
scroll,**

**From all old flower-fields of the  
soul;**

**And, weary seekers of the best,  
We come back laden from our quest,  
To find that all the sages said  
Is in the Book our mothers read."**

*—John Greenleaf Whittier*

# CATHOLIC ANTI-SEMITISM

By J. J. MURPHY

**E**VEN a 'front man' for Catholicism like Dr. George N. Shuster of Hunter College could not deny that the anti-Semitism of his church, rooted in papal pronouncements of the past, is much in evidence in this country. He rightly added, however, that it is "seldom voiced above a whisper."<sup>1</sup>

A good illustration of how a Catholic whispering campaign works is found in the book *Under Cover* (p. 453) where the author quotes Irish-Catholic Francis P. Moran, Boston *Christian Front* leader:

"The only thing you can do now, of course, is to talk about Communism and the Jews . . . A whispering campaign is the best thing now. Mrs. Murphy tells Mrs. Duffy, and she tells Mrs. O'Toole, who tells it to Mrs. Smith . . . by the time they end up, they've got something which everybody believes."

The Roman Catholic hierarchy is, of course, much too shrewd to come out openly in favor of anti-Semitism. It can work much more safely and effectively behind such stooges as Fathers Coughlin, Curran, Brophy and Duffee. For years these priests and their organizations have carried on anti-Semitic campaigns with the full but tacit approval of the hierarchy, *without whose permission they could neither write for publication nor speak in public.*

In the re-editing of the Roman Catholic New Testament in English, two years

ago, a footnote to *Revelation* 2:9 was inserted by the American bishops that did not appear in the previous edition that had been in use for many generations. It said that "the Jews are the Synagogue of Satan." A clearer example of the anti-Semitic policy of the Catholic church is scarcely needed.

Pierre Laval was well aware of this historical and unchanging attitude of the Roman church. Speaking to a group of journalists on September 13, 1942, he justified the anti-Semitism of the Vichy regime as follows: "*I am only applying to the Jews the same treatment prescribed centuries ago by the Catholic Church.*" To realize how true this statement of Laval is one has only to read "*How the Popes Treated the Jews.*"<sup>2</sup>

The spurious anti-Jewish *Protocols of the Elders of Zion*, that depict Jewry as the essence of evil and the Catholic church as the essence of virtue, have been spread throughout the country by the followers of Father Coughlin and other Fascist priests. But the Catholic hierarchy never protested against this mass calumny organized within their church. If they were at all interested in stopping this defamation of Jews they could have used their 332 publications to ridicule these vicious *Protocols* out of existence. They prefer instead to pretend that they know nothing about this libelous Catholic campaign.

<sup>1</sup> "The Conflicts Among Catholics" by George N. Shuster in the Winter 1940 issue of the Phi Beta Kappa quarterly, *The American Scholar*.

<sup>2</sup> A pamphlet published by THE CONVERTED CATHOLIC MAGAZINE giving lengthy quotations of papal decrees against the Jews that served as a blueprint for Hitler's anti-Semitism. 15¢ a copy.

As if there were not enough anti-Semitism in this country, several Catholic bishops invited leaders of Catholic Fascism in Mexico, known as *Sinarquists*, to come to the United States to lecture. Chicago was one of several episcopal sees that sponsored the series of talks. The newspaper *PM* of last January 3 said:

"In an exclusive interview in Sunday's *PM*, J. Ovrum Tapper, a director of the Chicago Civil Liberties Committee, said . . . that representatives of the Sinarquist movement spoke in Chicago just before outbreaks against Jews there by Mexicans and Italians. The *Sinarquists* are a Coughlin-endorsed subsidiary of the Spanish Fascist *Falange* and the Mexican equivalent of the *Christian Front*."

A Catholic layman, Emmanuel Chapman, founded in 1939 a layman's "Committee of Catholics to Combat Anti-Semitism." Before it got thoroughly organized, a little over a year after its foundation, it was suddenly disbanded—a thing that often happens to 'false front' organizations in the Catholic church if they start to become really effective. Similar repression overtakes Catholic laymen, who start to fight strenuously against Fascism or anti-Semitism, as the recent case of Professor McMahon illustrates.

Irish-Catholic Boston has been one of the worst centers of anti-Jewish terrorism. As in New York the Catholic police force looked on with indifference. Sworn affidavits are on record in Boston where the policemen even arrested Jewish boys for defending themselves against young Coughlinites. Boston newspapers, notorious for their subservience to Clerical pressure, made no mention of these outrages. Finally, this past winter, a New York liberal newspaper forced Governor Saltonstall, an appeaser of Cardinal O'Connell, to reverse his stand and order a State investigation. Irish-Catholic Police Commissioner Timilty was made

whipping-boy and forced to resign, though the rest of the police force and higher politicians were as guilty as he was. Such hypocrisy promises little or no permanent relief from a disastrous un-American situation.

Anti-Jewish terrorism has occurred only in cities that are centers of Roman Catholicism, such as Boston, New York, Chicago, Providence, Bridgeport, Hartford, etc. In New York during recent months liberal newspapers exposed many hotbeds of anti-Jewish sadism. Everyone of them was a Roman Catholic neighborhood. Not only were synagogues defaced but also several Protestant churches. No Catholic church was molested, of course. New York City Commissioner of Investigation Herlands made a 170-page report on 52 anti-Semitic cases he investigated. It showed that all but three of the culprits attended church, and that all came from areas where Father Coughlin's *Christian Front* had flourished.

Rev. Allan E. Claxton of the Protestant Broadway Temple in New York City, which had been desecrated by Catholic youths, was quoted in the New York *Post* of last December 30 as follows:

**"We had a certain amount of vandalism at our church . . . If Protestant children were desecrating Catholic churches, the Protestant ministers would certainly teach them differently."**

In the same newspaper in the issue of the preceding day, Rev. Kenneth MacKenzie of the United Presbyterian Church in the Washington Heights district of New York City said in an interview:

**"For some time there has been evidence of vandalism around the property of Protestant churches in this neighborhood."**

After describing the desecration of his own church, Rev. MacKenzie went

on to say of the perpetrators of these crimes: "I assume they are Roman Catholics because the section is predominantly Catholic."

The same issue of the N. Y. *Post* quoted the following affidavit of an 11-year-old Jewish boy who was attacked by Roman Catholic ruffians, who betrayed their parochial school training by their familiarity with Roman Catholic doctrine. We quote it in part:

"Then about 12 boys came, first little ones and then big ones. They asked if I am Jewish, and I said I'm not, 'cause once before some different boys started up with me when I told them I was Jewish.

They began to ask me questions about the Catholic religion. I said I didn't know the answers because I didn't go to church . . . they jumped on me and my friend and began to hit us . . ."

*The most anti-Semitic district in New York City is Police Precinct #40, in the Bronx, where only 8 per cent of the inhabitants are Jewish. In this district 333 public Coughlinite meetings were held within less than a two-year period, many of them in the open, according to the Herlands report. There are four parochial schools in this small district. Catholic police captain John Collins, in charge of this precinct, "estimated that 85 to 90 per cent of the people there are Catholics," according to the N. Y. Post of January 11, 1944. The Herlands report observed that this mile-and-a-half area, constituting the 40th Precinct, has 279 bars and taverns and a very high rate of child delinquency.*

No lasting security against anti-Semitic terrorism in New York City can be expected as long as Roman Catholics continue to monopolize the police force, especially its key positions. A showy spurt of self-interested activity

against street hoodlumism first began among police officers after recent newspaper publicity. It can be expected to last only as long as the publicity campaign that occasioned it.

Algernon D. Black, well-known head of the New York *Ethical Culture Society*, in a broadcast over station WHN on January 2 said:

"But to speak plainly, there are Coughlinites among the police, too. A few years ago it was estimated that there might be as many as 3,000 *Christian Fronters* among the police of this city."

Mayor La Guardia, an inveterate politician, is extremely responsive to Catholic political pressure. He refused for months to make public the report of Commissioner of Investigation Herlands until forced to do so under threat of a City Council investigation. He did nothing about information given him a few years ago by J. Edgar Hoover of the FBI concerning the presence of 1,500 *Christian Fronters* that were already on the New York police force at that time.

Catholic Lewis J. Valentine, Commissioner of Police in New York City, is a member of Our Lady of Guadalupe parish in Brooklyn. Coughlinite policemen have always been able to rely on him for protection. Last year unquestionable evidence was brought before him to show that Catholic patrolman John Drew was a fellow-traveller of the *Christian Front*, an active anti-Semite and a contributor to four organizations now under Federal indictment for sedition. Valentine, after a departmental hearing, dismissed all charges against Drew, and restored him to active service with back pay without even giving him a reprimand. The following day Commissioner of Investigation Herlands publicly denounced Valentine's action as "contrary to the evidence and sound

public policy." But Catholic political power, which stood behind Valentine and the *Christian Fronters*, never allowed the proceedings of the Drew trial to be published. It was able to laugh at the protests of Jews and liberals. As late as January 16, it 'persuaded' Mayor La Guardia to have Drew on the City radio program as his 'guest star' to tell the public what a broad-minded fellow he is.

The Catholic hierarchy countered recent protests over anti-Semitism by indulging in the ballyhoo that is usually featured on such occasions. Even Bishop Molloy of Brooklyn, superior over the ill-famed Brooklyn *Tablet* as well as

over anti-Semitic Fathers Curran and Brophy, had the nerve to make an airy protest against anti-Semites! No practical move, of course, was made to remedy conditions through the Catholic press and parochial schools.

The most foreboding fact in American anti-Semitism is that prominent and wealthy Jews, as well as the Jewish organizations they dominate, contribute heavily to organizations that make a deliberate policy of appeasing political Catholicism. The *National Conference of Christians and Jews*, with its backslapping interfaith conferences, from which the Catholic church is the sole gainer, is just such an organization.

## CATHOLICISM'S FEAR OF THE BIBLE

**L**INACER, a distinguished physician but a bigoted Roman Catholic, once came across a copy of the New Testament, picked it up and glanced through it. After reading it a while he impatiently threw it aside and exclaimed: "Either this book is not true, or we are not Christians."

How well the master minds of Roman Catholicism realize the essential contradiction between the Bible and the Roman Catholic system is forcefully expressed in an address delivered by the Cardinals of the Roman court to Pope Julius III in 1550, immediately after his elevation to the papacy. It is contained in an historical document of Reformation times that is preserved today in the *National Library* of Paris, in Folio B, No. 1088, Vol. 2, pages 641-650. It contains among others the following interesting passages:

"Of all the advice that we can offer Your Holiness, we have kept the most

necessary to the last. We must open our eyes well and use all possible force in the matter, namely, to permit the reading of the Gospel as little as possible, especially in the vernacular, in all those countries under your jurisdiction.

"Let the very little part of the Gospel suffice that is usually read in the Mass and let no one be permitted to read more. So long as the people will be content with that small amount, your interests will prosper, but as soon as the people want to read more your interests will begin to fail.

"The Bible is the book that, more than any other, has raised against us the tumults and tempests by which we have almost perished. In fact, if anyone examines closely and compares the teaching of the Bible with what takes place in our churches he will soon find discord, and will realize that our teaching is often different from the Bible and oftener still contrary to it. And if the people wake up to this, they will never stop challenging us till everything is laid bare and then we shall become the object of universal scorn and hatred. Therefore, it is necessary to withdraw the Bible from the sight of the people, but with extreme caution in order not to cause rebellion."

# On the Lookout

BY J. J. MURPHY

## PITY THE POOR PRIEST-RIDDEN IRISH

POPE PIUS XI in his encyclical on education in January, 1931, condemned co-education. The unnatural fear of sex, which permeates not only monasticism but the social ideals of the Catholic church, amounts at times to a sex obsession. It sees evil even in the most harmless relationship of persons of the opposite sexes. The following quotation from page one of the well-known Irish newspaper, *The Fermanagh Times*, in its issue of November 4, 1943, illustrates this point:

"Unmarried couples in the Eire border town of Clones, County Monaghan, are perturbed because they can no longer sit together in the local cinema. A ruling has been made by the cinema's committee of control that young unmarried women must sit on one side of the hall, which holds about 300 people, and their boy friends on the other. The cinema, which is the only one in the town, has two or three shows a week, and all the proceeds are devoted to Roman Catholic parish needs."

"A member of the control committee stated: 'When young people come into the cinema the girls are shown to one side of the hall, the young men to the other. So far there has been considerable resentment, but we intend to adhere to it. Even if a brother and sister come to the cinema they must be separated.'"

\* \* \*

## JAPAN PROTECTS ITS FRIENDS

JAPANESE solicitude for Roman Catholic missionaries was proved at length in our issue of last month. On the front page of the *N. Y. Times* of last December 30, a report from Brooks Atkinson gave another striking example of how carefully Japan protects the interests of Roman Catholi-

cism. After telling how the city of Changteh, China, "had been blasted off the face of the earth," he went on to say:

"Outside the city wall two Spanish missionary buildings stand undamaged . . . But it is hard to find anything else intact in this city which held 160,000 persons before the war and was housing 60,000 before the recent battle broke out."

\* \* \*

## CATHOLIC PRESSURE ON THE PRESS

CENSORSHIP of the most reactionary type is of the essence of Roman Catholicism. But it was not until recent years that it dared to raise its head in America. Now that it has shackled the newspapers of America, it has invaded the field of art and literature. Its new bureau of censorship is headed by Bishop Noll who edits a journalistic monstrosity known as *Our Sunday Visitor*. This Catholic censorship bureaucracy is known as the N.O.D.L., or National Organization for Decent Literature. It has an office in Washington and works through Postmaster General Frank Walker, a trustee of Notre Dame University, who withdraws second class mailing privileges from all publications disapproved by Bishop Noll. Drew Pearson's exposé of this religious racket was reported in *THE CONVERTED CATHOLIC MAGAZINE* of October 1943.

On January 1 the U. S. Post-Office Department, alias Frank Walker, withdrew second class mailing privileges from *View* a quarterly magazine of art and literary criticism subscribed to almost exclusively by galleries, museums, universities, art collectors and artists. It did not condescend to inform the editor of the magazine, Charles Henry Ford, on what grounds the winter issue had been barred from mailing privileges.

Dorothy Thompson in her column of January 3 referred to Walker as a "miserable hypocritical politician," and noted that he rules arbitrarily on what constitutes art and literature without even deigning to define either term. She found that the most "infuriating thing" in the whole Walker procedure is that for months American magazines have been forced to send "advance dummies to Mr. Walker, who has then cut out and censored words used by authors and not to his taste."

## MAGNIFICENT DELUSION

CATHOLICISM with its legends, pageantry and historical lore appeals to the romanticism of certain esthetes and artists. Such a one was the distinguished Episcopal architect Ralph Adams Cramm. Another is the venerable poet-philosopher George Santayana, resident in Italy for several years, who has just released the first book of his autobiography under the title *Persons and Places*. Santayana totally disbelieves in all the dogmas of Catholicism, the religion of his race, but loves them for their poetic grandeur and daring flights of fancy. It has been said of him that "he does not believe in God, but believes that the Virgin Mary was His mother."

In its January 7 review of Santayana's new book, the New York *Times* aptly said of it: "It contains much fine feeling for and admiring appreciation of the beauties of religion, particularly the Roman Catholic, and stresses repeatedly Santayana's materialistic belief that religion is an invention of man's own questing, aspiring spirit, and that its dogmas have nothing to do with fact, but are poetry, often noble and exalted poetry."

What Santayana overlooks in Catholicism is the darkness it has created in the minds of millions of men, the cruelty of deceiving them into mistaking fiction for truth, the fears and phobias, the torture and distress it has left in its wake in the souls of millions of its own priests and laity who do not believe in it, but who are afraid to abandon it because of the terror it has drilled into their subconscious minds.

\* \* \*

## BIRDS OF A FEATHER

FRANK E. GANNETT, publisher of a chain of reactionary newspapers, who tried to suppress John Roy Carlson's book *Under Cover*, is now attempting to establish a Fascist-front organization called *The Constitution and Free Enterprise Foundation*. Among the trustees of this new foundation is Jesuit Father Francis X. Talbot, editor of the Jesuit magazine *America*, pace-setter of Catholic propaganda in this country. Father Talbot was a member of the board of governors of the now defunct "Emergency

Council to Keep the United States Out of War." A fellow member of the same board was Mrs. Elizabeth Dilling, hysterical author of the *Red Network* who is at present under Federal indictment as a seditionist. Jesuit Talbot is a close friend of Merwin K. Hart, with whom he cooperated in a book glorifying Franco and his Fascist revolution against democratic Spain.

\* \* \*

## A 'RUTHLESS' POLITICAL PRELATE

ARCHBISHOP McNicholas of Cincinnati, Ohio, has used his authoritarian power over the Roman Catholics of that city to weld them into a political unit. He brought about the resignation of City Manager Sherill who insisted on enforcing anti-gambling laws and secured the re-election to the nine-man City Council of eight of the appeasers who failed in their duty to back the enforcement of city laws. He used pressure on the Ohio state legislature to force through a bill allowing bingo games.

*The Christian Century* in an editorial in its issue of last December 29 said about Archbishop McNicholas:

"If he had any scruples about the morality of making the Roman Catholic Church tutor to thousands of foolish people, in the dishonest art of getting something for nothing, he concealed those scruples by thundering denunciations against the Protestants. . ."

The same editorial went on to say that Archbishop McNicholas proved "to have more power than the legally constituted administration and to be ruthless enough in its exercise to jeopardize the integrity of civil authority in one of the most successful city governments in the country."

It is unfortunate that Protestants as a whole are blind to the dangers of Catholic political control. What happened in the case just mentioned is only an isolated instance of what is happening wherever Catholics are numerous. But Catholic control of the press makes each community think that such occurrences are only local phenomena. If THE CONVERTED CATHOLIC MAGAZINE had the money and facilities, it could find proof of similar Catholic high-handedness in ten thousand other communities of this country.

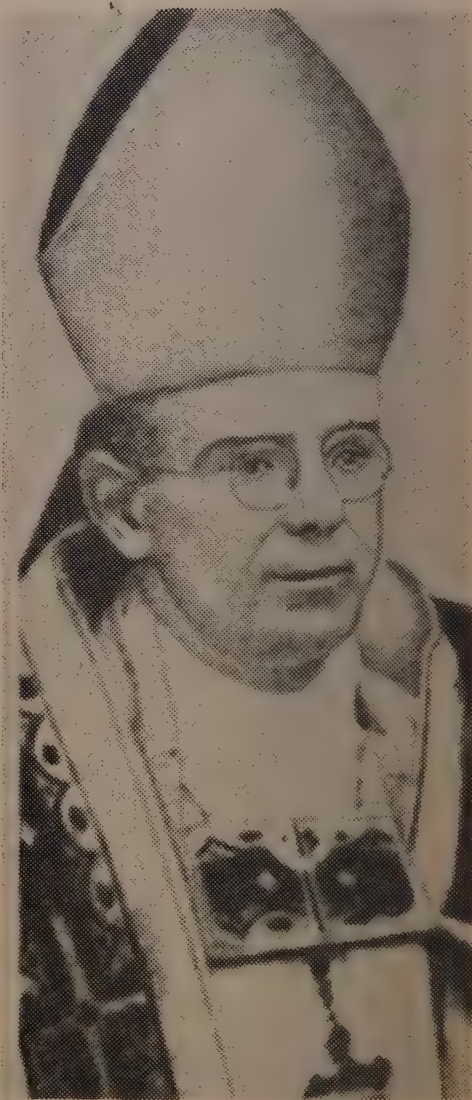
## NEW ROMAN CATHOLIC PRIMATE FOR ENGLAND

ENGLAND'S successor to the recently deceased Cardinal Hinsley is Bishop Bernard W. Griffin, who has been transferred from the Birmingham diocese of which he was auxiliary bishop to the archbishopric of Westminster in London. His sermon on the occasion of enthronement in Westminster stamps him as a reactionary of the Pius XI school who uses need of social reform as an opportunity to agitate for establishment of a "Christian state." In his opening address, in true Clerical style, he struck at the free press, the war work of women, and social reforms opposed by Catholicism.

When the Vatican in 1940 expected Nazi-Fascism to triumph and hailed the New Order in its Christmas encyclical, Bishop Griffin was snubbed in a private audience with Pope Pius XII, when he went to Rome to explain Britain's stand for democratic principles in the present war. The N. Y. *Times* of last December 23 referred to that ill-fated audience as follows:

"Msgr. Griffin was said to have told the Pope that an Allied victory was to Europe's general interest. It was said that the Vatican had taken the attitude that that was purely British opinion."

Now that the Vatican's hopes of victory for the forces of reaction have fallen through, it has naturally turned to Bishop Griffin, whom it formerly snubbed, to be its spokesman in England. This is typical of the means it uses to climb up on the Allied bandwagon. It is making similar use of Father Luigi Sturzo, whom Mussolini exiled in 1924 with the approval of Pope Pius XI.



**ARCHBISHOP BERNARD W. GRIFFIN**  
New Archbishop of Westminster and Primate of the Roman Catholic Church in England.

## QUESTION BOX

**Q. Catholics say that it is impossible to buy a mass. Is that true?**

**A.** "To buy" means to "acquire for money." A priest will say a mass for you only if you pay him for doing so; in other words, you acquire the 'benefit' of a mass in exchange for the money paid to the priest. This transaction is rightly termed "buying." It does not change the nature of the transaction merely because the money paid is called a "stipend" or an "offering"; giving it a less commercial name is only a play on words.

The U. S. Government rightly considers money received for masses as "wages." It accordingly obliges priests to pay income tax on "mass stipends" as well as on salary.

**Q. How can Catholics control the press, since they contribute so few ads to newspapers or magazines?**

**A.** Full-page advertisements by large department stores and big industries are the main source of support for all ad-carrying papers and periodicals. Catholics threaten to boycott these big stores or industries unless they, in turn, bring pressure to bear against such-and-such a paper to prevent it from publishing "anti-Catholic write-ups." Any statement of facts that contradicts Catholic propaganda is considered "anti-Catholic."

**Q. What is the difference between the "Immaculate Conception" and the "Virgin Birth"?**

**A.** The Roman Catholic doctrine of the Immaculate Conception means that the Virgin Mary, from the first moment when she was conceived within her mother, was free from 'original sin.' The doctrine of the "Virgin Birth" (in which others as well as Catholics believe) is that Jesus Christ was born miraculously of the Virgin Mary without destruction of her virginity.

All Catholics profess to believe in the Immaculate Conception, but ask any one of them what it means and you will find that nine out of ten don't know. Yet, if these same Catholics said that they didn't believe in the Immaculate Conception, they would become heretics and thereby subject to eternal damnation by decree of their church.

## CHRIST'S MISSION NOTES

**O**UR public meetings are now held the first Sunday of each month, and a variety of speakers and topics are presented. On February 6, Rev. A. Caliandro spoke on the topic of "Religious Freedom in Allied-Occupied Italy."

## NEWS OF EX-PRIESTS

**M**ANY of our ex-priests have found suitable employment. One is safety engineer for a large plant in New Jersey, another is a field director in war relief work. While training for war work, another is a waiter in a restaurant. Two are in the armed forces and a French-Canadian who left the priesthood recently has established himself as a missionary of the Gospel among his fellow French-Canadians in Quebec.

It may surprise our readers to learn that many priests who leave the priesthood have little real interest in religion, and no understanding of Evangelical Christian teachings. Few of them are equipped for any kind of work by which they can at once earn a decent living. We could employ and train many more in our own office and editorial work had we sufficient financial means to do so.



## MSGR. SHEEN AND JAP ATROCITIES

**C**ATHOLIC MONSIGNOR Fulton J. Sheen specializes in flaunting the moral weaknesses, real or imaginary, of democratic America in order to distract attention from the inhuman crimes of Fascism. In the *Catholic Digest* of last June he complained:

"It is pathetic that so many movie writers can think of no other way to justify our cause than by emphasizing the wickedness of the Nazis and Japanese. Do we become angels by calling them devils?"

## THE PASSING SHOW

P. J. WHELAN

► **THE NEW SPANISH BUDGET**, according to the Portuguese newspaper *Diários de Notícias* of Dec. 31, provides 475,000,000 pesetas (about \$47,500,000) for the activities of the Falange, Franco Spain's Fascist party. This is more than twice the amount allotted to the Falange for 1943. *At the same time, the school budget was cut from 449,000,000 pesetas last year to 166,000,000 this year—a cut of almost three-quarters.*

► **THE FIRST** public and official Jewish religious services since the expulsion of the Jews by the Inquisition in 1492 are now being conducted in Sicily by the Jewish chaplains of the U. S. Army, according to the *Presbyterian Church Times* of December 4, 1943.

► **A ROMAN CATHOLIC PRIEST**, Rev. Father Zygmunt Kaczynski, is Minister of Education in the cabinet of the Polish Government-in-Exile in London. Russia in January refused to negotiate any settlement of boundary disputes with this reactionary government.

► **THE FOUNDER** of the French Fascist organization that existed before the war, with the cooperation of Pétain, Weygand and other prominent Catholics, was Eugene Deloncle. He died last January, after a long period of collaboration with the Nazis. The full name of the hooded men, popularly known as *Cagoulards*, was "The Secret Committee of Revolutionary Action."

► **REVEREND** Jerome P. Holland of the Brooklyn diocese, prominent Clerical Fascist and author of a series of articles in defence of *Sinarquism* in Mexico, was commissioned as a chaplain in the U. S. Navy last December.

► **THOUSANDS** of saints are the object of Catholic cult. Only two hundred of them have been canonized. Many of them, like Saint Christopher, are legendary characters.

► **SEVENTY-SIX HUNDRED** more Americans were killed in war plants from Pearl Harbor till January 1, 1944, than were killed on all battlefronts in the same period of time, according to a report of OWI on last January 20. And deaths from cancer in the U. S. have exceeded "many times" the deaths in the armed forces during the same period.

► **BRITISH CENSORSHIP** allowed Helen Kirkpatrick to report from London on January 3 that the British Government, presumably with the accord of the U. S. Department of State, demanded from de Gaulle the liberation of Peyrouton, Boisson and other Vichyites who had been arrested in North Africa on grounds of treason. It was Peyrouton who signed de Gaulle's death warrant in Vichy France. Boisson, the hanger-on of Pétain, ordered French troops to fire on American troops invading North Africa. Thanks to his betrayal of democracy many American soldiers lie buried today under African soil.

► **ACCORDING** to polls conducted by the Institute of Public Opinion, prohibitionists are equally numerous in the United States, Canada and Australia. Their percentage of the total population is 29 out of 100 in Canada, and 34 in the U. S. and Australia.

► **DREW PEARSON** in his column of last December 30 pointed out that Senator David I. Walsh, Jesuit graduate, has "appointed himself a committee of one" to prevent WAVES from being sent overseas to relieve men of clerical work and other similar duties. Sen. Walsh, chairman of the highly secret *Senate Committee on Naval Affairs*, is reported to have been a personal friend of Olov E. Tietzow, well known as "Nazidom's traveling emissary."

► **BESIDES** holding the topnotch job of Foreign Economic Administrator with tremendous powers over all countries to be occupied by our armies, Catholic Leo T. Crowley, papal Knight of St. Gregory, is also Alien Property Custodian with full power over all enemy-owned corporations, property and patents in this country. He is also chairman of the Federal Deposit Insurance Corporation. As chairman of the Board of Standard Gas and Electric he has many business and political interests outside his present Federal jobs, especially in Wisconsin, his home State.

► **JOSE P. LAUREL**, puppet president of the Philippines by grace of the Japanese war lords, was congratulated in the Fall of 1943 by Franco and the Vatican on the occasion of his inauguration. Shortly afterwards he declared the anniversary of Pearl Harbor a "special official holiday," and appointed a committee to "take charge of the celebration," according to the U. S. foreign-broadcast intelligence service.

► **FOUND** guilty of attempted rape, three young Italian Catholics, Christopher Farnari, Nunzio Morrone and John Tellini, were sentenced recently to Sing Sing for terms of 10 to 30 years. On occasions such as this the Catholic authorities attempt to claim that the criminals do not deserve to be called Catholics. But when the same authorities make up their church statistics, with one eye on potential political pressure, they count in these miscreants and thousands more like them.

► **IN ITALY**, according to the *World Almanac* of 1943, the Roman Catholic church claims 99.6 per cent of the population as members of its communion. This obviously includes as Catholics Italian criminals as well as Italian unbelievers of all shades of opinion, atheists and agnostics, Communists and liberals. Church statistics in Spain, Mexico, Latin America are equally fictitious, including tens of millions of people who disbelieve in Catholicism and never darken a church door. None the less, people who should know better speak of 300,000,000 Catholics, when that figure is the sum of several grossly distorted national-religious figures manufactured by the hierarchy for purposes of power politics.

► **JESUIT** Father Gannon, president of Fordham University, used his commencement address last January to sneer at American education in general and more particularly at proposals to use democratic education to uproot Fascism in Europe. He jibed at an imaginary "educator from a small college in the United States sent abroad to reorganize Leipzig University." Like all Clericals, Gannon is reconciled to a military defeat of Fascism provided its ideas can be left to fester in the body politic of Europe.

► **THE BROOKLYN TABLET** of last December 25 quoted the *Catholic Review* of Baltimore which congratulated the Knights of Columbus' annual convention for censoring *Life*, *Times* and the *March of Time* for their 'dishonest' presentation of Catholic news. The Baltimore periodical took additional digs at them for their "inaccurate, sneering, smart-aleck journalism." Anti-Franco articles were the cause of these outbursts and implied boycott threats.

► **DISTINGUISHED** friend of lepers was Dr. Mauritz of London, a Protestant physician, who died in Hawaii in December. He spent 19 years of his life in caring for them on the Island of Molokai.

► **DURING 1943**, 212,230 pilgrims visited St. Anne's shrine in Quebec. To date 16,147,275 pilgrims have visited the shrine. Supposed relics of St. Anne are venerated there. No serious student of church history believes these relics to be genuine. Even the name of St. Anne was not mentioned in early Christian literature until many generations after the death of the last apostle.

► **CARDINALS** of the Roman Catholic church today number only 43. In theory, since the time of Pope Sixtus V in 1586, there should be seventy. Of the 43 cardinals alive at present 26 are Italian. For centuries the papacy and the college of cardinals have been the private possession of Italians. The pope, an Italian, always sees to it that at all times a majority of the cardinals are Italians.

► **"FASCISM** is merely the mask that reaction assumes in its hour of dire need. When that mask has come to express the unbearable agony of a nation, it can be whisked off and replaced by another—the monarchy, the generals, the church."—Max Lerner.

► **A QUEBEC** magazine, *La Bonne Nouvelle*, tells of a French-Canadian priest who warned his congregation against free Gospels and religious tracts. In teaching them how to distinguish Catholic from Protestant literature, he said: "The Roman Catholic church never gives anything away free; if the literature is free of charge, it must be Protestant."

▶ TWO 17-year-old Catholic girls were sentenced by the New York General Sessions Court to the reformatory for indeterminate sentences. They assisted in the robbing of several soldiers and sailors. With the crime rate among Roman Catholics twice as high as that of the non-Catholic population of the country, the hierarchy should concentrate on teaching its communicants less dogmas and more morals.


▶ IRISH-CATHOLIC abuse of politics to grab the best-paying jobs is well illustrated in Hoboken, New Jersey. The mayor of the city is Bernard McFeeley. His father is Chief of Police. His sister, Mrs. Anna Walsh, holds the well-paying city contract for collection of rubbish—much of which can be sold for personal profit. In January Thomas F. McFeeley, of the same family, 33 years old, a graduate of the Catholic college at Villanova, was appointed superintendent of Hoboken public schools.

▶ THE HOLLANDER COMPANY, a dyeing firm, decided to oust from its board of directors Luigi Criscuolo, a Fascist-minded New York banker, who publishes a news-letter called *The Rubicon*. Criscuolo is a prominent Italian-Catholic layman who has been signally honored by Pope Pius XI and Mussolini.

▶ AN IOWA NEWSPAPER of last August carries a Washington dispatch under the by-line of Ray Tucker. It contains the joke of the year: "The Vatican will have a greater voice in the final peace conference than ever in modern papal history because of the Pope's role in precipitating the ousting of Mussolini." The joke is that the Pope is supposed to have ousted Mussolini in whose survival he had a financial interest. With the joke goes a double tragedy: that there are people as simple-minded as Ray Tucker and that his prophecy may be right, for there are many working to have the Pope at the Peace Table.

## TRANSUBSTANTIATION OR ANATHEMA!

By K. A. U.

 THE DOGMA of transubstantiation is the foundation of Roman Catholic doctrine and worship. For this reason it is of interest to see how the Council of Trent defined it. In its 13th session, chapter I, it declared:

"The Holy Synod teaches and openly and simply professes that in the Sacrament of the Holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, true God and man, is really and substantially contained under the form of those visible things . . . After the benediction of the bread and wine our Redeemer testified in plain and express words that he gave them his own body and his own blood . . . Therefore this Holy Synod declares that by the consecration of the bread and wine, a conversion takes place of the whole substance of the bread into the substance of his body; which conversion is called 'transubstantiation.'"

Here is the basic error of Catholic teaching on the Eucharist. For Jesus Christ positively did not say to his apostles that he was giving them his own body and his own blood (see *Matt.* 26:26, 27).

After attributing to Christ ideas that his words do not indicate or even imply, the Council of Trent proceeded to decree several 'canons of anathema' cursing and condemning everyone who thinks otherwise. For example, Canon I declares:

"If any one shall deny that in the Sacrament of the Eucharist there are contained *truly, really and substantially* the body and blood together with the soul and divinity of our Lord Jesus Christ, and so the whole Christ, but shall affirm that they are therein only as in a sign or figure, or virtually, *let him be anathema.*"

Even belief in mere theological theories, such as that of transubstantiation, is commanded by the Council under threat of anathema, that is, of eternal damnation in hell. The word "transubstantiation" was invented in the year 1215. Canon III declares:

"If any one shall affirm that in the Sacrament of the Eucharist there remains the substance of the bread and wine together with the body and blood of our Lord, and shall deny that wonderful conversion . . . called 'transubstantiation,' *let him be anathema.*"

How presumptuous and untrue are all these twistings of the words of Christ can be readily seen by anyone who takes the time to read with an open mind the simple, straightforward account of the Last Supper in the New Testament. How could the bread and wine which Christ held in his hands be his own flesh and blood? Besides, the body of Christ at that time was his as yet *un-glorified* body; the Catholic church itself teaches that only his *glorified* body can be contained under the form of bread and wine.

What else the bread and wine in Christ's hands were besides mere bread and wine, they could have been only in a figurative sense, as practically all Christians outside the church of Rome admit. (Cf. *Matt.* 5:13; *John* 8:12; also *John* 6:63.)

The speculating theologians of the Catholic church have not been content with insisting that the body, blood, soul and divinity of Christ are substantially present under the form of the wafer of bread. They have gone to the ridiculous point of insisting that the whole body of Christ, including such things as hair and fingernails, is contained in even the smallest crumb of the wafer of bread. And since the body of Christ was born of Mary, some the-

ologians also teach that the Virgin Mary's body is also present in the Eucharist. Others find there even the body of Saint Anne, who is unmentioned in early Christian tradition but later came to be considered the mother of Mary.

By magic manipulation of bread and wine, water and salt, in imitation of pagan religions, the church of Rome has destroyed the real power of Jesus Christ. In the very sixth chapter of the Gospel of John where so much is said about 'eating' the flesh and 'drinking' the blood of Christ, it is clearly pointed out (in verse 63) that these words are not to be taken literally, but only in a spiritual sense. "*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*"

## WANTED —

### NAMES OF DEAF PEOPLE

Brother Julius K. Hoffmann of Minneapolis, conducts the *Gospel Witness to the Deaf*, and his address is P. O. Box 282, Minneapolis 1, Minn. He writes letters and sends free tracts and Gospel literature to all deaf people everywhere. He himself neither hears nor speaks, but is a fluent writer and a devout Christian.

He feels specially called to this mission to deaf people. Will you not cooperate with him by sending him names and correct addresses of deaf people you may know? He would be pleased if you would indicate whether or not these people are Christians.

Incidentally, he tells us that there are about 60,000 deaf mutes in this country, most of whom belong to no church and have no religion.

► **LEASE-LEND to Russia is not all one-way traffic. Russia is shipping us, according to the latest agreement, large quantities of manganese and other vital ores for our war industries.**

## THE EDITOR'S MAILBAG

### PRIESTS AND POVERTY

"PERHAPS you will be interested in the following letter I sent to the editor of the local Catholic paper, the *Boston Pilot*, that featured an article written by Msgr. Griffin and distributed throughout the country by the National Catholic Welfare Conference. It is what might be expected from reactionary political Catholicism. It won't do him any harm to hear from a liberal Catholic who realizes how little interest his kind have in the poor people who have burdened themselves with too many children at the insistence of the celibate clergy:

"Reverend and dear Sir:

In the article on medical care and public health in a recent issue of your paper, Msgr. Griffin stated: 'The choice of doctor by each family is a fundamental right' of all Americans; that we are 'entitled to the happiness that goes with the peace of mind in the treatment of the doctor of our own choice.'

As a prelate of the Church, Msgr. Griffin is assured of all the necessities of life, and of all the luxuries as well. He will never want for proper medical or hospital care—in fact, Catholic physicians and Catholic hospitals will see to it that he won't even have to pay for their services, even though he can well afford to do so. The same holds good of all the Catholic clergy.

However, there are millions of Americans whose problem is not the free choice of a physician, as Msgr. Griffin would have us believe, but the bare means with which to engage any reputable physician. Social medicine would make it possible for them to secure such a doctor while there is still hope for recovery, whereas now they have to shrink from the expense until their loved ones are almost at death's door.

The good Monsignor seems to be playing ball with the reactionary groups rather than seeking the greater good for the greater number his own poor people—the very people whose small, hard-earned contributions guarantee the best of medical and hospital care for him and for his relatives."

—D. M., Boston, Mass.

### "CONVERTED CATHOLIC" IN A TAXI

"Dear Friends:

I drive a taxicab for a living. While parked in front of the Lincoln Memorial recently, a priest asked me to drive him to Arlington, Va. He stepped into the cab and sat down. Immediately he said: 'Oh, I see you read THE CONVERTED CATHOLIC MAGAZINE!' 'Yes,' I said, 'and how do you like it?' 'I don't like it,' he replied, 'I write against it.' 'Then you mustn't like the truth,' I told him. This displeased him and he asked me to stop the cab and got out in a huff. A soldier then got into my cab, and as we passed over the bridge I saw the priest walking along looking very dejected."

—W. B. R., Washington, D. C.

\* \* \*

### THE POWER AND THE MYSTERY

"I think you are doing a good job in giving us a clear understanding of the aims and activities of the Roman Catholic church in all its aspects. To the ordinary layman—Catholic and Protestant alike—the Roman Catholic system is a great mystery. If he is a Catholic for one reason or another—often other than religious—he stands in with the system and sticks up for it no matter what he may think in his mind. The 'Big Boys' at the top scare the politicians, and get the people at home to write or telegraph to their legislators as Catholics. Thus, though a minority, Catholics can do wonders that mystify and stupify the larger groups.

As a result, everyone gasps and says the 'power' of the Roman church is 'terrific.' *It is nothing of the kind, except that it goes unchallenged.* And the reason why it goes unchallenged is because the average Protestant layman has nothing to say. For he hasn't been schooled in the Roman scheme of things. The same goes for the press, which has come to regard the Catholic church as an untouchable 'sacred cow.'"

—C. A. M., San Diego, Cal.





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— . . . —  
April, 1944

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NEW YORK 19, N. Y.

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.

REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. V (*New Series*)

APRIL, 1944

No. 4

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The Converted Catholic Magazine,  
229 West 48th St., New York 19, N. Y.

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. V (New Series)

APRIL, 1944

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## SHINTO CHRISTIANITY

**M**ANY hesitate to believe that the Roman Catholic church in the past has paganized Christianity to the harmful extremes that we have shown in this magazine. Nor do they want to believe that it has attempted to go even farther and assimilate itself, not only *politically* but also *religiously*, with German and Shinto paganism. Yet, unimpeachable exponents of Catholic orthodoxy not only admit but even boast that this is true. Professor Karl Adam, Roman Catholic priest of the University of Tuebingen, Germany, for instance, in his authoritative Catholic work, *The Spirit of Catholicism*, openly declares:

"We Catholics acknowledge readily, without any shame, nay with pride, that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the Gospel of Christ, in the same way that the great oak cannot be identified with the tiny acorn. There is no mechanical identity, but an organic identity. And we go further and say that thousands of years hence Catholicism will probably be even richer, more luxuriant, more manifold in dogma, morals, law and worship, than the Catholicism of the present day. A religious historian of the fifth millennium A.D. will without difficulty discover in Catholicism conceptions and forms and practices which will derive from India, China and Japan, and he will have to recognize a far more obvious 'complex of opposites.'"

It should cause no surprise, therefore, that the Roman Catholic church in our day rushed to ally itself with the pagan axis of Fascism, Nazism and Japanism. The Japanese Catholic, by permission of the pope, today bows down in Shinto temples in worship of the God-Emperor. The early Christians, on the other hand, preferred to be torn to pieces by wild beasts in the arena rather than burn even a pinch of incense to like God-Emperors in Rome. It is well then that we have the assurance of recognized Roman Catholic authorities that the religion of the church of Rome today "cannot be identified simply and wholly" with the saving faith of these glorious martyrs of early Christian times.

We hope and pray that the Roman Catholic people will come to know this and help to save their church from utter paganization and to restore Christ to his rightful place in Christian teaching.

## EDITORIAL NOTES AND COMMENTS

### COSTLY APPEASEMENT IN ITALY

THE ACCUSATION against the Allied military commanders in Italy, made by the Pope's delegate in Washington in mid-February, on instructions straight from the Vatican, was a direct slap-in-the-face for the Allies and a morale builder for Hitler. It stated:

"His Eminence, Cardinal Maglione, secretary of state of His Holiness, Pope Pius XII, has instructed me to state that the recent report appearing in the press and credited to the Allied Command, to the effect that the actual territory of the Papal villa at Castel Gandolfo is 'saturated with Germans, and therefore subject to bombings,' is not true.

"His Eminence declares that no German soldier has been admitted within the borders of the neutral pontifical villa and that no German military whatsoever are within it at present."

In this conflict of authorities, most Americans will accept the word of their High Command. The point, however, that we wish to make hinges on a more basic issue. It is this: Having decided to invade Italy and take Rome, the Allied high command should never have sacrificed so many of our soldiers in an attempt to save the pope's property. Frank Gervasi of Collier's witnessed 774 casualties in a single futile attack of 800 at Monte Cassino. One does not need to be a strategist to realize that a country defended by the Germans cannot be conquered by modern weapons of war without destruction of everything in the way. This is unfortunate but true. To make an exception

of church property and ancient shrines, especially in a country like Italy that is crowded with them, is to give the advantage to the enemy who uses these monuments as a shield. The failure to take Rome months ago can be squarely blamed on squeamishness over hurting the sensibilities of the Roman Catholic church.

What is more, the appeasement policy of the Allies in the campaign in Italy has not pleased the Catholics, anyway. The fact is that this policy, grown out of political considerations, has backfired, with the result that President Roosevelt's popularity has suffered among both Catholics and Protestants. Catholics are angry because "White House propaganda" publicized Catholic soldiers demanding the bombing of Monte Cassino. A Catholic columnist reported the pope as embittered against both Roosevelt and the United Nations by the bombing of this monastery. Protestants, on the other hand, resent the protection of Catholic church property at the expense of American lives. They also object to the military deadlock that resulted from such appeasement.

In short, the whole affair is an embroglio. If the attack on Italy was a military necessity, it should have been carried through without pussyfooting. Questions of religious monuments, political considerations and domestic Catholic reaction should never have entered into it.

## A POSSIBLE MARTYR RETURNS

[From the *Christian Register*]

MANY AMERICAN Catholics upon reading Archbishop Francis Spellman's *Letters to My Father* must be breathing a quiet prayer of thanksgiving for the work of Thomas Jefferson in achieving religious freedom here so many years ago. They will appreciate anew that our Bill of Rights assures their parish priest of perfect safety as he walks their village streets.

The New York Archbishop, referring to his visit with Franco and high Catholic officials in Spain, reported:

"We had dinner at the Nunciature. Archbishop Cicognani had as other guests Bishop Leopoldo Eijo y Garay of Madrid, Bishop Gregorio Cassus of Barcelona, and bishops from several other places.

"During the dinner I thought several times of a remark made to me by a man familiar with Spain, a remark that was striking and terrifying: 'Twenty-four hours of disorder in Spain,' he said, 'could mean the assassination of every bishop, priest and nun that could be found.'

"It is startling to realize that one is in the company of possible martyrs."

This shocking confession of church dependence upon fascist power in one of Europe's oldest Catholic countries is indeed a dark indictment. After centuries of church control the priests and bishops dare not step abroad without the promise of a grenadier from Franco to escort them home. The lesson of the Archbishop's unwitting confession should be clear to all of us.

The real question comes to this: how energetically and swiftly are we now trying to repudiate the policy of "doing business with Hitler" and his satellites? Do the rank and file of American Cath-

olics approve of Archbishop Spellman's sentiments on the subject of Francisco Franco? Nothing would strengthen our confidence in Freedom of Worship more than to see Catholic opinion here repudiate the idea of all alliances of Catholic prelates with Fascist states in either hemisphere. (The Fascist government of Argentina recently proclaimed Catholic education in their public schools as mandatory and exclusive.)

Meanwhile Archbishop Spellman, who felt himself for the moment in Spain to be in a company of "possible martyrs," moves in perfect freedom in a land which ended long ago the evil partnership of church and state.



## OUR MAGAZINE IN WASHINGTON

A COPY of THE CONVERTED CATHOLIC MAGAZINE for February was sent first class mail to every Congressman in the United States, with the article *Vatican-Japanese Entente* marked for special attention. In an accompanying letter each Congressman was politely requested to see to it that "in view of the extremely friendly relations existing between the Vatican and Tokyo, and in view of the barbarous atrocities perpetrated by the Japanese upon American prisoners in their land, representation be made through Harold H. Tittmann, U. S. Chargé d'Affaires at the Vatican, so that the pope would use his influence with the Japanese to see that our American boys still in their hands be treated like human beings."

Many of the Senators and Representatives replied expressing agreement with the proposal and interest in the magazine.

## THE PURPOSE OF RELIGION

IT IS REGRETTABLE that some churches within Christendom lay emphasis on everything except what is essential. Some seek to furnish beauty, soft lights and music for romantic souls; some traffic in superstitions and bingo; others aim to give their communicants a sense of activity—a feeling that they are ‘doing something;’ others are mainly centers of social activity—a place to meet people.

What the world needs today is more churches that will give to hungry souls the living word of the Gospel, unadulterated with man-made opinions or man-made objectives.



## THE TRUTH WILL OUT

AT LONG LAST our magazine received a little overdue newspaper publicity. For four years we have been publishing documented facts on the Vatican-Fascist tie-up, without finding a single newspaper with courage enough to mention us by name. On last February 9, CHRIST'S MISSION and THE CONVERTED CATHOLIC MAGAZINE were prominently mentioned in the Late City edition of the New York Times. The name and address of our publishing firm, the Agora Publishing Company, were the only identification given in the earlier edition of the Times and in other papers throughout the country.

The occasion of this unexpected ray of publicity was the fact that on the previous day the entire Moscow press renewed its courageous criticism of Vatican Fascism by quoting from a pam-

phlet by Leopold Mannaberg, which we recently published. This goes to show that sooner or later “the truth will out.” If our readers give us their whole-hearted support, there is no doubt that we will make our influence felt.

The above-mentioned pamphlet by Leopold Mannaberg, because of its length, was never published in THE CONVERTED CATHOLIC MAGAZINE. It is still available, as listed on the inside of the back cover of this issue.



## VATICAN AND PEACE

REAMS of Catholic propaganda pour from the press to convince by endless repetition that only the Pope can formulate a just peace for the war-torn world. The latest authoritative Catholic outline of world peace was made by the American hierarchy a few months ago. It is much more interesting for the basic ideas it deliberately omitted than for the vague generalities it kept repeating. It chose to avoid mention of the real causes of the present war and ignored the ideals for which the democratic peoples of the world are fighting.

This episcopal declaration on “the essentials of true peace,” issued by the hierarchy’s Administrative Board last November, spoke at length of the present war and the coming peace without even mentioning democracy or human freedom. Fascism was not even named, much less attacked. One might even have got the idea that it doesn’t really exist. The heroic Underground was completely ignored. Nor was one word said about how anti-Semitism and fear of Communism were used to whip the

masses to frenzy and pave the way for dictatorships.

Every student of history knows that what the Vatican wants in post-war Europe is the preservation of reactionaries with whom it can bargain for religious monopoly by playing off the Catholic nations as so many pawns. The historian Ferrero well said of the Roman Catholic church: "*If her aspirations in the field of politics have become more modest, she has never completely given up the hope of an eventual condominium with Caesar.*" For that return of medieval power it would pawn even its own soul; its craving for it is more of an obsession than a hope.



## CHRIST IN THE HEART OF THE BELIEVER IS LOVE

"That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, the length, and depth and height:

"And to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God." Ephes. 3: 17, 19.



## PEACE WITH GOD

Romans 5: 1 reads: "*Being justified by faith we have peace with God through our Lord Jesus Christ.*" As sinners we are rebels against God, enemies of and alienated from Him. But when we are saved, we realize that the rebellion going on in our hearts is now over. Having surrendered ourselves and grounded our weapons and having joined the army of the Lord, the happy result is "peace with God."



"L'ORDRE SOCIAL, French Catholic paper of New Brunswick in its issue of January 12 warned Catholics against Protestant Bibles: "If the *imprimatur* is lacking, that means the text is not approved by the Church. In this case there is only one thing to do—destroy the volume."

## MARKS OF THE TRUE CHURCH OF CHRIST

You may read about it in the Bible.—*Rom.* 16:16.

It has no creed but the Bible, binds no name on its members but Christ's.—*Acts* 11:26, *I Peter* 4:16.

It speaks where the Bible speaks, is silent where the Bible is silent.—*I Peter* 4:11.

It exalts Christ as the *only* head of the church.—*Coloss.* 1:18.

Its acts of worship are patterned after the New Testament.—*John* 4:24.

It teaches that scriptural unity can be attained by all who accept Christ as their only Savior.—*I Cor.* 1:12.

The church of Christ pleads for unity of all believers in Christ—*John* 17:20, 21.

It is not a denomination, nor group of denominations, but the body of Christ. *Coloss.* 1:18.

Its founder is Christ himself.—*Matt.* 16:18.

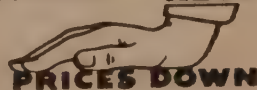
Its aim—to save souls by preaching the Gospel, teach godly living, and help all those in need.—*I Cor.* 15:1-4.

Its future—eternal glory with Christ.—*I Thess.* 4:17.

**Wear it out . . .**

**Or do without**

**HELP  
US  
KEEP**



# HUMAN LIVES OR CATHOLIC SHRINES?

By L. H. LEHMANN

**T**HE DETERMINED Allied blasting of Monte Cassino Abbey, of the papal village of Castel Gandolfo and other Rome points indicates that at last Americans have been forced to become realists about the war in Italy. The pressure that brought this about did not come, however, from America but from England, where popular indignation at the criminal sacrifice of young lives to save ancient church relics had for a long time been loud and strong. American Protestants, on the other hand, have been so drugged by Catholic propaganda that they have looked on apathetically while the blood of their sons and brothers was needlessly shed to preserve these Catholic church properties.

A sample of the intensity of public feeling among English Protestants can be seen from the following poignant letter in the London *Times* of Feb. 7, from David Naylor:

"Sir: May I inquire if any of the gentlemen so deeply concerned over the ancient monuments of Rome have an only son whom they are prepared to sacrifice on the altar of St. Peter's? If not, may I then ask them to moderate the enthusiasm with which they propose to substitute mine?"

Most of us former priests at Christ's Mission have lived and studied in Rome and regret as much as anyone the destruction of its historic monuments. We spent many summers at Castel Gandolfo and traversed all the hill towns around Rome from Frascati to Monte Cassino. But we would never ask that they be spared at the cost of the young lives of our soldiers. These Roman hill towns have been battered many times before

by the armies of the popes themselves. Why should they now be spared to save Hitler's armies?

The Roman hierarchy first played Hitler's game in America before the war by organizing mass opposition to the draft bill, lend-lease and other preparations for self-defense. Now in the actual fighting for Rome it cooperated with him by allowing Nazi troops to fortify its scattered estates without a protest. At the same time, election-year pressure was used in Washington on President Roosevelt to forbid the destruction of Tiber bridges essential to Nazi strategy and of monasteries used as enemy fortresses. The *N. Y. Times* of January 29 told the story in headlines: "*Clark Order Prohibits Fifth Army From Attacking Church Property.*" Added in subheadlines: "*Courtesy to Vatican Handicaps Advance as Enemy is Said to Use Religious Sites for Artillery Observations.*" Speaking of Monte Cassino Abbey at that time it went on to say:

"Harold H. Tittmann, U. S. Chargé d'Affaires at the Vatican forwarded a protest that it had been damaged by Fifth Army shells and the War Department asked General Clark for an explanation."

Because of the superior positions occupied by Nazi troops in Vatican-protected property and their ability to reinforce their positions over the Vatican-protected Tiber bridges in Rome, the American Army was stopped in its tracks for weeks despite its mightiest efforts and a costly spilling of blood. Italian operations after the landing at Salerno up to February 10 involved 25,665 American Army casualties, in

contrast to only 886 in the invasion of the Marshall Islands in the Pacific, where there were no church taboos to contend with. British casualties were equally heavy.

The N. Y. *Post* of February 10 said:

"For nearly three weeks we have been engaged in a fight at Anzio against German men and guns most of which have been brought through Rome—the place we have scrupulously refused to bomb."

The N. Y. *Times* of January 29 said:

"The Tiber bridges in the Eternal City itself . . . are heavily employed by the Germans in bringing in reinforcements from the north."

"The bridges across the Tiber represent a vital problem. They are a prime target for bombers which could, by knocking them out, cripple the German supply system in this emergency. Nevertheless, their bombing has been strictly forbidden . . . The Nazis are known to employ these bridges all the time for bringing up reinforcements from the north."

The German use of these Tiber bridges, protected by the Vatican, was bound to result in the loss of many American lives, as the N. Y. *Times* implied. The same was true of the strategic Monastery of Monte Cassino situated on a 1,700-foot height, with its sprawling yellowish buildings. The Germans had removed its valuable manuscripts to Vatican property in Rome. There was no reason why the Vatican should have demanded exemption for it, since it has been property of the Italian Government since 1866. It had been destroyed twice during the 'Ages of Faith.' The N. Y. *Times* of February 14 remarked that "it was being used by the Germans as not only an observation point but a fortress," and that "the Vatican has asked that it be spared." After it was bombed the Pope bitterly protested.

Yielding to Vatican pressure caused the Allies to waste a wealth of valuable

munitions in a vain attempt to dislodge the Nazi army in Cassino without shelling the monastery that occupied a dominating position. *PM* of February 9 stated that as many shells and bombs had been spent on the village of Cassino as in a major air raid on Berlin. In its issue of two days previous it said: "Despite the fact that the Americans possess possibly three times the number of cannons and many times the amount of ammunition that the Germans do, a good possibility favored the enemy because they have higher and better observation." The Vatican-protected monastery of Monte Cassino was for many weeks the superior point of observation that allowed the Nazis to spot our artillery and nullify our strategy.

It has been reliably estimated that thousands of American soldiers were killed as a result of the efforts of Allied military authorities to avoid damage to the monastery.

The N. Y. *Times* of February 13 reported from Fifth Army headquarters at Cassino:

"It may be emphasized once again that Lt. General Mark W. Clark has been extremely hampered by the considerations that have forced his artillery to refrain from shelling Monte Cassino Abbey . . ."

The N. Y. *Post* of February 10 was even more specific when it said:

"At Cassino our men have been fighting bitterly for days to gain possession of the Monastery, the desperately important observation point which we could have wiped out, but have scrupulously refused even to shell."

Pvt. Edwin J. Bown of Bridgeton, N. J., who had just come down from the side of Mount Cassino, where American troops were being slaughtered as they attempted to scale the mountain in the face of fire from the enemy above, had

this to say, according to the N. Y. *Times* of February 14:

"We are about 600 yards below the monastery and our boys are mad; everybody says we ought to blow the thing off the map."

The selfishness and plotting of the Vatican is not shared by average Catholics either in the American Army or at home. They do not value stones and mortar more than human blood. The N. Y. *Times* of February 14 reported as follows:

"An American artillery battery commander declared a week ago that 'I don't give a damn about the monastery. I have Catholic gunners in this battery and they've asked me for permission to fire on the monastery, but I have not been able to give it to them.' They don't like it."

James E. Roper, UP war correspondent who watched the bombardment of the Abbey on Feb. 15, heard Catholic Private Vincent Zavoda of Bayonne, N. J., beside him say: "*It has been there for centuries, but that was three weeks too long, because we've lost lots of American lives in the last 21 days.*"

The Roman hierarchy's sudden zeal to preserve the historical monuments of Italy is something new. For centuries the popes buried many of the monuments of ancient Rome under piles of rubbish. The Italian Government was forced to seize even historical churches, such as St. Paul's Basilica in Rome, to assure its preservation. Even Mussolini unearthed Roman forums and scores of Roman monuments that had been almost destroyed through the negligence of the popes who ruled over the Papal States. The popes themselves had their papal armies blast many an ancient monument in Italy to drive out rival papal factions. The battle-scarred remains of the famous Hadrian's Mole on the bank of the Tiber is mute witness to attacks upon it from the near-by Vat-

ican itself by one pope against another.

It is much more likely that Pope Pius XII's interest in Monte Cassino, the Tiber bridges and Castel Gandolfo was based on their military value to the Nazis. It is very likely that he bound himself to support Germany to the end in the *secret clause* of the Concordat he signed with Hitler in 1933. Even William Teeling, Catholic author, in his book *Crisis For Christianity*, page 128, goes so far as to admit the existence of this secret clause, which is mentioned also by Blood-Ryan and other authorities on Vatican-Nazi relations. Teeling says of the Vatican-Nazi Concordat:

"I have discussed the Concordat, its details and history, personally, with both the signatories of the agreement, that is to say, with Cardinal Pacelli [now Pope Pius XII] and with Herr von Papen, but it is not from them, though from someone who would be in a position to know and who was in touch with the negotiations, that I have been told that there was also a secret clause to the Concordat."

However much the Americans are forced militarily to disregard their promises of immunity to Vatican property in the future, Hitler gained invaluable time by these latest delaying tactics of the Vatican. They were of even more importance to him than the service rendered the preceding summer by Pope Pius XII when he stalemated Italian-Allied negotiations, after the fall of Mussolini, until the Germans seized northern Italy. To the boys whose lives were needlessly sacrificed in a vain attempt to seize the Nazi fortress of Monte Cassino, it is of no consolation now to know that "the Germans can no longer count on the immunity of church properties when they employ them for military purposes," as was announced in the N. Y. *Times* of February 15. They had to buy with their blood the breach of the unholy pact by which they had been victimized.

## CATHOLIC ANTI-CLERICALISM

THE JESUITS in this country have convinced the public that any criticism of Clerical politics is an insult not only to the Catholic church but also to the Catholic people. The truth is that Catholic countries like Spain, Luxembourg, Italy and Austria have always been the great centers of anti-Clericalism on the part of Catholics themselves. No one realizes better than they do that Clericalism or "political Catholicism" has nothing to do with religion. One of many instances of Catholic anti-Clericalism is the following from G. E. R. Gedye's book *Betrayal in Central Europe*. Speaking of Cardinal Innitzer of Vienna, he says:

"Innitzer and many of his Austrian Bishops cruelly stabbed their German co-religionists in the back at the height of the struggle against Nazi anti-Catholic terror. In Austria 'the spittle-lickers to the Nazis' was for a time one of the mildest epithets used by Catholics about their own leaders."

This is an example of what Catholic William Teeling meant when he says in *Crisis for Christianity* (p. 265): "The peasants of Austria have always been anti-Clerical, though practising Catholics . . ."

It is worse than silly for Americans to be afraid to criticize Catholic politics or the intrigues of the Vatican for fear of being thought bigoted or anti-Catholic. Are we to conclude from the above examples that could be multiplied a thousand times that Catholics are "anti-Catholic?"

"To ask permission to be free is to confess one's self a slave."

—Juan Bautista Alberdi, liberal Argentine statesman.



The two millionth rosary to be provided to servicemen since Pearl Harbor is blessed by His Excellency, Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, at the Apostolic Delegation in Washington, D. C. Holding the rosary is James N. Norris, executive director of the National Catholic Community Service.

## VATICAN MAIL HALTED

By the United Press.

LONDON, Oct. 28.—The Postmaster General announced today that postal service between Britain and Vatican City has been postponed temporarily. It was not revealed how service had been maintained previously.

► AFTER Hitler became head of the German government and before Pope Pius XI abolished the Catholic political parties in Germany, these parties shared the government with the National Socialists. Count Quadts-Isny, leader of the Catholic Bavarian People's Party, served as Minister of Economics under Hitler.

# HOW THE CATHOLIC CHURCH HELPED HITLER TO POWER

By J. J. MURPHY

*FACTUAL PROOF of the part played by the Vatican in the establishment of the Hitler dictatorship abounds in the past issues of THE CONVERTED CATHOLIC MAGAZINE since its beginning in January 1940. Within the limits of nine pages Dr. Murphy has given below a synthesis of these documented facts. Moreover, he has correlated them with outstanding books on the subject, especially with 'Der Fuehrer,' a book just released from the press. Of its author, Konrad Heiden, Dorothy Thompson, an authority on Germany, says: "He probably knows more about Hitler and the rise of National Socialism than any objective historian alive."*

**P**OPE LEO XIII in his encyclical *Libertas Humana* declares: "It is entirely unlawful to demand, to defend or to grant unconditional freedom of thought, of speech, of writing, or of worship." His predecessor, Pius IX, condemned in the encyclical *Quanta Cura* the proposition that, "The Roman Pontiff can and ought to reconcile himself and agree with progress, liberalism and modern culture."

The essential opposition of the papacy to the individual liberties that resulted from the French Revolution has been uppermost in the minds of recent popes, as the above condemnations indicate. So too has been their failure to cope with them. It was natural then that they should seek to join forces with the reactionary monarchs and militarists of Europe. The most promising of these was Kaiser Wilhelm II, who, like Hitler in years to come, had drunk deeply of the fascist nationalism of Houston Stewart Chamberlain. The thought naturally occurred to Pope Leo XIII that, in conjunction with the Kaiser, he might be able to re-establish the Holy Roman Empire of the German

nation in which the Roman Pontiff and the German emperor would share again dominion over all Europe. This is what Leo XIII had in mind when he made the following proposal to Kaiser Wilhelm II, which is recorded by the Kaiser himself in his autobiography:

"It was of interest to me that the Pope said to me on this occasion that *Germany must become the sword of the Catholic Church*. I remarked that the old Roman Empire of the German nation no longer existed and that conditions had changed. But he stuck to his words."<sup>1</sup>

The cooperation of the Vatican with Kaiser Wilhelm in World War I and the text of the secret German-Vatican treaty are revealed in the autobiography of Mathias Erzberger, leader of the Catholic *Center Party* in Germany and head of the German propaganda office at that time. The open intervention of Pope Benedict XV in favor of Germany is also abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson. Even after the defeat of Germany, when the Allies occupied the Rhineland because of the non-payment

<sup>1</sup> *The Kaiser's Memoirs*, by Wilhelm II, translated by Thomas R. Ybarra, p. 211.

of reparations, Pope Pius XI made an official protest to the Allies. This was done at the suggestion of Msgr. Pacelli, now Pope Pius XII, whose official Catholic biographer, Kees van Hoek, says of him that he "has always been known for his strong German leanings."

#### PIUS XI LOOKS TO GERMANY

Pope Pius XI, obsessed with fear of the ultra-liberal socialist movement springing up in Russia, felt even more keenly than his predecessors the need of alliance with the rich and reactionary militarists of Germany. He knew that they already had plans for the gradual overthrow of the new German republic. Moreover, he had ideas of his own for a new form of reactionary government, known as the 'corporate state,' for which the German super-corporation called the *Farbenindustrie* showed marked enthusiasm.<sup>2</sup>

The Vatican's interest in the restoration of German militarism was not that of a passive on-looker. It was in a position to help both in the field of diplomacy and that of militant action. The leader of the German armistice delegation at Versailles was Mathias Erzberger, ardent Catholic and imperialist, mentioned above. There was Catholic General Franz von Epp who used Catholic Bavaria to hide much of the post-war munitions that Erzberger had promised to destroy. There was General von Epp's adjutant, Captain Ernst Roehm, a Catholic, who kept alive in Bavaria a chain of illegal armies, eventually amounting to 800,000 men, who were held ready for the revolution and restoration, that eventually came through Hitler.

But the greatest preparation that could be made for the revolutionary re-

establishment of militarism was the discrediting of the infant German republic. The Catholic *Center Party* had at all times a large say in the doings of the republic, and on many occasions its fate was in the hands of a Catholic chancellor. The best known of these was Heinrich Bruening, who ruled Germany during its most critical years before the accession of Hitler. Bruening was a monarchist at heart. He was put into office by the reactionary Army politician, General von Schleicher, known in Germany as 'The Great Intriguer.' Oswald Dutch in *The Errant Diplomat* (p. 109) remarks that "Schleicher had brought Bruening to power in order to prepare through him a dictatorship." During Bruening's regime the *Osthilfe* scandal occurred, pouring millions of dollars into the pockets of the Junker militarists and landowners of East Prussia. On the other hand, his deflationary schemes helped crush the middle classes and prepare the way of dictatorship, as did his non-democratic rule by an endless series of emergency decrees. *His basic international policy fitted in well with the plans of the militarists. It was to 'yes' the Versailles Treaty and the ex-Allies to death by promising to carry out their decrees, but to beg off 'just this time' by pleading for 'one more concession' on the grounds of poverty and the danger of falling victim to the Communist bogeyman.* H. W. Blood-Ryan in his book, *Franz von Papen* (p. 115), records that Bruening promised that as soon as he had finished outwitting the Allies and had buried the Treaty of Versailles, "he could arrange for Hitler to succeed him in a few years' time." Heiden in his book *Der Fuehrer*\* (p. 426) remarks of the Bruening government: "From now on, with planned inactivity, the Reich gov-

<sup>2</sup> *I Paid Hitler*, by Fritz Thyssen, page 124.

\* Houghton Mifflin Co., 774 pages, \$3.00.

ernment looked on as Hitler strengthened his private army and sent it swarming into every town and village."

While the Catholic-dominated government of Republican Germany shifted into government-by-decree and refused to reach any basic agreement with the strong liberal forces of the *Social Democrats*, the same as it did in Austria, the day of the Hitler revolution and dictatorship drew closer. Pope Pius XI meanwhile had not remained idle. He had perfected his plans for the 'corporate state,' had them carried into action in Italy and Austria and issued his political blueprint, *Quadragesimo Anno*, advocating abolition of parties and of trade unionism. But more than that, he had formed and organized *Catholic Action*, a system of hierarchic political control that centralized everything in his hands and made it possible for him to reach decisions with dictators over the heads of national Catholic societies and their local clergy. It was this newly acquired power that he later used for the overnight abolition of the powerful *Center Party* in Germany, once he decided that its work was done and that it was only an obstacle in the path of a dictatorship.

#### CATHOLIC ORIGIN OF 'NATIONAL SOCIALISM'

Catholic soil is the homeland of Fascism, as recent history shows to be the case in Italy, Austria, Portugal, Spain and Poland.<sup>3</sup> Of the states in Germany, Protestant and Catholic, it was only

natural that Nazism should spring up in Bavaria, for, as Heiden remarks (p. 252), it is "*an overwhelmingly Catholic state, governed by Catholic priests and Catholic organizations.*" There Nazism began and there it gathered the strength and support to become a national political force. The key men of its organization, from the very first day, were Catholics. Captain Ernst Roehm, founder of the *National Socialist German Workers' Party* that Hitler joined and took over, was a Roman Catholic. He organized and led the private army that bludgeoned a path for Hitler in later years.

The real brain-truster, manager, organizer and later parliamentary leader of Hitler's *National Socialist Party*, was Gregor Strasser, brother of a Roman Catholic priest.

Heinrich Himmler, a Catholic, listed as such in the latest available edition of 'Who's Who' (*Wer Ist's*), a fellow townsman of the Strassers, has been from early days the head of Hitler's spies and the founder of the infamous *Gestapo*, which he still commands. Today he ranks next to Hitler in power.

Karl Haushofer, a Catholic professor of the University of Munich, is the originator of Geopolitics and creator of Hitler's plans for world conquest.

Joseph Goebbels, creator of Hitler's propaganda machine from the outset of the movement, lists himself in the German *Who's Who* as a Roman Catholic. Heiden (p. 285) says of him: "He had studied art and philosophy at six universities, had lived on a scholarship from the Catholic *Albertus Magnus Society* . . ."

Hermann Goering, a product of Bavarian stock with its Catholic social outlook, is not a Catholic. A former dope fiend and hanger-on of Hitler, he became a powerful figure in Nazism only

<sup>3</sup> Concerning Poland Heiden (p. 696) says: "On the same day on which Poland made peace with National Socialist Germany, March 7, 1933, she ceased formally to be a democracy . . . A new constitution, which abrogated equal and universal suffrage was . . . adopted within a few minutes." On page 709 he tells how Cardinal Hlond, virtual co-dictator of Poland, praised the German-Polish pact, "and said, exactly as Hitler had before him . . ."

after Hitler attained power and made him Premier of Prussia.

The man without whom Hitler could not have formed an organization, much less attained political triumph, is Catholic Adolf Mueller, who was supported by the Catholic church while he printed, often at a loss, all of Hitler's propaganda, including *Mein Kampf* and the Nazi daily, *Voelkischer Beobachter*. Heiden (p. 500) says of him:

"He calmly replied to Hitler that the 'Voelkischer Beobachter' was ruining him, but luckily he was doing a good business in Catholic church notices. This printing order he owed to Cardinal Faulhaber, who more or less dominated Bavarian politics. Adolf Mueller, who often held Hitler's financial fate in his hands, was no National Socialist, but a member of the Catholic 'Bavarian People's Party' which ruled Bavaria."

For contacts with the German military, Nazism had from the beginning Catholic General Franz von Epp, and later on Lt. General Kurt von Schleicher, who made Bruening chancellor of Germany. For contacts with rich industrialists in later years there was Catholic multimillionaire Fritz Thyssen, fervent advocate of the 'corporate state,' who admits in his above-mentioned book that he gave Hitler 1,000,000 German marks. Thyssen later accepted from Goering appointment as a Prussian State Senator, as did Bishop Berning of Osnabrueck.

But of all the men in Germany, the one who did the most for Nazism financially and politically is Franz von Papen, a German military officer and a Vatican official with the title of Papal Chamberlain, which he received some years after he was expelled from the United States, during the First World War, as a spy and saboteur. Von Papen, a Catholic nobleman, was publisher of

*Germania*, largest Catholic daily in Germany and organ of the *Center Party*. It is rightly said of von Papen in *Current Biography* (1941) on page 652 that "for years he has been the Pope's German voice."

### HITLER'S CATHOLICISM

Hitler himself is the product of a Catholic country. Roman Catholic Austria with its feudal class consciousness, its strident anti-Semitism, its pan-German nationalism, its anti-clericalism not only bred Hitler but impressed its racial and religious conflicts deep into his soul. Not only these social products of Catholicism but the religion itself influenced him. He states in *Mein Kampf* (p. 7) that his ideal was the dictatorial power of an abbot over his monks. His belief in miracles, in a divine vocation (such as his fellow Austrian, dictator Dollfuss, also confessed to), his monastic resignation to life without wife or family—all these and more can be attributed to the early influence on him of Catholicism in general and of Lambach monastery in particular where he attended school for a while. In *Mein Kampf* he expresses ardent admiration for the organization, power, intolerance and indestructibility of the Catholic church.<sup>4</sup>

Political Catholicism also deeply influenced Hitler. In Vienna as a young man he admired and imitated the powerful Clerical leader, Dr. Karl Lueger, a violent anti-Semite, whom he mentions in *Mein Kampf*. From him he learned not only the mass appeal of anti-Semitism but also the value of support from the powerful and well-entrenched church of Rome. Heiden (p. 63) says of Hitler's admiration for Lueger: "Young Hitler admired him

<sup>4</sup> *Mein Kampf*, definite and unexpurgated English edition published by Reynal and Hitchcock, pages 147, 149, 478, 487, 882.

greatly, handed out leaflets for his *Christian Social Party*, stood on street corners and made speeches."

Misinformed people are inclined to doubt Hitler's Catholicism because he is at times anti-clerical. They fail to realize that anti-clericalism is a distinctly Catholic frame of mind in Europe, but one that is found only in Catholic countries. This is what Catholic William Teeling means, when, for instance in *The Pope in Politics*, he says (p. 201): "Other parts of Germany, like Bavaria, were so Catholic that anti-clericalism was rampant."

Hitler and General Ludendorff agreed on questions of nationalism and dictatorship, but quarreled and separated over Hitler's tie-up with Roman Catholicism. Heiden (p. 632) records that in the eyes of Ludendorff "one of the most dangerous agents of the Roman priesthood was Hitler himself. For it could not be denied that Hitler still belonged to the Catholic church . . . Hitler, who in 1918 certainly went to confession and communion, is even said later to have received the sacrament from the hands of this National Socialist abbot [Right Reverend Alban Schachleitner] . . . at all events, on July 1, 1933, he let it be officially proclaimed: '*Reich Chancellor Hitler still belongs to the Catholic Church and has no intention of leaving it.*'"

Hitler prominently lists himself each year on the opening page of the German *Who's Who* as a Roman Catholic. It should be noted that the Vatican not only has not excommunicated or censured him, but has never denied his Catholicity or uttered a word against him personally. On the contrary several of his most trusted co-workers have been given high papal honors since he established his dictatorship: Franz von Papen and Mihail Antonescu, puppet

premier of Rumania, were given the highest papal honor, *The Grand Cross of the Order of Pope Pius*; Father Tiso, puppet President of Slovakia, was made a Right Reverend Monsignor and Domestic Prelate of the Papal Household; the two Nazi officials who assisted von Papen at the signing of the Hitler-Vatican Concordat were made papal knights.

Hitler numbered priests and prelates among his personal friends. One of these, Father Bernard Stempfle, member of a religious order, "*rewrote and edited Hitler's 'Mein Kampf,'*" according to Catholic Otto Strasser, former Nazi, in his book, *Hitler and I*. According to Heiden (p. 385), this same priest, "an anti-Semitic journalist and a political conspirer," saved Hitler's career by buying back for him a letter that disclosed a pathological sex scandal with his niece, Geli Raubal, with whom he had become involved.

When his friend, Abbot Schachleitner, died, he was given a State funeral by special decree of Hitler.<sup>5</sup>

#### VON PAPEN ESTABLISHES HITLER DICTATORSHIP

In late 1932 Hitler was at his wits' end. His *National Socialist Party* was losing popularity and votes, and was on the verge of collapse. Professor F. L. Schuman of Chicago University in his book, *The Nazi Dictatorship* (p. 188), describes Hitler's situation as follows:

"His situation seemed desperate: huge debts unpaid, no money available, Strasser in revolt, disaffection in the ranks . . . Then—von Papen to the rescue. On January 4, 1933, Hitler and von Papen, on the latter's invitation, held a 'love-feast' in Cologne in the home of Baron von Schroeder, friend of Fritz Thyssen."

<sup>5</sup> Munich Playground, by Ernest R. Pope, p. 79.



**FRANZ VON PAPEN (ARROW), PAPAL CHAMBERLAIN, HEADS EUCHARISTIC PROCESSION.**

On this occasion von Papen secured 8,000,000 marks (approximately \$2,000,000) for Hitler and promised him as much more money as would be needed to put him in power.

Von Papen, friend and confidant of President von Hindenburg, used his influence to remove every obstacle from Hitler's path. The ban against Hitler's private army was lifted, and the legislature was dissolved to make room for a new election campaign where Hitler could lavish his newly acquired funds. The election returns of March 5, 1933 gave Hitler an increase of 4,000,000 votes and elected 340 members of his party to the legislature, a clear majority. According to Blood-Ryan (p. 203) and other authorities, this rapid increase in Hitler's voting strength can be accounted for only by the switch of Catholic votes.

Von Papen's next move was to per-

suade President von Hindenburg to make Hitler the Chancellor. Hindenburg was unwilling, but von Papen succeeded in convincing him by spreading false rumors about a plot against him on the part of the present Chancellor, General Kurt von Schleicher. To allay Hindenburg's misgivings in regard to Hitler and to clinch the agreement, von Papen agreed to serve as Vice Chancellor under Hitler.<sup>6</sup>

After Hitler became Chancellor of the German government, "in every part of the Reich, von Papen was to be heard exhorting the faithful to blind obedience to Adolf Hitler," Blood-Ryan remarks (p. 191).

But even after Hitler became Chancellor and was in a position to impose a dictatorship by force, he could not

<sup>6</sup> *Road to Disaster*, by Ernst Klein, page 271, describes this unscrupulous betrayal of von Schleicher and Hindenburg.



HITLER AND FRANZ VON PAPEN (ARROW) TRAVELLING BY PLANE.

have done so *legally*, had the Catholic members of the *Center Party* voted against him or remained absent from the legislature. Heiden (pp. 576-8) describes how the *Center Party* voted in favor of the law that established a legal Nazi dictatorship by an overwhelming majority.

#### THE TIE-UP OF HITLER AND THE VATICAN

The Vatican foreign policy has had in recent centuries two major aims: destruction of the Treaty of Westphalia of 1648, condemned by Pope Innocent X because it established religious and political liberty in Europe on the basis of international law; second, re-establishment of the Holy Roman Empire. Hitler agreed with these objectives as the goal of Nazism. The *Fremdenblatt* of Hamburg, under control of Goebbels,

on May 15, 1940, at the height of Nazi triumph, declared:

"It is not the revision of the Versailles Treaty which is the thought written on the banner of the German troops, but the extinguishing of the last remnants of the Treaty of Westphalia of 1648."

Reporting a speech of Jesuit Father Edmund A. Walsh of Georgetown University, the N. Y. *Times* of February 17, 1940, said:

"Dr. Walsh said he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be re-established."

In view of these common aims of Hitler and the Vatican and a mutual determination to use the 'Red Menace' as a smoke-screen, a Concordat between them, once Hitler attained power, was a mere matter of course. As soon as Hitler became dictator, preliminary ar-

rangements for it were undertaken at once. It was signed by representatives of both parties in the Vatican on July 8, 1933. Heiden (pp. 634, 652) draws attention to two points of particular importance regarding the Concordat: First, Msgr. Kaas, head of the *Center Party*, now resident in the Vatican as adviser on German politics, strongly urged the Concordat with Hitler, which he helped draft; second, this was the first important foreign treaty of the Hitler government and its successful completion encouraged appeasement in Europe, as instanced in an editorial of Britain's semi-official London *Times* on the day the Concordat was signed.

The Concordat, among other things, abolished the *Center Party*, gave Hitler the right to accept or reject all candidates for German bishoprics, and obligated all bishops to take an oath of loyalty to the German Reich and its (Hitler) government.

Of the Concordat Blood-Ryan (p. 221) says:

"Thus a weapon had been forged against the Lutheran Church in Prussia, and the Catholic Church had won a great victory over Protestantism in German-speaking lands . . ."

Tibor Koeves, in his biography of Franz von Papen, *Satan in Top Hat*, (p. 215) says:

"The Concordat was a great victory for Hitler. It gave him the first moral support he received from the outer world, and this from the most exalted source . . . Upon von Papen was conferred the highest papal decoration and . . . the man who caused the downfall of Bruening was now feted as Defender of the Faith."

The Vatican saw in Nazi-Fascism its big opportunity to regain the domination lost through the Reformation. It was determined that nothing must prevent the tie-up with Hitler's military dictatorship. It is not as if the Vatican



**POPE PIUS XII — EUGENIO PACELLI**

" . . . has always been known for his strong German leanings," says his official Catholic biographer, Kees van Hoek.

did not know what it was doing. *Pope Pius XII*, as *Cardinal Pacelli* and *papal Secretary of State*, signed the *Concordat* shortly after completing a 12-year stay in Germany, where he learned at first hand everything to be known about *Hitler*, *von Papen*, *Nazism* and *German politics in general*. Viscount d'Abernon, former British ambassador to Germany, writes in his *Memoirs* that Pacelli was "the best informed man in the Reich." Six weeks after the new anti-Catholic Sterilization bill was published in Germany, the Concordat with Hitler was ratified, as Catholic William

Teeling is forced to admit in *Crisis for Christianity* (p. 130). This shows that no mere matter of church dogma or moral principles was to be allowed to stand in the way of the political success of the church.

H. W. Blood-Ryan (p. 223) informs us that in the Vatican Concordat with Hitler there is "*a secret clause, the contents of which it apparently suits neither party to deny or divulge.*" Teeling, a confidant of both Cardinal Pacelli and von Papen, also confesses in the book just mentioned above (p. 128) to the existence of this secret clause.

Catholicism did not at any time criticize Nazism because of its intolerance or other Fascist principles. An oversight on the part of Hitler incurred a moderate condemnation before Hitler attained power; it was the publication by the Nazi press of Alfred Rosenberg's anti-Christian book, *The Myth of the Twentieth Century*. Hitler, lazy and erratic, had not bothered to read Rosenberg's manuscript before granting him permission to publish it, assuming that it was not anti-Catholic. Heiden (p. 365) correctly states that the church condemnation "might have been avoided if in the course of a year Hitler had taken a look into Rosenberg's manuscript." After Hitler was in power, a joint session of bishops at Fulda on March 23, 1933, withdrew all criticism and reproof of Nazism. In regard to this about-face of the Catholic church, Heiden (p. 633) makes this remark:

"The prohibitions and warnings had been issued while National Socialists were merely marching through the streets and issuing threats; they were withdrawn when thousands were murdered or beaten to a pulp in concentration camps."

Pope Pius XI's passing declaration against the abuses of Nazism, *Mit Brennender Sorge*, was "a protest and no

more," as Catholic William Teeling regretfully admits. In the game of power politics such wordy declamations are often made 'for the sake of the record,' especially among the Italian rulers of the Vatican who are known for their love of bombast. It is obvious that if Hitler were really persecuting the church, the Vatican would have had nothing to lose by denouncing its Concordat; it could even have declared an interdict against Germany, as it did against the liberal government of Mexico in 1926. As after-events proved, the outburst of temperamental Pius XI against Nazism meant no more than his similar denunciation against Mussolini's Fascism a few years before. Much as the papacy likes strong dictatorial governments similar to its own, it is very jealous for fear that in such regimes the state may become more powerful than the church.

What mild and occasional criticisms were expressed by this or that German bishop in later years against the excesses of Nazi bureaucrats were not against Hitler, nor were the pro-monarchist prelates who pronounced them, like Count-Bishop von Galen, fighting for democracy, which they detest. They were merely appealing to Hitler over the heads of officious subordinates who trespassed on the special privileges which he had granted to the Catholic church. The Catholic attitude could not be better expressed than it was by Cardinal Faulhaber himself, when he said:

"We are fighting for our rights within the Nazi regime and not against it."<sup>7</sup>

<sup>7</sup> Quoted by Father Coughlin in *Social Justice* of April 3, 1939.

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our magazine to ten of your friends

**T**HE CONFESSION of Catholic political faith that follows was made by Papal Chamberlain Franz von Papen, at the insistence of Pope Pius XI, just before he became Chancellor of Germany in 1932, according to the biography of von Papen by Oswald Dutch under the title of *The Errant Diplomat*, page 100. The 'confession of political faith,' circulated all over Germany, reads as follows:

"I confess myself a Catholic conservative . . . I can therefore hardly imagine the construction of a new Reich in any other way than by the application of the conservative forces of German Catholicism, with which I feel myself particularly allied . . . The party system, an illiberal concept, is not adapted to making the will of the people serviceable to the State in the way that Catholic world philosophy is."

The term 'Catholic world philosophy,' a term familiar in Roman Catholic writings, especially in Europe, is double-talk for "the international political policy of the Vatican."

## UNION OF CHURCH AND STATE

AMONG the islands in the Pacific that the United States is using as a base of war operations is the French-owned island of Uvea, also known as Wallis Island. Its penal code is a good sample of the union of church and state between the Roman Catholic church and the French Colonial Government. In an article in the *N. Y. Herald Tribune* of last December 27 Joseph Driscoll cited the following excerpts from the Uvean penal code:

"It is forbidden to absent oneself from Mass. Fine \$1. Holy Communion is forbidden to women wearing dresses with short sleeves. Fine \$1.

It is forbidden to enter church wearing orange skin paint. Fine 25c.

It is forbidden to enter church wearing yellow or red headdresses. Fine 25c."

## THE RIGHT TO KILL HERETICS

THE BROOKLYN TABLET, official magazine of the Catholic diocese of Brooklyn, in its issue of November 5, 1938, boldly asserted that the Roman Catholic church has the power of life and death over heretics. It declared as follows.

"Heresy is an awful crime . . . and those who start a heresy are more guilty than they who are traitors to the civil government. If the state has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power over the arch-traitor to truth and Divine revelation . . . A perfect society has the right to its existence . . . and to defense against its enemies, internal as well as external . . . And the power of capital punishment is acknowledged for a perfect society. Now . . . the [Catholic] Church is a perfect society, and as such it has the right and power to take means to safeguard its existence."

## WAR ON LIBERALISM

**T**HE FOLLOWING is an excerpt from a country-wide broadcast given in Nazi Germany by Franz von Papen against modern liberalism and in favor of Pope Pius XI's 'corporate state,' the Vatican's favorite form of Fascist government:

"We are standing in the process of conservative counter-revolution against the liberal revolution of the 18th century . . . So the Conservative Revolution becomes a Christian [Catholic] counter-revolution . . . We all know the requisites for the building up of such a State in the spirit of German Christian conservatism, as it has been drafted by rare thinkers in statecraft in agreement with *Quadragesimo Anno* of Pope Pius XI. We want a strong sovereign State . . . These are the anti-liberal ideas with which alone the world of ideas of 1789 [the French Revolution] can be overcome. Their impression and success are not only the most noble, but also the historical mission of German Catholicism."

—From *Franz von Papen*, by H. W. Blood-Ryan, p. 216.

## VATICAN SUPPORT OF GERMAN MILITARISM

*WE sent the following to "The New York Times" as an effective answer to its attack on "Izvestia," Russian Government newspaper, because of its factual and refreshing criticism of the pro-Fascist policy of the Vatican:*

THE EDITOR,  
"THE NEW YORK TIMES,"

February 14, 1944

Dear Sir:

Your severe editorial of February 4, opposing *Izvestia's* criticism of the Vatican, entirely overlooked the known facts in the matter of the Vatican's consistent and necessary support of German militarism for the past 100 years.

Are you aware that your own *New York Times* once editorially castigated the Vatican in much more scathing terms than *Izvestia* for the same reason, accurately prophesying that the issue "will be potent in molding the history of Europe for years to come"? This editorial in *The New York Times* went so far as to call the Vatican's support of German militarism "*the profound immorality of the temporal policy of the Church of Rome.*"

The editorial appeared in *The New York Times* of February 8, 1887, and is as follows:

"All is grist that comes to the mills of Rome. The collision between the spirit of military absolutism and the spirit of Parliamentary liberty in Germany, a contest watched with the deepest interest all over the world, and whose issue will be potent in molding the history of Europe for years to come, is viewed by the Pope merely as a welcome opportunity to improve the condition of the Roman Catholic Church in Germany.

"The party of the Centre in the Reichstag is the Catholic party. Dr. Windthorst, who has been its leader throughout the long struggle against the May laws, is its leader now. He led the successful opposition to Bismark's bill increasing the army and providing for its support for a period of seven years, commonly called the Septennate bill. When the Reichstag had rejected the bill and Bismark had dissolved that body and a new general election had been ordered, Baron Frankenstein sent to Rome, through the Papal Nuncio at Munich, an inquiry as to the views and wishes of the Pope concerning the conduct of Catholics in the struggle. The Pope's reply is made in a letter written by Cardinal Jacobini: 'That the Septennate question embraces religious and moral considerations which justify him in expressing the opinion that he may expect from the Centre party's conciliation towards the measure a beneficial effect in the final revision of the May laws.' The Pope desires, moreover, 'to meet the views of Emperor William and Bismark, and thereby induce the powerful German Empire to improve the position of the Papacy.' . . .

"Dr Windthorst now declares (in an address delivered on Saturday at Cologne), that the Centre party knows what it is about much better than the Pope, and will fight the Septennate to the end. And the meeting he addressed adopted a resolution approving the course of the Catholic Deputies of the Rhine provinces and urging the re-election.

"One sentence of Dr. Windthorst's address reveals with pitiless and perhaps unintentional frankness the profound immorality of the temporal policy of the Church of Rome. 'The Pope's advocacy of the Septennate bill,' said Dr. Windthorst, 'was independent of the merits of the measure, and arose from reasons of expediency and from political considerations.' It would be difficult to frame a more accurate analysis of the Papal motives while at the same time indicating a more sweeping denunciation of the Papal policy. Liberal principles, the right of popular government, the German constitution and its guarantee of Parliamentary institutions, says the Pope, may go to the dogs if we can secure some further modification of the laws which relate to the Church, and so improve the condition of the Papacy in Germany."

*The New York Times'* dire prophecy came true, as the First and Second World Wars sadly testify. Pope Leo XIII's command to the Catholic Centre party in 1887 to aid militarism in Germany was a contributing factor to the First World War. Again in 1933, when the Vatican removed the Catholic Centre party as the only remaining obstacle to Hitler's rise to power, the Second World War began.

How true it is that a strong militarist Germany is essential to the Vatican policy can be seen in the late Kaiser Wilhelm's *Memoirs*, where he tells that when on his visit to Pope Leo XIII, the latter insisted to him that "*Germany must become the sword of the Catholic Church.*"\*

(Signed) LEO H. LEHMANN,  
Secy. CHRIST'S MISSION,  
Editor THE CONVERTED CATHOLIC MAGAZINE,

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\* *The Kaiser's Memoirs*, by Wilhelm II, translated by Thomas R. Ybarra, page 211, Harper & Bros., N. Y.

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## IN MEXICO

A MISSIONARY wrote us as follows: "In the town of Tuxpan, a priest boycotted a member of the Baptist church, making it impossible for him to keep his store going.

"Recently a group of Christian young people sold many copies of the Gospels in a suburban town near Guadalajara, but the priest made a public demand that everyone who bought one turn it over to him to be burnt in the public square. However many people refused to surrender the Gospels they paid for. The American Bible Society cannot furnish a fourth of the Bibles we could sell in this country."

—J. W. T., Guadalajara, Mexico

\* \* \*

## WHAT THE CHRISTIAN IS:

A dead man—Col. 3: 3.

A buried man—Rom. 6: 3, 4.

A risen man—Col. 3: 1.

A new man—Col. 3: 9, 10.

A justified man—Rom. 5: 1.

A spiritual man—Rom. 8: 9.

A sanctified man—Heb. 10: 10.

► **THE MOTTO** of democratic France, 'Liberty, Equality and Fraternity,' was stripped from public buildings of the Vichy regime by Roman Catholic Henri Pétain. The Catholic Church, which execrates the French Revolution as the mother of popular government in Europe, applauded his action to the skies. It is now swallowing hard as it sees this motto reappearing on the billions of bank notes being prepared in the United States for the new French republic that is soon to be re-established.

\* \* \*

## ROME NEVER CHANGES?

KEENAN'S CATECHISM, used in Catholic schools before 1870, and approved by the Catholic bishops of Ireland and Scotland, has the following question and answer:

"*Ques.*—Must not a Catholic believe the Pope in himself to be infallible?

*Ans.*—This is a Protestant invention. It is no article of the Catholic faith."

# On the Lookout

By J. J. MURPHY

## ROMAN INTOLERANCE

COLONEL Carlos P. Romulo, aide-de-camp of General MacArthur and author of *I Saw the Fall of the Philippines*, started an article in the *New York Journal-American* of last February 2 with the following words that remind us how the Roman Catholic church acted when it had political control:

"In the days of the Spanish Inquisition, the minions of Torquemada were not all in Spain. They were also in the Philippines. Dungeons were built in Manila that would have been fit subjects for Edgar Allen Poe's 'Phantasmagoria.' These dungeons were in the basement of Fort Santiago . . . General MacArthur used to show the dungeons to some of his friends. They were dark and damp. They had no ventilation, and needless to say, absolutely no sanitary facilities."

Many people are under the false impression that the Spanish Inquisition existed only in the Dark Ages. The facts are that it was not abolished until 1834.

Lecky's *Rise and Influence of Rationalism in Europe* makes us realize that the inhuman treatment of American prisoners of war at the hands of Japanese sadists was no worse than that meted out by the monks and clergy of the Roman Catholic church, when its political power was supreme. Lecky (Vol. I, p. 326) says:

"The monks, the Inquisitors, and in general the medieval clergy, present a type that is singularly well defined . . . These were the men who were at once the instigators and the agents of that horrible detailed persecution that stained almost every province of Europe with the blood of Jews and heretics, and which exhibits an amount of cold, passionless, studied and deliberate barbarity unrivalled in the history of mankind."

In 1867 Pope Pius IX canonized a notorious Inquisitor of the Spanish Inquisition,

Pedro Arbues, who was murdered because of his diabolic cruelty.

The textbooks of dogmatic thelogy published in recent years, with papal approval, by Cardinal Billot and Cardinal Lépicié defend the Catholic church's right to kill heretics and glorify the Inquisition. The *Brooklyn Tablet*, official N. Y. diocesan paper, in its issue of November 5, 1938, championed the right of the Catholic church to put heretics to death. Similar glorification of the Inquisition can be found in *Characters of the Inquisition* written by lay-Jesuit William T. Walsh and published in this country in 1941. Walsh was subsequently accorded the highest Catholic award in this country, the *Laetare Medal*. Even more recently he was decorated by the Spanish dictator Franco who also approves of medieval punishments.

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## THE 'SACRED COW'

THE LIBERAL NEWSPAPERS of New York, or more specifically *PM* and the *N. Y. Post*, often purposely try to appease the Catholic church. A case in point is the fact that these two papers refused last February 8th to print the *United Press* and *Associated Press* dispatches about the Moscow attack on Vatican Fascism which quoted a pamphlet published by us. They completely ignored this entire news item, which even reactionary papers printed. The *Post* even went out of its way that same day to give a front-page build-up to an imaginary attack on Catholics by American Protestants.

*PM*, which makes a policy of attacking Fathers Coughlin and Curran while patting the back of the Catholic church, published several weeks ago utterly untrue Catholic propaganda to the effect that Roman Catholicism could not be intolerant because religious tolerance in America was the creation of Catholic Lord Calvert of the Maryland colony.

Mr. J. J. Murphy of *The Converted Catholic Magazine* wrote a brief factual letter to the editor of *PM* correcting these misstatements by quoting the *Encyclopedia Americana* and citing well-known historical facts that exploded this Maryland myth years ago. *PM* declined to publish the letter.

The absurdity of these paper's appeasement of Roman Catholicism is that they have nothing to gain by it, especially *PM*

that does not carry advertising. Catholics never read either of them, but make a point of ridiculing them as "Communist-Jew papers."

\* \* \*

## 'CATHOLIC' ITALY

IN THESE DAYS when the future political status of Italy hangs in the balance, the Roman hierarchy is attempting to impress the world with the idea that all Italians are Catholics. It points to the statistics that it has manufactured claiming 99.6 per cent of all Italians as Catholics. It hopes that if this impression is made to stick, the Vatican will be given the right to retain the reactionary monarchy in power as the future government of Italy.

Anyone who has lived in Italy knows that the majority of Italians do not care a whit about the Pope or the Catholic church. The same held true of Italians who immigrated to this country. Several years ago, before the Catholic church in America became completely Romanized, Catholic prelates made no secret of this fact. Today they lie about the Catholicity of Italians for obvious political reasons, close to the heart of the Vatican.

Msgr. Belford, present-day pastor of the Church of the Nativity in Brooklyn, had this to say in 1926 in one of the back issues (Vol. XXXI, No. 11) of the *Nativity Mentor* which he edits:

"Some of the Italians are excellent Catholics, but the vast majority have no religion of any kind. They will not go to Mass. They will not send their children to our schools or to Sunday School. They do not receive the Sacraments, except Baptism. They marry before the city clerk. They work hard; they pay their debts; they love their homes, but they have no use for the Church or the clergy."

\* \* \*

## CLERICAL ARROGANCE

THE ISOLATION of the Catholic scholar's mental world is the underlying reason for his inferiority complex and the intellectual arrogance with which he compensates himself. In matters of religion, philosophy and history he knows only what the Catholic church has indoctrinated him with. While

he may affect a brave or liberal front, the fact remains that he is forbidden to accept, or even to read without permission of his confessor, any book that contradicts what his church wants him to believe.

Typical of Catholic arrogance is the following quotation from Father Gillis' syndicated column, *Sursum Corda*, published in the Catholic press of last January 14. Gillis is talking of the 'matchless learning' of his fellow-Catholic, Christopher Dawson, who writes on political philosophy:

"It may be superfluous to say that Mr. Dawson is a Catholic, for *no one except a Catholic can write profoundly on the fundamental principles underlying politics.* 'It is surprising,' said Joseph Proudhon, a hundred years ago, 'that when we go down to the roots of politics we find a theology.' *Now who, really, has a theology except Catholics.*"

We are indebted to Father Gillis for his amusing naïveté. We also appreciate his admitting that, when the Catholic church says it is interested in morals and not in politics, it is just 'gagging,' since it really believes that politics is an essential part of moral theology, and that every political question is at heart a moral question in which it must have the final say.

\* \* \*

## FRANCO'S AIM

GENERALISSIMO Franco of Spain received at El Pardo palace a *Catholic Action* committee which "offered General Franco the support of *Catholic Action* groups," according to the *N. Y. Times* of last February 13.

Franco reminded his listeners of the doctrine of *Hispanidad* that aims at establishing a world-wide Spanish-Catholic empire that is to include all Latin America and the Philippines. Franco declared:

"Always be ready to defend the world-wide mission that has been marked out for Spain by her Catholic vocation and that doubtless Divine Providence has awarded her for the future."

**BUY WAR BONDS**

## THE PASSING SHOW

P. J. WHELAN

► **THE VATICAN** made no protest to Japan against its inhuman treatment of prisoners of war, even after the U. S. Government publicly revealed that 5,200 of our American soldiers perished in prison camps.

► **THE N. Y. TIMES** of January 15 stated: "The U. S. Army takes the view that the Allied cause 'would be weaker' now if Russia had not attacked Finland in 1939 and overrun the Baltic States. An official guide book states this as a 'military fact' . . . The book was issued for the guidance of information officers, editors of soldier papers and personnel in charge of orientation courses."

► **POLICE** protection for Catholic Anti-Semites is illustrated in a news account of the N. Y. *Post* of last January 12. It reads in part: "Ten minutes after the hoodlums had wrecked the place, the first police arrived. Two radio policemen caught four boys . . . but when they gave Irish names the detectives showed no interest in investigating them."

► **ONE EFFECT** of the overthrow of Mussolini has been the loss to the Vatican of the 5 per cent interest on 1,000,000,000 lire of Italian-Fascist government bonds.

► **FREEDOM HOUSE** of New York City has started a new magazine named *Freedom Digest*. In its opening issue Henry P. Van Dusen mentioned a shortcoming that Catholics should remove, namely that '*Catholics should not demand equality in countries where they are in the minority, when they deny it to other groups in countries where they are in the majority.*'

► **THE GOVERNMENT** of Great Britain was forced to withdraw in mid-February the license of the weekly Polish newspaper *Wladomosci Polskie*, published in London since 1940 because of its refusal to heed repeated warnings against its stirring up of "discord among the United Nations."

► **THE UNITED PRESS** from Berne on February 7 reported that Cardinal Maglione, Papal Secretary of State, conversed for two-and-a-half hours with Hitler's Ambassador to the Holy See. Their conversation concerned Article 22 of the Lateran Treaty (signed by the Pope and Mussolini in 1929), which states: "The Holy See will consign to the Italian State persons who have fled to Vatican City charged with acts committed in Italian territory which may be considered criminal by the law of both states."

► **"TOMORROW'S"** *Newsgram* of the United States News published in Washington, D. C., states: "*U. S.-Britain propose to work closely with the Vatican in Europe.*"

► *PM* reported on February 11 a meeting in Madrid between the Nazi press chief and José Luis Arrese, propaganda director of the *Falange* in Franco Spain, to find means of disguising the fact that "Germany and Spain were collaborating both in the military and economic sphere."

► **CATHOLIC Joseph Nunan** of New York was nominated by President Roosevelt to be the high-salaried Collector of Internal Revenue, succeeding Catholic Robert E. Hannegan, Jesuit graduate, who was recently named Democratic national chairman in place of Catholic Frank Walker, Postmaster General, a graduate of Notre Dame University. Nunan is a professional politician.

► A NEW propaganda name has been found for Donald M. Cleary, a Catholic chaplain in the Army Air Forces. He is being publicized as "Father of the Skies."

► **EIGHTY-SEVEN** per cent of the patients treated in church-controlled hospitals in the United States were cared for in Catholic hospitals, which now number almost 800, according to the Catholic Hospital Association. Catholic schools of nursing are connected with 369 of these hospitals, with an enrollment of 27,969 students, which is about one-third of all nursing students in the country. Presumably a third or more of the new Federal appropriations to student nurses are going to these Catholic institutions.

► **ADVERTISEMENTS** will soon start for the new 'Kant Tangle' Rosary.

► **DR. W. B. PUGH**, chairman of the General Commission on Army and Navy Chaplains, in an address to 200 Protestant chaplains at the Harvard Chaplain Training School early this year was quoted in "The Churchman" of February 1 as saying that "Army officers in certain theatres of the war were more aware of the functions of Catholic priests than they were of Protestant ministers. This, in effect, meant that Catholic services were not curtailed, while Protestant chaplains, who have been instructed to limit their sermons to 15 minutes, were often told to cut them to eight minutes."

► **THE BENEDICTINE ORDER** which is 1400 years old and has thousands of priests all over the world has only one Negro priest, Father Basil Matthews, who works among the Negroes of Trinidad, where only 7 per cent of the inhabitants are white.

► **JOSEPH D. KELLY** of *The Wall Street Journal* was elected president of the New York Financial Writers Association on February 11.

► **LOUIS ADAMIC's** latest book, *My Native Land*, sheds much light on Balkan politics in general and the myth of Mikhailovitch in particular. The *New York Times* of last December 7 admitted in a report from London that even at that time "the Partisans under Tito have been doing far more fighting against the Nazis than [King] Peter's forces commanded by Mikhailovitch." Adamic shows that such reports are true, but are gross understatements and belated ones at that.

► **ACCORDING** to the Children's Bureau more than one out of every four children in the United States, 14 through 17, is at work. Roman Catholic assassinations of the Federal Child Labor Bill can be thanked for this situation as well as for the juvenile delinquency it has helped to create.

► **A NEW BOOK**, *How To Think About War and Peace*, has been published by Mortimer J. Adler of the University of Chicago, a medieval faddist who thinks that the discarded philosophy of St. Thomas Aquinas is the epitome of all knowledge, past, present and future. The book reviewer of the *N. Y. Times* suggested that a more modest and appropriate title for the book would be "*How I Think.*"

► **THE CHURCHMAN**, Episcopalian magazine, in its issue of last February 1, mentioned that in the class recently confirmed in the Protestant Episcopal diocese of Louisiana 25 were converts from Roman Catholicism.

► **MAYOR LAGUARDIA**, who so often echoes the opinion of the Catholic hierarchy of New York, publicly attacked New York newspapers who exposed anti-Semitism in Catholic sections of the city. He continues to withhold from the public the full data of the trial of Patrolman Drew of 'Christian Front' fame who was exonerated by Catholic Police Commissioner Lewis J. Valentine.

► **UNITED STATES** Catholic bishops have sent 100,000 copies of *My Sunday Missal* in Polish to Russia to be distributed among Polish refugees. Special editions are being printed in German and Italian for war prisoners in this country. The author of the book is Rev. Joseph Stedman, who published a book of excerpts from Scripture that included a footnote that said that Jews are "the synagogue of Satan." Father Coughlin is a friend of Father Stedman and gave away thousands of free copies of *My Sunday Missal* to his followers. Over 1,000,000 copies have been given to men in the Armed Services.

► **HARTFORD**, Connecticut, a Catholic stronghold, is one of the chief sources of income for the *Peace Now* movement that is agitating for a negotiated peace with Hitler. Pope Pius XII has repeatedly urged a negotiated peace and criticized demands for an unconditional surrender. Posters announcing *Peace Now* rallies in Boston quoted the Pope as advocating peace now.

► **A UNITED NATIONS** Association meeting held in Chicago in mid-February was almost broken up by Coughlinite hecklers. The situation was saved by the chairman's presence of mind. Knowing that only the invoking of a religious taboo would quiet the Catholic agitators, he called a nun to the platform to address the audience.

► **DURING 1943** the American Bible Society distributed more than 8,200,000 Bibles, New Testaments and portions of the Scriptures throughout the world. Of this number of books, 5,371,293 were given out in this country.

## IN DEFENSE OF PROTESTANT MISSIONS

A FITTING ANSWER to the Catholic hierarchy's campaign against Protestant missionaries in Latin American countries was given last June 1 by the Presbyterian Church in the United States. Without debate or show of opposition, its general assembly at Montreat, N. C., voted to send to the U. S. Department of State the following protest:

"The General Assembly of the Presbyterian Church in the United States has viewed with concern the current effort of the Roman Hierarchy to deprive the Protestant churches of their right to propagate their faith in Latin America on the ground that such activities in predominantly Roman Catholic countries prove a hindrance to the 'good-neighbor policy.'

"At a time when the nations of North and South America are uniting for the defense of their fundamental freedoms, it is deplorable that the leaders of Catholicism should be so far out of step as to propose the abandoning of this principle of religious liberty, for which men of both Americas are giving their lives.

"If the Hierarchy is right in insisting that Protestant missions should cease in Latin America because Protestants are in the minority in those countries, then, on the same principle, Roman Catholic propaganda should be excluded from the United States.

"In the highly delicate situation that faces us in the world, calling for the utmost unity among the freedom-loving people of this Hemisphere, the Catholic Hierarchy has indeed taken upon itself a grave responsibility in thus introducing the divisive elements of sectarianism, bigotry, and religious intolerance. Lovers of democracy everywhere will be shocked at this open-handed effort to gain ecclesiastical advantage at the expense of the very principles for which free men are fighting.

"Our Church will not be deterred by this campaign. We believe that an era of growth is promised the Protestant missionary enterprise in our Latin-American fields which is limited only by our recognition of the opportunity and our response to its challenge."

The Reformed Church of America, meeting that same week, also protested that "to restrain all but one faith from doing what under conscience is the duty of all faiths is a violation of religious liberty . . ."

## A WISE WARNING

CLERICAL POLITICIANS of the Catholic church, national and international, would do well to heed the wise warning to attend to spiritual affairs and leave politics alone contained in the Catholic magazine *Fortnightly Review* in its issue of January 15, 1927. It may be significant that this Catholic publication has ceased to exist, for it had the courage to rebuke the hierarchy as follows:

"Many honest and good people, with no hostility at all toward Catholicism, some of them even full of admiration for it, really fear that, with our enormous and growing wealth, the Church here is becoming a machine, more of an organization than a religious communion."

"We seem to be forming our opinions about prohibition as a Church; we seem to be urging some sort of action on the administration with regard to Mexico as a church; we seem to be interested in the next presidential election as a church."

"Are we to throw away the spiritual opportunity . . . and give ourselves the appearance of a political organization using both parties and the Church organization to dominate America? That is what honest fellow-citizens, respectful of our religion, believe that we are doing. That is what some of our actions seem to indicate that we are doing."

# About Books

## HOW CATHOLIC CENSORSHIP WORKS

"THE VATICAN AND THE WAR" (E. P. Dutton Co.) by Camille Cianfarra was published late in February, and is a complete whitewash of the Vatican's alliance with the dictators. The only unfavorable mention of the Pope was originally contained in the author's foreword to the advance edition of the book. But so great is the pressure of the Catholic church on publishers today in America, *that this adverse mention was cut out of the book before publication at the very last minute.*

Here is the story in the words broadcast by "The Insider," news commentator, over radio station WOR, on last Feb. 16:

"A veritable bombshell in world war diplomacy is concealed within the pages of a certain new book and tonight feverish efforts are being made on both sides of the Atlantic to head off the threatened explosion. The book in question is entitled *The Vatican and the War* and the author is the American journalist Camille Cianfarra, the New York *Times'* correspondent in Italy until expelled by the Fascist regime.

The neuralgic spot in the forthcoming volume is a story contained in the foreword. On the surface it looks harmless but there is dynamite in these few paragraphs. Somebody has blundered somewhere. The story related by Cianfarra has to do with Pope Pius and Mr. and Mrs. Myron C. Taylor. In the summer of 1941 Mr. and Mrs. Taylor were about to return to the United States at the conclusion of Mr. Taylor's mission as President Roosevelt's personal emissary. In accordance with custom they were granted a private audience by Pope Pius. So much is a matter of official record. The inside story that Cianfarra tells is that during the interview Mrs. Taylor, who is known for frankness, spoke as one might say, out of turn. Vatican procedure is rigid. Callers are not expected to ask questions or raise points of discussion. On this occasion, so says the narrator, *Mrs. Taylor spoke up and asked His Holiness directly why the Vatican had not done something to show that the Pope was on our side in the war.* Politely disregarding this breach of procedure the

Pope calmly pointed out all that the Vatican had done to avert the war and the statements issued by the Pope expressing condemnation of Axis aggression. 'But,' replied Mrs. Taylor, 'that was not enough.' What the Pope replied then the author says he was never able to find out but he thinks Mrs. Taylor's criticism of Vatican policy reflects the view of many other persons. Inside predictions are that the book will be revised and the next printing will omit any reference to the incident just described. But in the meantime—well, look for repercussions."

Mrs. Myron C. Taylor is the wife of President Roosevelt's 'appeasement ambassador' to the Pope, but is known not to share her husband's pro-Catholic leanings. She is rather representative of the viewpoint of the American Protestant woman.

A copy of Cianfarra's book is before us, and its foreword makes no mention of Mrs. Taylor's frank questioning of the Pope. The index at the back of the book lists her name as appearing on page 7, in the foreword, where the incident had been first recorded and then censored. In this way the Vatican is protected from criticism in America and the people deprived of the facts behind the world scene.

L. H. L.



CHRISTIANITY AND CATHOLICISM, by U. A. Ransom, 178 pages, \$2.00

THIS is a measured and documented work showing the chasm between the true teaching of Christianity and the politics and religious doctrines of the church of Rome. Its aim is to point out that "*Things claiming to be Christian but are not, are Christianity's greatest hindrance to the world.*"

Though set up only by typewriter and printed by the 'offset' method, the book is very legible and neatly published. In spite of occasional typographical errors it is a valuable contribution to Catholic controversy and deserves publicity and a wide circulation.



"PURE PROTESTANTISM, inspired by the Evangelical tradition and functioning through the might of the prophetic conception of the ministry, *needs no other altar than that of the contrite heart, and no priesthood other than that of all believers.*" —Prof. H. E. Kirk, *The Spirit of Protestantism.*

## THE EDITOR'S MAILBAG

### A PROFESSOR SPEAKS

A WELL-KNOWN professor of Columbia University, whose name is withheld for obvious reasons, wrote as follows:

"A late issue of the *American Magazine* carries an astonishing article by Archbishop Spellman entitled, 'Bigotry is Un-American.' I'll confess that I never expected to live to see the day when an American reading audience would be lectured by a Catholic archbishop on the evils of narrow-mindedness and bigotry, but at least I'll refrain from making the obvious remark at this point.

"The Archbishop is, of course, a naïve soul. His inconsistencies are so striking and his soul-saving generalities so sophomoric that no intellectual would attempt to argue on his level. He is so ingenuous, however, that he reminds me of how his church condemned one democratic constitution after another as they were introduced in France, Bavaria, Belgium, Mexico, Italy and Spain. I can't help thinking too that, since Spellman is such a champion of democracy and tolerance, he could have used his talents better where they were badly needed—I am referring to his tête-a-tête with Franco not many months ago."

—Dr. X.

\* \* \*

### PERSECUTION IN SPAIN

"PASSING THROUGH SPAIN on my return to this country not long ago I visited a friend in ———. He told me that he had had a nice Baptist church with more than a hundred members, until Catholic control of the Franco government broke up his church and put several of its members in concentration camps. The remaining members can no longer come together in small groups even on private property without danger of the police raiding the prayer meeting and throwing them into the disease-infested concentration camps where death is only a matter of time. May God grant them quick relief from this modern Inquisition."

—S. J. C.—Astoria, New York

### FROM A PRESBYTERIAN MINISTER

"MANY of us Protestant ministers are aware of the distorted beliefs and unsavory political dealings of the Catholic Church in local politics. But we dare not mention these things from the pulpit, because in the eyes of the uninformed we would put ourselves in the class of obscene anti-Catholic rabble-rousers who pander to salacious curiosity. It is extremely refreshing to find an organ of public expression like your magazine that sanely and constructively prints proved facts. Democracy can survive only through full and open discussion. Only those who have something to hide are afraid of the naked truth."

—R. G. L.—Chicago, Ill.

\* \* \*

### A CONVERTED CATHOLIC

"THIS COMING MONTH I shall complete my 14th year in the Christian faith and the ministry of Christ's word. My relatives are still held in Roman Catholicism, including a brother who is a Jesuit. My wife and I were both Catholics. I need not tell you the satisfaction and joy we experienced in the years we have spent since we left the bondage of man-made laws and human advocates. May God bless you in your fearless ministry."

—L. J.—Dallas, Texas

\* \* \*

### AMERICAN LIVES OR PAPAL PROPERTY?

"ARE the lives of our soldiers on the Italian front less precious than those on other fronts? Are we going to continue having our American boys slaughtered rather than annoy the Pope? I heard a good Catholic say recently: 'Don't the people running the church know that a Catholic father and mother love their children more than Vatican City or the Pope or some decrepit old building that belongs to them? These people never ask the Catholic layman what he thinks.'"

—T. E. Mc.—Dubuque, Iowa



## BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

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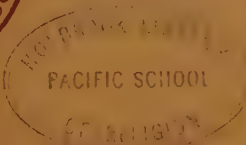
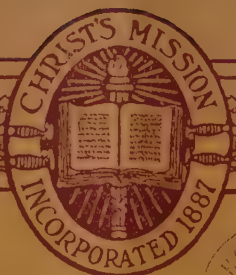
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**May, 1944**

**229 WEST 48TH ST.  
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# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

## Contributors:

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.  
REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. 5 (*New Series*)

MAY, 1944

No. 5

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 5 (*New Series*)

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## The Bible



*Letter of President Woodrow Wilson to the Soldiers and Sailors of the  
United States, August, 1917:*



"THE BIBLE is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full of real men and women not only, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read the more it will become plain to you what things are worth while and what are not, what things make men happy: loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them; and all the things that are guaranteed to make men unhappy: selfishness, cowardice, greed, and everything that is low and mean.

"When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

—(From the *Congressional Record*, vol. 55, page 6041.)

## EDITORIAL NOTES AND COMMENTS

### PAROCHIAL SCHOOLS AND CRIME

**C**HIEF among the devices of the Catholic church to isolate its youth from childhood contact with non-Catholics is the parochial school. To justify in the eyes of Catholics the necessity of having these 'hothouses of Catholicism,' the Roman hierarchy condemns as godless the democratic public school system that knows no distinction of color, race or creed. Typical of such denunciations is that of Jesuit Father Francis P. Le Buffe:

"Thanks to our godless American public school, which is un-American, we have a generation today which does not know God." (N. Y. Times, May 17, 1943.)

Much concern is felt today over juvenile delinquency that is increasing at an alarming rate. This is particularly true of New York City. Juvenile court records, however, flatly contradict Catholic propagandists who glorify parochial schools at the expense of the American public school system. According to the admission of *Father George B. Ford*, Roman Catholic chaplain at Columbia University, more than three-fifths of the juvenile delinquents recently arrested in New York City were Roman Catholics. As quoted in the newspaper *PM* of last February 29, he declared:

"During the first four months of 1943, 64 per cent of the juvenile delinquents in Children's Court were Catholic. This means the Catholic church has something to be greatly concerned about."

This is a grave indictment of Catho-

lic education, in view of the fact that only one-fifth of the total population of New York City is Roman Catholic.



### THE AIM OF CATHOLIC CHARITIES

**T**HE HIERARCHY of the Roman Catholic church realizes the tremendous publicity and emotional value of its Catholic hospitals. They are the most effective and inexpensive propaganda agencies in the possession of the church—staffed by self-sacrificing nuns and supported by patients of all creeds plus a share of the local 'Community Chest.'

Anything that lessens the need for Catholic hospitals is vigorously opposed. Fear and suspicion of private philanthropy find their way into the Catholic press with marked regularity. Pleas for 'social medicine,' government measures for pre-marital examination or even public health are invariably opposed by the organized might of Roman Catholicism. The dramatization of Catholic propaganda by Catholic hospitals must be preserved at all costs.

The health provisions introduced in Congress this spring as a part of a new social security bill were sponsored by Senator James E. Murray and Representative John D. Dingel, both Roman Catholics. The bill, however, was promptly flayed by the Catholic Hospital Association and also by the Department of Social Action of the National Catholic Welfare Conference, headed

by Msgr. John A. Ryan, a reputed liberal Catholic.

The denunciation of the proposed public health measure by the two Catholic lobbies made no secret of the fact that they opposed it because it endangered Catholic hospitals. The following excerpt from their statement reveals by implication the propaganda purpose of Catholic charities:

**"The mere fact that social legislation meets social needs and responds to social demands is of itself not strong enough to merit the support of a Catholic."**



## BEING A CHRISTIAN

TO BE A CHRISTIAN means much more than church membership. It means more than a mere act of faith that accepts Christ as Savior. It must result in consistent Christian living now and for the future. It requires the incarnating in oneself of the teaching and example of our Lord. It means to evangelize, to witness, to teach, to give of oneself, to minister unto the needy. St. Paul puts it this way: *"And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."*



## RELIGIOUS COMPETITION

THE DOCTRINE of the Catholic church thrives best where it meets no competition. The hierarchy therefore leaves no stone unturned to isolate Catholics from social contact with Protestants. This is the strategy behind the banning of Protestant missionaries in Spain, South America and in Catholic countries in general. This is also the

main reason why Catholics are forbidden to join the Freemasons. In Quebec the bishops have even forbidden Catholic membership in Rotary Clubs.

In a country of mixed religions like the United States, association of Catholics with Protestants is largely unavoidable, especially at work. The hierarchy does what it can to restrict it by banning the reading of Protestant and liberal literature, forbidding mixed marriages, and fostering religious 'class consciousness.' Its chief weapon, however, is indoctrination of Catholic youth in parochial schools. To frighten Catholics away from the free public schools and into its parochial schools, it ruthlessly condemns the whole public school system as 'godless' and 'Protestant.'

Conscious of the hopelessness of contending with Protestantism on the grounds of free contact and open competition, *Le Droit*, French-Canadian Catholic paper of Ottawa, in its issue of last December 30, lamented as follows:

**"If Protestant schools become our schools, if their language becomes our language, if their amusements become our amusements, their religion will become our religion."**



## THE POPE AND PEACE NOW

POPE PIUS XII in his address of last March 13 appealed over the heads of the Allied governments to men like George Hartmann of 'Peace Now,' Senators Nye and Wheeler, and Representative Hamilton Fish who are ready to make peace with Hitler. The pope said:

**"We, therefore, once more appeal to the clear-sightedness and wisdom of responsible men on both sides who would . . . rather turn their thoughts, their endeavor**

ors, desires and efforts toward a firm and lasting liberating peace."

The Nazis from Hitler down are hoping for a negotiated peace, such as Pope Pius XII has repeatedly recommended. Their success will depend on whether enough powerful men in Allied countries can be persuaded to agitate for it.



## "THE SOUL OF A PRIEST" IN B.W.I.

The Rev. Merritt Hoath, Protestant missionary in Colihaut, Dominica, (British West Indies), tells the following interesting story about a copy of "*The Soul of a Priest*," the life-story of L. H. Lehmann, editor of *THE CONVERTED CATHOLIC MAGAZINE* (in the January, 1944, issue of *World Conquest*.)

"The Bible class at Colihaut is even more lively lately. God is answering the prayers of those of you who are praying for that work. I lent a book written by a converted priest called 'The Soul of a Priest' to one of the men of the Bible class. He enjoyed it so much that he felt the Colihaut priest might be benefited by reading it. So unknown to me he passed it on to the priest. But the priest refused to return it to him. When I called on him in his house he refused to give it up to me either, saying he had passed it on to the bishop in Roseau.

"That he had the book and refused to give it up was well known by everyone in Colihaut. When they heard he refused to give it to me they were very indignant. Some of his best communicants impatiently demanded of me to lay a charge against him. Now everyone in Colihaut wants to read that book."



## SLAUGHTERED TO SAVE A MONASTERY

FOR MORE than a half year to date our American troops have fought and bled in Italy. Thousands of them were sacrificed on the altar of appeasement. Commentator Bruno Shaw told the story over radio station WJZ. The following is taken from the official transcript of his broadcast:

"We have been engaged in preserving both animate and inanimate relics and monuments in Italy, instead of fighting a war of extermination against our enemy . . . But at what cost? Here is part of the answer of Frank H. Gervasi, one of the editors of 'Collier's Weekly,' who returned here by air yesterday from the Cassino front. He had seen 776 men of an 800-man force fall to German fire because the Nazis were using the Abbey of Monte Cassino as an observation post. Here are his own words:

'In the beginning we could have easily blown the whole works to pieces. Because of politics and the Vatican's request to respect Vatican property, we did not move until the Huns had had time to completely fortify it. I've seen 800 men go out and 24 come back, because the Germans could see every move and turn their fire upon them.'

If in a single assault of one small force of 800 men 776 fell, what must have been the cost in lives and maimed bodies among the thousands who were engaged in the battle that went on for weeks before the monastery was bombed? When the bombing came, it was too late to achieve what could have been done with ease a few weeks before. Hitler's delaying tactics were, thanks to the Pope, eminently successful.

## CORRECTION

On page 22 of our January number, we erroneously stated that the city of Roseau is in the Dominican Republic. It is located in Dominica, British West Indies.

**BUY WAR BONDS**

# THE POPE THAT WAS NEVER IN ROME

By L. H. LEHMANN



ALL THE grandiose claims of the church of Rome to universal control of Christendom, to divine infallibility in its teachings, and to superiority over all governments and states, rest entirely on the bald assertion that the Apostle Peter was the first pope and bishop of Rome. The whole top-heavy structure of the Roman Catholic church depends on this one bold statement, which is unsupported by either history or Scripture.

Very little is known about Peter after his miraculous deliverance from prison, as recorded in the *Acts of the Apostles* (12:11). For several years he seems to have resided mostly at Jerusalem. There Paul met him when he went from Antioch to Jerusalem to discuss the question of circumcizing Gentile converts. This was about the year 49, fourteen years after the conversion of Paul (Gal. 2:11). It was at this time that Paul received from Peter, James and John the right hand of fellowship, and it was agreed among them that he should preach the Gospel to the Gentiles while they continued to labor among the Jews.

Not long after this we find Peter at Antioch where he "dissembled through fear of the Jews," refused to associate with Gentile converts, and acted contrary to the decrees passed at Jerusalem. For this he was rebuked by Paul. He received this criticism in a Christian manner, convinced, no doubt, that it was deserved.

After this Peter went to Corinth, where he spent some time. The church

of Corinth at that time had become divided in regard to its ministers. Some declared that they were of Paul, some of Apollos, some of Cephas and some of Christ (I Cor. 1:12). Later we find him at Babylon, probably New Babylon in Assyria, in the neighborhood of which many Jews had resided since the captivity. It was from this place that Peter dated his first epistle.

According to Origen, Peter's last missionary labors were chiefly among the dispersed Jews in the regions of Pontus, Galatia, Bithynia, Cappadocia and Asia. This agrees with the statement of Paul, that while he was commissioned to go to the heathen, Peter was to be the apostle to the Jews. This also harmonizes with the action of Peter himself, who addressed his first epistle "to strangers," i.e., foreign Jews scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

Roman Catholics wishfully insist that Peter became bishop at Rome and was the longest-reigning pope that ever lived. But the Scriptures, instead of favoring this assertion, give testimony against it. Paul wrote his *Epistle to the Romans* about the year 57, long after Peter was supposed, according to the Catholic contention, to be bishop of the church in Rome. Yet there is not a word in it about Peter, nor any intimation that he or any other apostle had ever been there. In the last chapter, Paul sends salutations to beloved Christian friends in Rome, mentioning each one by name and stating distinctive things about them. Not a word do we find in regard to Peter!

A few years later Paul himself arrived in Rome as a prisoner and was received with great favor by the church there; but still no mention is made of Peter. Paul dwelt for two whole years in a hired house in Rome and while there wrote several epistles to other churches. But not in a single one of these do we find the slightest allusion to Peter.

In view of all this, no one could believe that, at the time of Paul's writing of his last epistle, Peter had ever resided at Rome—much less had been bishop there and pope of all the churches of Christendom. As a matter of fact, the very term "pope" (*papa*) was applied for centuries to any bishop.

The truth is that Peter was never a bishop anywhere. He was not a bishop, but an *apostle*. Not only are these two offices not the same; they are distinctly incompatible. An apostle was "one who was sent forth," a missionary, a minister at large, attached to no particular church or district. He had, what Paul claims for himself, "the care of all the churches." The apostles were expressly appointed to be witnesses for Christ, in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the earth. A bishop, on the contrary, was the overseer of a *particular* flock, decidedly restricted to his own field of labor.

It is almost degrading to deny Peter a distinguished apostleship and suppose that he was restricted to a single city like many others whose names were so unimportant that they have not even been preserved in history.

There is nothing but historical chance at the bottom of the Catholic claim that Peter was bishop of Rome. If it had happened that the center of the

Roman empire remained in Constantinople, where it was transferred some time after the death of the apostles, we would have been told that Peter had been *Bishop of Constantinople!*



## FRENCH CANADIANS BECOME PROTESTANTS

WHILE living in a Catholic country or state, Roman Catholics are held within the fold by social and political pressure. Once they are freed from this coercive environment and come into contact with Protestants, many change their religion without hesitation. A striking example of this has occurred in the province of Ontario in Canada, where French Canadians have begun to settle in increasing numbers in recent years. The Catholic paper, *Le Droit*, of Ottawa, in its issue of last December 30, lamented over the large number of conversions among them to Protestantism as follows:

**"33,000 Protestants! Consider this figure attentively. It represents thirty-three thousand French Canadians of Ontario who have become Protestants. Note carefully: 33,000 of our brethren who have lost the faith, who have turned their backs on the Church, who have abandoned God . . . Is not this apostasy, this betrayal by such a large number of our brethren sad enough? May it at least make us think and help us to be on our guard. For we also shall become traitors and apostates if we are not careful, if we give up the struggle . . . We must break the bonds which bind us a little closer to Protestantism each day, if we wish to remain faithful to our compatriots, to our church and to God."**

Note that this Roman Catholic paper considers the acceptance of the Protestant faith synonymous with abandonment of God. Textbooks of Catholic theology teach the same thing.

## IS THIS THE WORK OF IRRESPONSIBLE CHILDREN?



This is a picture of the damaged interior of All Saints Protestant Episcopal Church at Bayside, N. Y., one of many churches and synagogues desecrated by anti-Semitic and pro-Fascist hoodlums in recent months.

More than \$10,000 worth of damage was caused to this church. Sacred vessels were smashed, glass panels and stained-glass windows were broken and various other pieces of equipment were damaged or broken beyond repair. The altar was stripped of everything but the cross, four of the organ pipes were ripped out, cushions from the pews were strewn along the aisles, broken light bulbs were ground into the carpets and Bibles and other books were shredded and scattered all over the place.

The Irish-Catholic police of New York blamed the outrage on "two 12-year-old boys who had moved their snow-ball fight into the church," according to the Brooklyn 'Eagle' of Feb. 17, 1944. And Bishop McIntyre on March 5 declared such outrages were just made up by "paid publicity agents who conjure up out of their

imaginations the phantom of anti-Semitic hate for the deliberate besmirching of the minority Catholic population of this area"!



## JESUIT INFLUENCE

AN ARTICLE in the January, 1944, issue of *New Currents* gave the following sidelight on the anti-Semitic nature of the Polish government-in-exile in London:

"The Minister of Education and Religion in the present cabinet of Mr. Mikolajczyk in London is Monsignor Kaczynski, a Roman Catholic priest, who in the pre-war government was one of the members of its legislative branch, the Sejm, and is widely known as one of the most vociferous anti-Semites in it.

"Monsignor Kaczynski remains true to the traditions of his Jesuit Order, which throughout the whole history of the Polish nation was on the side of obscurantism and reaction. It is worthwhile to recall that when at the end of the eighteenth century a proposal was made in the Polish Sejm to enact a law for the sterilization of all Jews, the Jesuits supported the criminally moronic deputy who made the proposal."

## SPAIN MAINTAINS BAN ON PROTESTANTISM

The following cable was recently received from the World Council of Churches offices in Geneva with regard to the Protestant Church situation in Spain:

"Most Protestant chapels are still closed, and no Protestant schools are allowed. There is compulsory Catholic religious education for Protestants in all State schools according to recent reports. There therefore does not appear to have been any change or improvement in the Protestant situation in Spain."

# HOW MANY CATHOLICS ARE THERE?

By J. J. MURPHY

**I**N THE UNITED STATES the Roman Catholic church has attained undreamt-of political power within the last decade. It has done so largely by pure bluff, by grossly exaggerating the number of American Catholics and by pretending that it could deliver a bloc of 20,000,000 votes in a national election. President Roosevelt has responded to its pressure. Once when he threatened to lift the embargo of arms to Republican Spain, Archbishop Curley promptly threatened to withdraw the support of a "bloc of 20,000,000 Catholic votes." The embargo continued.

Since the inflation of Catholic statistics had proved so profitable, the hierarchy recently decided that more inflation meant more profit. On November 16, 1941, Bishop Gerald J. Shaughnessy airily declared in Philadelphia at the Catholic Catechetical Convention that "the actual Catholic population of the United States is 35,000,000." Last January 16, Bishop John F. Noll in a front-page editorial of the largest Catholic paper in America, *Our Sunday Visitor*, blandly stated that the number of Catholics given in the *Official Catholic Directory* "is minimized by at least 10,000,000," and that "there are millions of *practising* Catholics who are never included in the reports" of the *Catholic Directory*. He concluded that it is entirely reasonable to calculate that there are 41,000,000 Catholics in the United States.

When not agitating for Federal patronage and political power, however, the hierarchy is obliged to conform its statistics with the figures submitted by

the pastors of the 111 dioceses of this country. As recorded in the *Official Catholic Directory* of 1943, these figures add up to a total of 22,556,242 Roman Catholics in the United States.

On the other hand, the Catholic population of this country as given in the last compilation of religious data gathered from the various churches by the U. S. Census Bureau is 19,914,937. But the census bureau hastened to make clear that these figures are not as large as they appear. It said: "It is apparent, therefore, that direct comparison of memberships of such organizations as the Catholic . . . bodies with those of the Methodist, Baptist and other bodies, *overemphasizes the numerical strength of the former group.*"<sup>1</sup> The reason for this is that the Roman Catholic church, in contrast to nearly all Protestant churches, counts as communicants infants and children as well as adults.

Further light is thrown on the all-inclusive nature of the Roman Catholic statistics. In Part II of the second volume of these religious statistics, the Census Bureau (p. 1528) says of the Roman Catholic church:

"Baptism is the condition of membership in this denomination . . . and all persons baptized in the Catholic faith are so numbered *unless by formal act they have renounced such membership.*"

Since invariably non-practising Catholics who drop out of the church do so without bothering to resign formally, they are counted as part of the Catholic fold. This is confirmed by the Dominican Catholic magazine,

<sup>1</sup> *U. S. Census, Religious Bodies*, 1936, vol. I, page 22.

*The Pilot*, which declared: "The Church considers as Catholics all those who are or have been at any time Catholics, although they may have ceased to profess the Catholic faith."

#### UNRELIABILITY OF THE CATHOLIC CENSUS

The known fact that the Catholic church in this country is bent on increasing its political power, and would naturally tend to manipulate the number of its adherents as a means to this end, leaves the Catholic population figures, which it compiles, open to grave suspicion. The additional fact that Bishop Noll, leading Catholic propagandist, has been for five years head of the Catholic *Committee of the Census* only adds to the misgivings.

Those familiar with the inside workings of the Catholic church know that, apart from politics, its pastors make an impressive addition each year to the statistics handed in to the bishop with the purpose of increasing, by this display of efficiency, their chances of getting a larger parish. Even in large dioceses many pastors never inconvenience themselves by taking a household census. For instance, in St. Benedict's parish in the archdiocese of Newark, N. J., during the 18-year pastorate of Father Albert Lang, no census was ever taken up.

It is not surprising that conscientious Catholic statisticians make light of the figures given in the *Official Catholic Directory*. Father Thomas F. Coakley, leading authority on Catholic statistics, in the January, 1942, issue of *The Catholic World* declares that the increase in the Catholic birth rate recorded in the *Official Catholic Directory* between 1939 and 1940 is "almost fantastic, ranging from 52 per cent up to 163 per cent . . . Such a rise in the space of a single year," he says, "makes it

impossible to take the *Directory* figures too seriously."

The diocese of Brooklyn, N. Y., in the *Official Catholic Directory* of 1940, numbered practically a quarter of a million less Catholics than in the preceding years. An official explanation admitted that the quarter of a million dropped represented Catholics who had given up all practice of Catholicism. However, of all the dioceses in the country this was the only one that discarded its totally defunct members. If other dioceses had been similarly purged, the boasted figure of 20,000,000 American Catholics would have been cut down to 15,000,000, for non-practising Catholics lose contact with the church much faster in small towns and country districts than in the highly organized city parishes.

The 15,000,000 United States Catholics that can be called 'practising Catholics' in the loose sense of the word are not all 'church communicants.' To put this figure on a basis of comparison with Protestant statistics, one must deduct from it the millions of infants and children who are still too immature to determine their religious preference. From statistics gathered from Roman Catholic authorities, the U. S. Census Bureau shows that 27.4 per cent of the Catholics counted in their church directory are under 13 years of age.<sup>2</sup> Subtracting from the total number of practising American Catholics (15,000,000) 27.4 per cent, which represents children under 13 years of age, we have less than 11,000,000 adolescent and mature Catholics. If from this total number of practising Catholics, we subtract all who are still minors, we would have only a fraction

<sup>2</sup> U. S. Census, *Religious Bodies*, 1936, vol. I, page 20.

of the "bloc of 20,000,000 Catholic voters" which Archbishop Curley used to bluff and intimidate President Roosevelt.

#### 'PRACTISING CATHOLICS'

There is no reason to think that, when the Brooklyn diocese dropped a quarter of a million non-practising Catholics, it dropped all it had. Doubtless it tenaciously clung to tens of thousands that attended church only on the rarest of occasions in the hope of eventually winning them back. Most people fail to realize that half the people classifying themselves as Catholics reject even those teachings that have been defined by Papal pronouncements. For instance, in the autumn of 1943 the quarterly edition of *Fortune* magazine showed in its poll that 69 per cent of the Catholic women favor birth control. That they lived up to their belief in practice as well as in theory is evident from the admission of the Jesuit magazine, *The Catholic Mind*, in its issue of December 1943, that *in the past twenty years the Catholic population increased 5 per cent less than the non-Catholic population*. Birth control clinics and growing leakage among Catholics furnish additional proof that is too well known to need repetition here.

How utterly ignorant many Catholics are of their own religion and how basically uninterested in it is shown from the following factual survey described in the January 29, 1944 issue of the Jesuit magazine *America*:

"The five Catholic chaplains were puzzled. But then one of them had a light. 'Just how good is civilian Catholicism? Rather, just how good were these lads before we got them in the Army?' he asked. He was attached to the base hospital, and determined to take a sort of Gallup-poll of hospitalized Catholics for the next twelve days.

"During the twelve-day period, 164 Catholics had entered the hospital under his charge. Of these he discovered 16 with bad [invalid] marriages; 8 nominally Catholic would have absolutely nothing to do with the priest; 26 had been away from the Sacraments from one-and-a-half to eighteen years; 4 had not made their first Communion. From civilian life, the Army had received 54 out of 164 who had major impediments to the practice of normal Catholicism; he did not even try to summarize the minor deficiencies . . . These figures seem to indicate that of the male American population, 33 per cent of Catholics did not practise their religion even nominally."

A Jesuit chaplain in the U. S. Army was quoted in *Time* magazine of last February 21, as follows:

"I have found instances of Catholics who don't even know the *Hail Mary* and as far as the *Act of Contrition* is concerned, don't make me laugh! I have had soldier after soldier repeat after me word for word the *Act of Contrition* so that I could give him absolution."

"I have about 900 Catholics to take care of. If I get 300 to Mass on Sundays I think I'm doing great."

Far from making the remarkable progress that sensational propagandists like Bishop Noll would like us to believe, the Roman Catholic church in this country is not advancing as fast as the non-Catholic population. Msgr. Ligutti, executive secretary of the National Catholic Rural Life Conference, was quoted in the *Brooklyn Tablet* of September 4, 1943, as follows:

"Ten years ago we Catholics had 250,000 more elementary school children."

Father Thomas F. Coakley, in the article quoted above, laments the "tremendous leakage" and the "appalling number of cases of defection and apostasy from the faith" in spite of everything the Catholic church can do to stop them even in its best-organized parishes.

The December, 1943, issue of the Jesuit magazine, *The Catholic Mind*, admits the following:

**"The Catholic population in the United States is decreasing. Or rather, since the turn of the century there has been an astounding decline in its rate of increase each decade."**

#### FACTS ON WORLD CATHOLICISM

We have shown above that in the United States over one-fourth of so-called Catholics are young children who do not yet know their own minds, and that of the remaining 15,000,000 one third are, by Catholic admission, *not even nominal Catholics*. This leaves only 10,000,000 Catholics, even when mere nominal Catholics and children over thirteen are included. This is a far cry from the 40,000,000 Catholics that Bishop Noll invented for propaganda purposes. Bad as this fourfold exaggeration is, it is closer to the truth than the completely false statistics given for so-called Catholic countries where everyone is listed as Catholic.

So carelessly does the Catholic church toss about figures that a mere matter of 100-odd millions counts for nothing. The *Catholic Encyclopedia* (XII, 503) numbers Catholics of the world at 270,000,000. The propaganda column of the *Catholic Information Society*, syndicated in various newspapers of this country, speaks of 360,000,000 Catholics in the world. *The Tidings*, Catholic diocesan paper of Los Angeles, in its issue of last July 7 said there are 400,000,000 Catholics.

One would expect that at least intelligent Americans would realize that Catholic population figures are concocted for the purposes of power politics. Unfortunately this is not the case. One finds, for instance, the liberal columnist Max Lerner writing in the September 5 issue of the news-

paper *PM* that Rome is "the religious capital which engages the allegiance of *hundreds of millions* of people all over the world."

The fact is that the three hundred-odd millions of adherents claimed by the Roman Catholic church include tens of millions who still cling to their pagan beliefs like the Indians of Mexico and South America, the wild *penitentes* among the millions claimed in the Philippines, the Catholic 'rice Christians' in China as well as in the French and Dutch colonies of South-eastern Asia and the Belgian Congo.

Even apart from the many millions of half-pagan Catholics just referred to, it would be a mistake to imagine that the profession of Catholicism on the part of the others is entirely voluntary. In the large areas of feudal Europe, where Catholicism is strongest today, the Vatican has held its sway over the masses first through the Roman Inquisition and in the last few centuries by pacts with backward monarchies, wealthy reactionaries and present-day Fascists. Typical of the coercive laws in these countries that made a mockery of religious freedom was the one in Austria, reported in a *United Press* dispatch of November 15, 1938, which prescribed that *no one could become a Protestant without making formal application to Catholic authorities and submitting to a mental examination*.

Even more effective than direct force is the widespread illiteracy fostered in Catholic countries to prevent the masses from reaching truth and freedom. In Portugal today, for example, 60 per cent of the people can neither read nor write. In other Catholic countries like Spain, Mexico and the so-called republics of Latin America illiteracy and ignorance are equally prevalent. Freed from these chains of re-

action, the 300,000,000 of so-called Catholics would dwindle within a generation to an insignificant minority. This is the reason the Vatican is fighting so fiercely to exclude Protestant missionaries from Spain and South America, for they educate the people so they can read the Bible.

The figures supplied to the *World Almanac*, 1944, by the Catholic church count 99.6 per cent of all Italians as Roman Catholics. It was under this pretext that the Knights of Columbus demanded that Catholics be given charge of the AMG in occupied Italy. The blunt truth about Italian Catholicism, however, was expressed by Catholics themselves a few years ago, before American Catholicism entered international power politics at the time of the Spanish civil war. No less an authority than the well-known Msgr. Belford of Brooklyn, N. Y., was quoted as follows in the Catholic magazine, *The Fortnightly Review* of January 15, 1927:

"Some of the Italians are excellent Catholics, but the vast majority have no religion of any kind. They will not go to Mass . . . They do not receive the Sacraments, except Baptism. They marry before the city clerk. They work hard; they pay their debts; they love their homes, but they have no use for the Church or the clergy."

The N. Y. *Times* of February 7, 1940, quoted the Pastoral Letter of the Archbishop of Palermo in Italy admitting that 68 per cent of Italians fail to attend mass on days when attendance is prescribed by the church under the severest spiritual penalties. He added that only 12 per cent of the Italian men fulfilled the obligation of receiving communion during the Easter season; this implies that 88 per cent of the men were virtually excommunicated from the church.\*

\* See *Is Italy a Catholic Country?* by Prof. G. Salvemini. Price 5c.

In Spain the situation is worse than in Italy. Gerald Brennan in his new, scholarly work, *The Spanish Labyrinth*, shows that even in the broadest sense of the word not more than 20 per cent of the Spaniards can be called Catholics. In many towns and villages the percentage is far less than that. On page 53 he says:

"According to Father Francisco Peiro only 5 per cent of the villagers of New Castile and central Spain attended Mass or carried out their Easter obligation [of receiving communion]; in Andalusia the attendance of men was 1 per cent; in many villages the priest said mass alone . . . The position in Madrid was no better."

Archbishop Spellman in his new book, *Action This Day*, let the truth slip out that Spain is so anti-Catholic that if the masses were not held in check by force they would rise up and wipe out overnight the churches and clergy of Spain.

In Latin America the condition of Catholicism is like that of Spain, which exported to the new continent what Bunge the famous South American sociologist calls, "un-Christian Catholicism." One has only to read the works of Carleton Beals, especially *Fire in the Andes*, to realize the unspeakable pagan superstition that prevails there. After four hundred years of Roman Catholicism, Latin America is still a missionary land that is forced to import a large part of its clergy from Germany, Italy and Spain, and during the present war, from the United States. Thousands of towns and villages have not seen a Catholic priest in years. While in this country there is a Roman Catholic priest for every 660 Catholics, in the republic of Guatemala in Latin America, for instance, there is only one priest for every 25,000 Catholics. Jesuit Father Alberto Hurtado in his well-documented book *Is Chile a Catholic*

*Country?* admits that "not more than 5 or 6 per cent of the masculine population of Chile really professes Catholicism, and only 14 per cent of the feminine population."

It is high time that intelligent people stopped accepting the home-made statistics of the Catholic hierarchy, which uses public credulity as a stepping-stone to political power. Such silly expressions as "the devout Catholic people of Italy," and "Catholic Spain," should be discarded in favor of the truth. As long as leaders of the people continue to crook the knee before the pretensions of Rome, the Vatican will continue to bluff its way in international power politics.

Everyone familiar with the history of Roman Catholicism should realize that it is determined to regain its medieval domination, even at the cost of truth. Non-Catholics should not be afraid to admit what Cardinal Newman had to learn through bitter experience. Many years after his conversion to Roman Catholicism he was forced to admit in July, 1864: "Unless one doctored all one's facts, one should be thought a bad Catholic." Roman Catholic Lord Acton felt the same way when he wrote Gladstone in 1876 in regard to the Jesuit Catholicism of the Vatican:

"It not only promotes, it inculcates distinct mendacity and deceitfulness. In certain cases it is made a duty to lie."<sup>3</sup>

<sup>3</sup> Cardinal Newman's words are quoted from one of his letters published in the January, 1903, issue of the Catholic monthly, *The Mind*, page 4.

Lord Acton's letter to Gladstone is found in *Selections from the Correspondence of Lord Acton*, vol. I, pp. 41-43.

"Neither is there salvation in any other, for there is none other name given under heaven nor among men whereby we must be saved." (*Acts 4:12.*)

*From Roman Catholic Bible*

## CHRIST'S MISSION NOTES

**L**ATEST addition to our staff is former priest Joseph Zacchello, who voluntarily resigned from the Roman priesthood and from his position as assistant pastor at St. Joseph's Church in Manhattan last February 25. Born in Venice, Italy, Mr. Zacchello was a priest of the Congregation of St. Charles Borromeo and is the fourth of his group to leave the priesthood over a short period of time. He had been previously a priest at Mother Cabrini Church in Chicago. We are sure that he will have the prayers and good wishes of all our readers.



REV. JOSEPH ZACCHELLO

Christ's Mission depends entirely upon the voluntary gifts of its friends for the assistance of priests who come to us for protection and support till they can find their way.

## FULL STORY OF RUSSIA'S ATTACK ON VATICAN POWER POLITICS

*FEW people could get the import of Russia's recent accusations against the Vatican's policy toward the war and Fascism from the meagre scraps quoted from "Izvestia" in our daily press. The charges made should not be judged apart from their context. For this reason, and for the sake of the record, we quote below the full text of the Associated Press dispatch from Moscow on February 8, 1944:*

MOSCOW, Feb. 8 (AP) — Following is a résumé of passages of the article in the Feb. 1 issue of *Izvestia*, official Soviet newspaper, in which the writer, Dmitri Petrov, declared that the policy of Pope Pius XII is pro-Fascist:

"As reported by a Reuter Washington correspondent the *Foreign Policy Association* of the U. S. A. has just ended an exhaustive review of the foreign policy of the Vatican.

"The Association after a detailed study concluded 'a period of unprecedented anticlericalism derived from the permanent connections between the Vatican and Fascism and the support by the Vatican of Mussolini's policy.'

"This can be expected in Italy. The Association points out that 'friendly as well as hostile commentators think the long-lasting tie between the Vatican and Fascism will bring about hatred as well as persecution.'

"The *Lateran Agreement* concluded Feb. 11, 1929, between Mussolini and the Vatican became the cornerstone of the Vatican's policy in its attitude toward Italian Fascists.

"This agreement, which regulated relations between the Fascist state and the church, was Mussolini's victory in that he secured for himself the support and leadership of the Italian Church.

"As was known even before the *Lateran Agreement*, the Vatican, to please Mussolini, approved the dissolution of the Italian Christian Democratic parties in which the voices of fascist opposition continued to be heard.

"Proof that this co-operation was not purely nominal was given by the clergy when priests and bishops agitated for

acceptance of Fascist candidates and participated en masse at elections.

"This happened with the blessing of the Vatican despite its proclaimed restraint of participation in active political life. As ascertained by the Association at that time, the Vatican in fact smothered any opposition to the Fascist regime."

Mr. Petrov then cited what he said were the Association's declarations on the Pope's attitude toward the conquest of Ethiopia.

"It is quite natural that the broad masses of the Italian people turned against the Vatican which supported the African march of Mussolini," Mr. Petrov went on.

Next the writer took up what he termed the Vatican's "unglorified role" in the Hitler-Mussolini adventure in Spain.

"When Italy attacked France," Mr. Petrov continued, "the Vatican remained silent. It is typical of its foreign policy that it was one of the first to recognize Petain's regime which was established by Hitler.

"The magazine *Civiltà Cattolica*, organ of the Jesuits, appealed to Italian soldiers to 'shed blood for the cause blessed by religion.' It meant it openly approved the extermination of the peoples of Yugoslavia, Greece, and other countries of Europe.

"In fact, the Vatican sanctioned pro-Fascist activity of Italian Cardinals and Bishops who acted for the support of Mussolini and his war policy.

"Now the tune has changed. Pope Pius XII's declarations of equal love for all people on the fourth anniversary of the war and at Christmas, 1943, does not conform with the Vatican's practical policy which not only has maintained diplomatic relations with Hitler but helped Hitler

strangle the Italian people, including Catholic groups opposed to Fascism in Germany as well as Italy. Under such conditions opposition to the ideas of the Vatican cannot help but grow in Italy.

"During the Fascist regime in Italy the Vatican has played into the hands of Fascism which at present is despised and hated by the people.

"By supporting Hitler and Mussolini the Vatican went out of its way to discredit its own policy.

"Now the Vatican assumes the course of preaching love of all peoples. *The fact re-*

*mains that in the great historical battle of all freedom-loving peoples against the enemy of humanity the Vatican has assumed the position of a direct accomplice of Fascism.*

"The people in Italy have realized the ruinous policy of Mussolini. They became more and more convinced that the policy of the Vatican was closely connected with Mussolini, this captive of the Germans. No wonder their hate of Hitler now also includes the Vatican.

"The Vatican is harvesting the fruits of its own policy."

It may interest our readers to know that Soviet Russia's second slap at the pro-Fascism of the Vatican on Feb. 8 was based upon a pamphlet published by THE CONVERTED CATHOLIC MAGAZINE. The following from the 'late city edition' of the New York Times of Feb. 9, tells the story:

## TASS QUOTES SLAP AT VATICAN POLICY

**Soviet News Agency Reprints Charges  
That Fascism Was Supported  
by Pontiff**

**By RALPH PARKER**

By Cable to THE NEW YORK TIMES.

MOSCOW, Feb. 8.—The Russian Army newspaper *Red Star* followed up last week's *Izvestia* article on Vatican policy by printing extracts from a pamphlet on Vatican policy in Europe, described as having been written by a former German business man and doctor of philosophy, Leopold Mannaberg. The extracts were cabled to Russia by a representative of *Tass*, Soviet Government news agency.

The pamphlet was described as a criticism on the "constant interference of the Vatican in other lands' policies and the Vatican's intrigues in the international arena."

The author of this message said it underlined the leading role of the Vatican in fascism's and nazism's rise to power in a number of European lands and also the constant support given to reactionary forces throughout the world. Dr. Mannaberg was quoted as having said that a strong peace

in Europe was impossible unless the Vatican was completely deprived of its political power.

With regard to the Vatican's role in Germany at the time the Nazis were gaining power the author was said to have written that in 1932, when Adolf Hitler's popularity was on the wane and it was clear that the German people were against him, the Vatican instructed German Ambassador Franz von Papen and Dr. Alfred Hugenberg, Nationalist leader and publisher, to influence President Paul von Hindenberg to replace Chancellor Kurt von Schleicher with Hitler. Herr von Papen's threats, according to this theory, were supported by the most influential political parties, the Catholic *Center Party* and the ultra-clerical *Bavarian Populists* representing the interests of Rhineland industrialists.

### Says Ex-Priests Got Data

Leo H. Lehmann, director of Christ Mission, with offices at 229 West Forty-eighth Street, said that the pamphlet prepared by Dr. Leopold Mannaberg and referred to in a *Tass* dispatch to Moscow, had been published under the auspices of The Converted Catholic Magazine, edited by a group of former Roman Catholic Priests at the mission.

He said the editors of The Converted Catholic Magazine had published this pamphlet in confirmation of their own findings

during the past four years concerning the Vatican's political activities in Europe.

Catholic reaction to our unwitting part in the matter was amusing. A Monsignor O'Brien in North Carolina publicly stated that this goes to prove that THE CONVERTED CATHOLIC MAGAZINE is tied up with the Communists. *Our Sunday Visitor*, largest Catholic weekly in America and journalistic champion in name-calling, informs the world in its issue of February 20 that this pamphlet was written by a "Nazi" and published by a "renegade Catholic priest."

## CATHOLIC POLICY IN ITALY

ROMAN CATHOLIC PRESSURE to upset the Allied war plan in Italy uses all manner of means to attain its end. The Pope in his speech of March 13 again put the question of attacking Rome in a false light by ignoring the obvious fact that the decision is one that the Nazis alone could make. Speaking as if the destruction of Rome were a matter for the Allies to settle, he asked "how could we believe that anyone should dare to turn Rome . . . into a field of battle and a theatre of war."

Other Catholic prelates used other devices. Msgr. George B. O'Toole of the Catholic University in Washington telegraphed President Roosevelt that he was more barbarous than Attila the Hun, because he allowed Rome to be bombed. Bishop Joseph P. Hurley of Florida, a self-styled liberal, instead of using personal invective worked toward the same objective by appeal to the pocket-books of 'Big Business,' when he threatened that the millions of Southern Europe and Latin America "would turn resolutely from a country, which despite Christian professions, used the Prussian plea of military necessity and dared to raze the beloved shrines

of the Christian centuries." (N. Y. *Post* of March 10.) Last July 22 Bishop Hurley threatened that the bombing of Rome would turn American Catholics against the war and peace efforts of the Allies.

The March 1 transatlantic edition of the London *Daily Mail* quoted the reactions of certain members of the House of Lords to pacifist pleas for the sparing of Roman churches and monuments. Lord Latham, usually a soft-spoken man, shouted from the floor:

"I want to say frankly that I would not be willing to sacrifice my son for any building in the world. I believe that when I say that I am expressing the views of all the people—of the wives, the sweethearts, the mothers and the fathers of all the men in the Forces of the United Nations."

Lord Winster speaking on this subject of lives vs. buildings said:

"Is it the view that British lives would be well lost if some of the ancient monuments of Rome were preserved? I would not like to try telling that story to an industrial audience of men and women whose sons had been conscripted for service in the armies."

SCHOLAR of Trinity College, Cambridge University, Carlile A. Macartney in his valuable work, *The Social Revolution in Austria*, speaking (p. 178) of the Roman Catholicism of Austria's peasant says:

"Indeed, his religion knows very little of abstruse theology, and is very full of superstition, very nearly akin to nature-worship . . . He follows with awe the customs of his pagan ancestors; and the only change is that his propitious and unpropitious days have put on new dresses and appear now as the Eve of St. John, or the feast of the Immaculate Conception."

# THE ART OF CATHOLIC PROPAGANDA

**N**O ONE knows better than Roman Catholic strategists the value of a 'false front' in a struggle for power. The ideal 'false front' in the campaign to make America Catholic would be one that is not even Catholic in name, but *headed by Protestant ministers and supported by wealthy Jewish interests*. It would command full support from all quarters in its campaign to convince America that the Catholic church hates Fascism, fights intolerance, and loves to cooperate with liberal Protestants and Jews.

Unbelievable as it sounds, this ideal propaganda organization actually exists. It is the much-publicized *National Conference of Christians and Jews*, of which Carlton Hayes, friend of Franco, is one of the three trustees. Rev. Everett R. Clinchy and Rev. Willard Johnson, Protestant ministers, are its well-paid president and vice president, who specialize in holding interfaith meetings where priests are given the opportunity of presenting to the non-Catholic public liberal views and opinions that are directly contrary to Roman Catholic doctrine and policy.<sup>1</sup> All this is made possible by the lavish donations of the wealthy and reactionary *American Jewish Committee*.

Newspapers are flooded with propaganda from the National Conference's *Religious News Service*, telling, for instance, how the Catholic bishops of Germany defy Hitler and how shocked Bishop Molloy of Brooklyn is at the very thought of anti-Semitism. The N. Y. *Times* of last February 17 told of a typical NCCJ tolerance meeting at

the New York Jewish Center on 86th Street: "The Rev. Willard Johnson, assistant to the president of the *National Conference of Christians and Jews*, praised the Catholic Church . . ."

A dummy organization, such as that headed by men like Clinchy and Johnson, enables Catholic propagandists to whitewash themselves and smear others in a most 'objective' way. How this is done can be best illustrated from the January 23 issue of *Our Sunday Visitor*, Catholic propaganda organ distributed in every Catholic church in America, which spoke as follows:

"In a front-page editorial in this issue we refer to the planned effort in New York City and Boston to place the blame for anti-Semitic outbreaks on members of the Catholic Church. Lest some reader may believe that we exaggerate the case, we call attention to an article by the National Conference of Christians and Jews. *This organization substantiates what we say and deplores the smear campaign being waged against the Catholic Church.*"

When THE CONVERTED CATHOLIC MAGAZINE discovered and publicized the fact that the Catholic New Testament had inserted a new footnote calling the Jews "the Synagogue of Satan," the National Conference sprang to the defense of the Catholic church with a fictitious story to the effect that it already had under consideration for several months a correction of that statement. When Catholic authorities denounced freedom of worship (e.g., in the October 1943 issue of the *Ecclesiastical Review*), when they denied the right of Protestants to evangelize South America (e.g., at the annual meeting of Catholic bishops in November 1942), when they used political pressure to defend an anti-Semite like Patrolman

<sup>1</sup>For proof of this statement see the November 1943 issue of *The Converted Catholic Magazine*.

Drew, a New York Coughlinite, and kept from the public the report of the Special Investigator of the case, the National Conference pretended not to know what was happening.

The latest and most brazen piece of pro-Catholic stooging on the part of Willard Johnson was his use of the National Conference in an attempt to browbeat Protestant editors from accepting advertisements for THE CONVERTED CATHOLIC MAGAZINE. The fact that the independence and sense of fair play on the part of Protestant magazines defeated his efforts does not in any way lessen his malicious intention. In a letter, which we have at hand, he wrote to an editor of a Protestant magazine as follows:

"We are much disturbed to discover in your issue of December 1943 an advertisement for 'The Converted Catholic Magazine.' The advertisement claims 'accurate information about the Roman Catholic Church.'

"We have read a number of issues of this magazine and we are convinced that these words do not describe it fairly. In fact, we consider it very greatly biased and prejudiced against the Catholic Church."

Mr. Johnson even denounced a completely factual and documented article of ours on interfaith meetings that was made up almost exclusively of direct quotations from the *Catholic Encyclopedia* showing the intolerant and violently anti-Protestant stand of the Catholic church. Taking advantage of his ability to misrepresent this material to people who had never seen it, Mr. Johnson wrote in another letter as follows:

"Much of the material in the October and November, 1943, issues is devious between Protestants and Catholics, if not false. For example, the article about Catholic participation in interfaith meetings on pages 240 to 242 is completely unfair. . . .

"I am also sending you copies of informa-

tion received by us from the 'National Catholic Welfare Conference News Service' which gives information about one of the editors of the magazine."

As if it were not enough to misrepresent THE CONVERTED CATHOLIC MAGAZINE to editors who had never seen it, Mr. Johnson descends to the well-known Catholic device of 'character assassination' by circulating lies contained in a *National Catholic Welfare Conference* news release about Dr. J. J. Murphy, which we refuted at length in the June and October issues of our magazine last year. To make a bad matter worse, Mr. Johnson knew from our refutation that these Catholic smears were untrue.

One of these NCWC releases, circulated by Mr. Johnson, stated concerning Dr. Murphy:

"It has been established that this man is a Catholic priest—formerly a Benedictine of St. Mary's Abbey—his name in religion being 'Donald' . . . Also it is true that he studied in Rome and was in China, but he never served on the faculty of the Catholic University of Peking."

For disproof of this statement about Peking, all that the NCWC or its 'Charlie McCarthy' needed to do was to consult page 1078 of the *Official Catholic Directory* of 1932 or page 1104 of the issue of the following year.

The second mimeographed NCWC news release concerning Dr. Murphy, circulated by Mr. Johnson, is one we ourselves had never seen until some of his copies reached us indirectly. Addressed to editors, it reads as follows:

"Advertising matter in various secular newspapers asserts that this man 'did' post-graduate work at Notre Dame University.' We have received word from Notre Dame University that it 'has no record of such a person in our academic records here, either undergraduate, or, as claimed in a Washington clipping, post-graduate.'"


In refutation of this falsehood, we are inserting in this article a photostatic

北平輔仁大學監督  
THE CATHOLIC UNIVERSITY  
PEKING CHINA  
Office of the Chancellor

July 25, 1933

TO WHOM IT MAY CONCERN :

This is to certify that Fr. Donald Murphy, O.S.B., a priest of our order, was professor of dogmatic theology in the seminary connected with this university during 1932-33. During this same year of residence in our university in view of his talent and reliability I made him my personal secretary.

*Rt. Rev. Rom. J. O'Laugherty, O.S.B.*  
Chancellor  



FACSIMILE OF DR. MURPHY'S CREDENTIALS TESTIFYING TO HIS PROFESSORSHIP OF DOGMATIC THEOLOGY AT THE CATHOLIC UNIVERSITY OF PEKING IN 1933.

Office of the Director of Studies  
Coe University of Notre Dame  
(Notre Dame, Indiana)

Certificate of Academic Credit

Date, June 10, 1940

This certifies that **DONALD JAMES MURPHY**, of 94-C - 34th Road, Jackson Heights, L. I., N.Y. has completed, at the University of Notre Dame, the following courses with grades and credits as indicated below:

Scholarship or Government Support	Courses	Title of Course	Grade	Credits
1927-28	Philos. 13c	Problem of Personality	94	94
	Philos. 6a	Cosmology	96	96
	Philos. 5c	General Metaphysics	94	94
	Philos. 24a	Major Problems of Modern Philosophy	97	97
 Rev. J. Leonard Curran, S.J. DIRECTOR OF STUDIES				

PHOTOSTATIC PROOF OF POST-GRADUATE CREDITS EARNED BY DR. MURPHY AT NOTRE DAME UNIVERSITY IN 1927.

copy of one session's post-graduate credits at Notre Dame University earned by Dr. Murphy, at that time 'Fr. Donald Murphy,' a member of the Benedictine Order and a B.A. graduate from St. Anselm College in Manchester, N. H. Since NCWC did not deny that Dr. Murphy is an M.A. graduate from Columbia University and holds three theological degrees, the baccalaureate, licentiate and doctorate, from the International Benedictine University in Rome, we will not bother now to reproduce photostatic proof of them.

Our advice to Mr. Johnson is that he read the issue of the Catholic magazine quoted below that condemns interfaith

meetings as incompatible with Catholic doctrine and points out that Pope Leo XIII explicitly forbade them on September 18, 1895. We also call to his attention the following indictment of the *National Catholic Welfare Conference News Service* by the same Catholic magazine which, after pointing out that "ex-Hearst journalists have been imprudently put in charge of this important agency," went on to say:

"The Catholic editors of the country are gradually awakening to the woeful inadequacy and unreliability of the *National Catholic Welfare Conference News Service*, upon which so many of them have unfortunately come to depend." (The Catholic *Fortnightly Review*, April 1, 1927.)

## PURGATORY IS SUBVERSIVE OF CHRIST'S WORK AND TEACHING

WITHOUT THE COMPLETE ASSURANCE of salvation by the finished work of Jesus Christ as Savior, which is the core and center of the Gospel message, Christianity would differ little from other religions. But the Roman Catholic teaching about Purgatory directly contradicts this message, and in place of assurance, hope and joy, substitutes dread uncertainty, despair and fear. It furthermore destroys the work of Christ by making people believe that man can redeem his brother, that souls in Purgatory, who suffer as much as those in hell, actually cannot be helped by God, but only by men on earth (especially by priests offering masses, for which a price must be paid), and through the intercession of the Virgin Mary and other saints.

This subversive teaching is clearly put in the November 7, 1937, issue of *Our Sunday Visitor*, largest national Catholic weekly newspaper in the United States. It declares:

"The very state of the holy souls is one of the most unbounded helplessness. They cannot do penance, they cannot merit, they cannot satisfy; they cannot gain indulgences; they have no sacraments; they are not under the jurisdiction of Christ's vicar, overflowing with the plenitude of means of grace and manifold benediction. They are a portion of the Church without either priest or altar at their command.

"They lie like the paralytic at the pool. Not even the coming of an angel is any blessing to them, unless there be some one of us to help them. Some have even thought they cannot pray. Anyhow, they have no means of making themselves heard by us, on whose charity they depend. Some writers have said our Blessed Lord will not help them without our cooperation; and that our Blessed Lady cannot help them, except in indirect ways, because she is no longer able to make satisfaction—though I never like to hear anything that our dearest Mother cannot do. Whatever may come of these opinions, they at least illustrate the strong way in which theologians apprehend the helplessness of the holy souls."



THIS IS AN OFFICIAL CATHOLIC PICTURE SHOWING THE VIRGIN MARY COMING DOWN TO A FLAMING PURGATORY (EVERY SATURDAY MORNING) TO REDEEM THOSE SOULS WHO HAVE WORN HER 'SCAPULAR' DURING LIFE.

Every word of this is contradicted by both the Old and New Testaments, which are believed by Catholics and Protestants alike to contain the word of God. In *Ps. 49:7-8* (Protestant version) we read: "None of them can by any means redeem his brother, nor give to God ransom for him." The Roman Catholic version of this passage is even more clear (in *Ps. 48*): "No brother can redeem, nor shall man redeem: he shall not give God his ransom, nor the price of the redemption of his soul."

From the abundance of New Testament disproofs of Purgatory, the glorious assurance "against that day" by Paul in *II Tim. 1:12* should suffice:

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

And to quote Peter, whom Roman Catholics believe was their first Pope, in *Acts 10:43*: "To him all the prophets gave testimony, that by his name all receive remission of sins who believe in him." There is not a syllable in the Christian Scripture about the torture chambers of Purgatory.

For the true Christian believer death has no sting, nor will the grave gain any victory over him. With Paul he can confidently assert:

"For me to live is Christ, and to die is gain."



## H. G. WELLS ON WORLD CATHOLICISM

ACCORDING to one of the Roman Catholic contributors to the *Encyclopedia Americana* there are 11,000,000 Roman Catholics in Russia and 35,000,000 in France. These figures are palpably ridiculous. Even before the rise of Sovietism, Roman Catholicism in Russia amounted to almost nothing. Aside from the unlettered peasantry of rural France, French Catholicism is practically dead; even in many small towns the churches have for decades been empty on Sundays. H. G. Wells in chapter 5 of his new book, *Cruz Ansata*, says:

"The Pope is now the head of only about 50,000,000 semi-literates scattered about the planet, trailing after them . . . a following of ignorant men, women and children that does not exceed at the outside 120,000,000 all told. With that the Pope sets himself to hold back and frustrate the secular modernisation of the world."

# On the Lookout

By JAMES J. MURPHY

## ANTI-SEMITISM IN PAROCHIAL SCHOOLS

WHILE Judge Proskauer and the *American Jewish Committee* continue to appease Roman Catholicism by praising Bishop Molloy of Brooklyn, it is encouraging to see that there is at least one Jewish editor who dares to point the finger of accusation at the bishop of the most anti-Semitic Catholic diocese in America. In his column in the January 9, 1944, issue of the Jewish daily, *The Day*, Dr. Margoshes said in comment on Bishop Molloy's recent lip-service to the fight against racial intolerance in America:

"I do know that Bishop Molloy has done nothing at all, or at least nothing at all that has come to the public notice, by way of stopping anti-Jewish writings and utterances of some Catholic divines in his own bishopric. As far as I am aware, the activities of Father Curran and Father Holland, both great adherents of Father Coughlin, have gone unchecked by the Brooklyn Bishop.

"*The Tablet*, which appears in Brooklyn with the full support of the Brooklyn Diocese, has carried some of the worst and most underhand attacks on the Jewish people, and has never, to our knowledge, drawn the censure of the Catholic Hierarchy."

Dr. Margoshes also called attention to the fact that parochial schools have not turned a finger to teach Christian charity toward Jews. He said:

"More, it is increasingly realized that if the menace of anti-Semitism is to be curbed at all or nipped in the bud, a serious effort must be made among Catholics to free the parochial schools from the remnants of race bias that continues to color the outlook and behavior of Catholic school children to an extent so terrifying that many have come to regard the parochial school system as the very fountainhead of anti-Semitism in America."

## FRENCH-CANADIAN WAR SHIRKERS

OFFICIAL FIGURES given out in Ottawa, Canada, by the War Information Board last January 20 show that Roman Catholics in Canada have done as little as possible to help the war against the Axis. In Canada men are recruited for the armed services abroad not by conscription but only by voluntary enlistment. A chart showing the percentage of the eligible population that enlisted in Canada's thirteen largest cities reveals that in Quebec only 17.7 per cent enlisted. Montreal, the only other Catholic city among the thirteen, showed only a 23.5 per cent enlistment. All the other cities listed are overwhelmingly Protestant and have enlistment percentages varying from 35.7 to 42.7.

It must be remembered that a large part of Quebec's volunteers came from the city's English-speaking Protestant minority that furnished many recruits, though it numbers only one seventh of the population. The fact that Montreal made a little better showing than Quebec is due to its larger percentage of English-speaking Protestants.

\* \* \*

## CATHOLIC ANTI-SEMITISM

THE MOST anti-Semitic section in New York City is the 40th police precinct, which by the admission of its police captain is 85 to 90 per cent Roman Catholic. But such focal points of anti-Semitism within the Catholic organization are less important than the stimulus to anti-Semitism that is deliberately furnished by Catholic leaders and prelates.

At a communion breakfast at the beginning of this year the Most Reverend J. Francis McIntyre, auxiliary bishop of the archdiocese of New York, denounced those who are raising a public clamor because they are being persecuted, while they themselves are plotting against the Catholic Church. This veiled accusation against Jews as haters and persecutors of Catholics was thrown into better focus by Bishop McIntyre's communion breakfast address of last March 5. Speaking to a thousand members of the *Catholic Court Attaches Guild*, he castigated the recent New York City newspaper campaign against anti-Semitism as a carefully plotted persecution of "paid publicity agents who conjure up out of their imaginations the phantom of

anti-Semitic hate for the deliberate blemishing of the minority Catholic population of this area. The concomitant newspaper campaign was supplemented by artificially stimulated local meetings and mass meetings." He also protested with equal violence against a *March of Time* newsreel that dramatized the campaign the newspapers had been conducting.

The Catholic 'blow-hot-blow-cold' policy and confusion tactics have reached a new high when Archbishop Spellman denounces anti-Semitism periodically, while his auxiliary bishop alternates with anti-Jewish tirades that smack of the Protocols of Zion.

\* \* \*

## RELIGIOUS DISCRIMINATION

CATHOLIC CHARITIES advertise themselves as making no discrimination of race, color or creed. A few cases of such tolerant aid 'for the sake of the record,' enable their sectarian organizations to solicit funds from the general public and share in Community Chests. Just how much these Catholic welfare organizations are interested in the actual beliefs of applicants, and especially whether they are Jews or not, is well illustrated in the following statements of Father Emil Komora, head of the *Catholic Committee of Refugees*, as quoted in the newspaper *PM* of last February 23:

Hitler-haunted refugees applying to Father Komora's national Catholic committee are obliged to indicate on the first line of an information blank that is handed them *whether or not they are Aryans*. Asked what explanation could be given for the Committee's use of this unscientific, Hitler-approved term, Fr. Komora said:

**"Aryan or non-Aryan indicates for us the difference between a political and a race refugee; secondly, it tells us whether a person is a Catholic from birth or a convert."**

This explanation did not explain how a check-mark at Aryan or non-Aryan indicates the political belief of a refugee. Fr. Komora was unable to define 'Aryan' as used on the application.

The 5-page application blank that must be filled out immediately by all who go to the Committee asks such questions as the following: *baptismal and confirmation dates of all members of the family; whether Roman Catholic schools had been attended; name and address of past and present parish priests; whether attendance at mass*

*was regular, occasional, discontinued, or never; month and year of obligatory reception of confession and communion, called 'Easter Duty.'* Many of these questions, especially the last one, are tricky and will force any one who is not a devout Catholic into disclosing the fact. Evidently Fr. Komora was not exaggerating, when he said, *"the one important thing we insist on is that we want to know what kind of Catholics they are."*

Also interesting is the fact that Fr. Komora said that those applicants who are shown by further investigation to hold political views which *"are, according to the Church, not in sympathy with Catholicism, such as Communists or Freemasons, receive no aid."*

What is disclosed here has been going on since the foundation of the *Catholic Committee for Refugees* eight years ago.



## JESUIT PROPAGANDA IN THE MOVIES

HOLLYWOOD'S waste of superlatives reached a new high in its million-dollar publicity campaign to advertise *The Song of Bernadette*, one of Twentieth-Century-Fox's late films. It was termed, *'Beyond all Question . . . Beyond all Comparison . . . Beyond all Conception.'* The pro-Fascist *Daily News* of New York City in its subtly pro-Catholic way called it, "the greatest picture Hollywood ever made."

Eminent movie critics like Bosley Crowther of the *New York Times* thought differently. He called it "tedious, repetitious and anti-climatic." After mentioning that it runs over two and a half hours, he added, "But after an hour and three-quarters or so, we'd had enough."

It is not generally known that the foreword to the picture, aiming at browbeating the on-looker into approval, was written by a Jesuit editor of *America*. It is a masterpiece of the subtlety and deception by which the Jesuits have earned world-wide notoriety. It reads as follows:

*"For those who believe in God no explanation is necessary. For those who do not believe in God, no explanation is possible."*

In other words, if you accept this fallacy, you either have to believe in the childish legend depicted in the film or else consider yourself an atheist.

## THE PASSING SHOW

P. J. WHELAN

► **THE VIRGIN MARY** has been made an honorary general in the Argentine Army. She receives \$10.00 a day as 'viaticum' (traveling expenses), which goes to the church.

► **ALLIED AERIAL BOMBS** have unearthed a medieval murder mystery in Viterbo, Italy, according to an AP dispatch from Lisbon last March 10. The bodies of two men and a woman, all with fractured skulls and clad in 16th-century dress, were found in the sarcophagus of a cardinal when preparations were made to move it from a bomb-damaged church.

► **THE VATICAN RADIO** of March 2 said that bombs were dropped on Vatican City during the preceding night. It broadcast a statement by Pope Pius XII which stated that the attack was "deliberately planned and dishonorably and *unsuccessfully* screened behind the anonymity of the pilot." Obviously this was not an American plane. This is the second time the Pope has played this game of hide-and-go-seek. He would command at least some respect if he would manfully identify the guilty nation. In this way he is screening Hitler, as long as it pays dividends.

► **THE MAYOR** of Liverpool, England, for the first time in history is a Roman Catholic. He is former Alderman Harford.

► **LAST MINUTE** attempts to prevent Chile from recognizing the new Fascist regime in Argentina failed because our American Ambassador was sojourning in his country estate out of reach by telephone. Claude G. Bowers has been American ambassador to Spanish-speaking Chile for the past four years and before that ambassador to Spain for six years. We have it on the highly reliable authority of Marquis W. Childs that Ambassador Bowers is still entirely unable to speak Spanish. Mr. Bowers has received degrees from the Jesuit College of Holy Cross and the University of Notre Dame.

► **THE NEW** director of publicity for the Democratic National Committee is Paul A. Porter, former instructor of law at the Catholic University of America in Washington, D. C. He has had under the Roosevelt administration various government jobs, such as executive assistant to the administrator of the AAA, member of the board of the CCC, and deputy to Chester Davis with the NDAC.

► **WHEN** German troops invaded Finland in April, 1941, when Finland entered the war against our Russian ally, when Great Britain declared war on Finland, we refused to formulate any kind of a policy on Finland. Now we have no policy to support in the Finnish settlement. We beg Russia to accept our plan, but just a minute, we can't find it.

► **FORMER** Vichy Minister of the Interior, Pierre Pucheu recently sentenced to death as a traitor by the French Military Tribunal went to North Africa at the request of General Giraud.

► **A SPANISH** Republican weekly in Mexico, *España Popular*, reported in its first issue in March from its correspondents in Algiers that five of Franco's Blue Legion fighters were captured on the Cassino front last January.

► **MARTIN CONBOY**, well-known New York lawyer and politician, died in early March. His entire college education was at the hands of the Jesuits. He was New York director of Selective Service during the first World War. He was a tireless foe of the Eighteenth Amendment. He acted as counsel for George E. Browne, Lucky Luciano and other racketeers. He figured prominently in Clerical politics by opposing the sale of munitions to the Spanish Republic, urged Ireland to remain neutral in the present war and defended the 'Christian Front' in its 1940 sedition trial. He was three times knighted by the Vatican.

► **WHAT** Konrad Heiden (in his book *Der Fuehrer*) says of Hitler's speeches is equally true of the Catholic indoctrination of youth: "*They can be refuted by reason, but they follow the far mightier logic of the subconscious, which no refutation can touch.*"

► **NEWSPAPER** reports that Cardinal Hlond of Poland was arrested recently in Paris should be discounted as pro-Catholic propaganda, possibly originating from Nazi sources. Cardinal Hlond was pro-Fascist before the war started, as Konrad Heiden has shown. In Poland's hour of crucifixion he abandoned his flock to take up comfortable quarters in 'neutral' Vatican City. If he were on bad terms with the Nazis, he would not have been touring Occupied France.

► **PAPAL KNIGHT** Leo T. Crowley is foreign economic czar with control over lend-lease and reconstruction funds for Europe. On the government payroll as chairman of the Federal Deposit Insurance Corporation, he has drawn a salary of \$10,000 a year. As Alien Property Custodian for over two years he had final say over the disposal of \$42,000,000,000 of industrial property seized by our government since we entered the war. During these years he has continued to receive a salary of \$75,000 from the Standard Gas and Electric Company, a large utility company affiliated with super-corporations interested in keeping intact General Aniline and other German companies.

► **NOTRE DAME UNIVERSITY** conferred its *Laetare Medal* for 1944 on Anne O'Hare McCormick, columnist and foreign correspondent for the *N. Y. Times*.

► **TYPICAL** of certain ill-informed Protestant organizations who do not know the difference between Protestantism and Roman Catholicism is the *Massachusetts Bible Society* on Bromfield Street in Boston. It carries for sale Roman Catholic propaganda books, including *Daily Readings from the New Testament* by Father Joseph Stedman which perverts Scripture by its footnotes, including one that calls the Jews "the Synagogue of Satan."

► **THE LEGISLATURE** of New York State passed on March 17 the Devany resolution condemning Russia and its newspaper *Izvestia* for attacking the Vatican as a friend of Fascism. It declared among other things that this indictment of the Vatican was a "reflection upon the loyalty, patriotism and devotion to freedom and democracy of more than 30,000,000 Americans professing the Catholic faith in the United States."

► **THE AXIS** radio called 'Radio National' on March 3 highly endorsed William Randolph Hearst for his attacks on Russia. Msgr. Fulton J. Sheen, frequently quoted by Hearst papers, is one of Hearst's chief stand-bys in his war on Russia.

► **SCORES** of New York policemen have committed suicide since Catholic Lewis J. Valentine became Police Commissioner. The number is so high that newspapers for the past eighteen months have stopped printing it. The vast majority of the suicides were Roman Catholics. They were buried from the Catholic church, contrary to Catholic doctrine which forbids such burial and was formerly rigidly enforced. A recent police suicide that came to our attention was that of Patrolman William Young of Flushing on January 30.

► **JOHN T. FLYNN** of the New York City Board of Higher Education was a national leader in the *America First* fight against preparations for national defense, in the pre-Pearl Harbor days. Commenting on his new book *As We Go Marching* Sterling North, book critic, called him "a sour and cynical critic of any social legislation whatsoever." In explanation of this bias North went on to say: "*It is not to be forgotten that he was educated at Georgetown [Jesuit University], the source of many of the arch-conservatives in the U. S. State Department.*"

► **INFECTIOUS** syphilis in the 15 to 19 age group in New York City increased 132 per cent in the first ten months of 1943 over a similar period of 1942. The Catholic church has prevented the teaching of sex education in the schools of New York.

► **A RECENT** election of officers at the Jesuits' Fordham University alumni meeting gave the first vice presidency to Thomas J. Curran, right-hand man of Governor Dewey and New York Secretary of State at \$12,000 a year. He studied seven years under the Jesuits. Elected as second vice president of the alumni was Gerald M. McLaughlin, who also studied under the Jesuits seven years and is now, by Roosevelt appointment, one of the highest Federal judges in New Jersey with a five-figure salary.

# About Books

## PROTESTANT SAINTS

A BOOK OF PROTESTANT SAINTS, By Ernest Gordon, Zondervan Publishing House, 190 pages. Price: paper covers, 50c; cloth-bound, 75c.

CATHOLICS cannot imagine that there are Protestant saints, because, I suppose, Protestants have no pope to canonize them and no one to decree that people should pray to them. Catholics also are taught that Protestants believe that 'good works' are of no avail toward sanctification, and that men and women can become saints after death, through the heroic works of penance and mortification they performed during life. To Catholics, the marks of sainthood are confined mostly to rigorous acts of self-abasement and self-torture, practised almost exclusively by men and women who flee from the world to convents and monasteries. Some of the canonized saints, like St. Joseph Labre, who went through life without ever washing, had little or no claim to sainthood beyond such fanaticism.

Chief among these erroneous Catholic ideas mentioned above is the one that teaches that you cannot be a saint until after you die, because in life no one can be certain of his salvation; even after death the salvation of every person remains unknown, except of the few whom the pope infallibly decrees to have escaped purgatory. This error flows from the grosser one underlying all Roman Catholic teaching, that salvation must be earned by human works and by conformance to external rites and laws; that it is not something that you can have here and now while alive and by the merits of Christ alone, as Protestant Christianity teaches.

It is well, therefore, to have this book of Ernest Gordon to remind us that there are also Protestant saints—men and women who were saints while they lived, who were doubly saints, first because they were saved while in this life, not by the good works they performed but through Christ's work of salvation, and second, because, along with this, they did perform heroic works of virtue and charity. But the relation of their salvation to their good works was in the proper order. Their good works were

the result of their being saved, not the cause of their salvation. "By their fruits," they were *known* to be saints. They knew that their good works, no matter how heroic, could not *accomplish* their salvation.

The author in this inspiring book has given us short biographies of some twenty-seven Protestant saints, many from untranslated French, German and Scandinavian sources, hitherto unknown to most Americans. He has in preparation a second series of similar life sketches of other saints.



CAMILLE CIANFARRA in his book, *The Vatican and the War*, pictures the Vatican as the great champion of democracy against the hordes of Nazi-Fascism. It must be that Mr. Cianfarra does not read the Catholic press, for he is under the misimpression that the Vatican has adopted a tolerant attitude toward Russia for the sake of defeating Nazism. His book is what one would expect from a devout Roman Catholic who takes for granted that the Pope is uninterested in politics, as such, instead of digging up the facts and analyzing them objectively.

The one revealing truth that his biased book contained, the interview of Mrs. Myron Taylor with the Pope on page 7 of the introduction, was cut out under pressure by the publishers at the last minute after the 'release copy' for critics had been sent out.

Mr. Samuel Halper, book critic of the *N. Y. Post*, in his review of last March 2 had this to say about Cianfarra's book:

"Mr. Cianfarra dedicates his apologetics for the Vatican's conduct in this war to the proposition that appeasement is the better part of honesty. That appeasement is more conducive to survival than a forthright denunciation and attack upon the Fascist evil, we have known for many years.

"But why such a policy should be so horrifying when consummated at Munich by Daladier and Chamberlain and so reasonable and defensible when consummated by the Pope at Rome is something that many cannot understand . . . It would seem even more incumbent on a church, whose function is the diffusion of morality, to fight Fascism than it is

upon governments, which are, after all, not bound by the same ethical concepts. Is expediency a defense for compromising with evil, especially when the body compromising with evil is the one body which is supposed to fight all evil at all times?"

Yielding to expediency and compromising with evil, which characterize the Vatican's relationship with Nazi-Fascism, are directly opposed to the upholding of 'unchangeable principles of morality' which the Catholic church pretends to champion.



PIERRE VAN PAASSEN, in his latest book, *The Forgotten Ally*, (\$3.00), of which 100,000 copies have been sold, used his prophetic style in some passages to indict the Vatican for its part in the international intrigue to establish Fascism. The following excerpt is particularly interesting both in content and form:

"But who helped set Mussolini on the throne and who placed Hitler in command? Evildoers helped them, men without God or conscience? Was evil then so all-powerful before the present deluge that it could not be resisted? Where were the others, the good and the decent, who could still distinguish between truth and lies? Did the representatives of decency, of intelligence, of justice, of religion at least speak out? Why were they silent in all languages? Why did they abdicate? . . . *Did not the Catholic bishops of Germany, in Fulda assembled, three years in succession appease Hitler as a man of God? Didn't the Pope call Mussolini 'Providential' and did not the Vatican send its highest distinction but recently, in July, 1943, to Ion Antonescu, the black murderer of a hundred thousand of Rumania's defenseless poor?*

"The disaster did not come overnight. It was preceded by many portents and warnings. It is a long story. There were many try-outs of horror, dress rehearsals . . . the willful starvation of millions by the *cordon sanitaire* thrown around Russia . . . the extermination of Greek Orthodoxy in the provinces of the Ukraine captured by [Roman Catholic] Poland . . . the soaking in poison gas of Ethiopian peasants, the massacres in Spain . . . Try-outs they were, rehearsals of horror by Christian nations with the critics looking on, the guardians of the conscience of humanity applauding and the representatives of the Church sometimes giving the go-ahead sign with a nod of assent and a blessing."

## THE EDITOR'S MAILBAG

### SUBSCRIPTION RENEWALS

OUR GRATITUDE to those who renew their subscriptions promptly, since it saves us time and labor. Also an extra word of commendation to those who have renewed at the voluntarily increased rate of \$2.00. This encourages us to retain our low \$1.00 rate for new subscribers.

\* \* \*

### POSTAGE

SECOND CLASS mailing privilege for THE CONVERTED CATHOLIC MAGAZINE would place limits on our freedom, and render our records and subscribers' list liable to inspection by post-office officials. Should we secure this privilege or ask our readers to help us with our postage bill? Kindly write and let us know.

\* \* \*

### COUGHLIN IS BACK!

AS HE PROMISED AND THREATENED, Father Coughlin has returned to the limelight. On February 23 he began a series of "Lenten" talks at his lavish 5-million-dollar Shrine of the Little Flower—still anti-British, anti-Semitic and pro-Fascist. Here is an apostrophe sent in by one of our readers:

#### TO HERR COUGHLIN

Blessings on thee, little man  
Spouting Fascism where you can;  
Your Nazi line is safe to play on—  
Not for you what befell McMahon!

Should you wind up in the lurch  
You'll be rescued by your Church;  
Worry not about your bail—  
You will never rot in jail!

Lesser lights might go that way  
'Cause they're made of common clay;  
But who would dare drag you away—  
Clad in all your priestly array!

It would serve our country best  
If they put you under arrest;  
Let us hope they do so soon—  
To save our land from Fascist ruin!

—S. S. N., Newark, N. J.

## THE BANE OF BIGOTRY

"HAVING read a great deal of history I am familiar with the political intrigues of the Vatican right down to modern times. I was not so simple as to think that in this age of great changes the Catholic church had withdrawn from politics, but in current magazines and newspapers I could find nothing of its activities. Then, to my great surprise, a friend of mine recently showed me a copy of THE CONVERTED CATHOLIC MAGAZINE. I'm sure you must receive a wealth of compliments from grateful readers so I won't burden you down with my enthusiasm. Just let me say that I think it is a gold mine of information, with every statement so convincingly documented that only bigots could read it without profit."

—E. J. R., Patterson, N. J.

\* \* \*

## "WHERE IGNORANCE IS BLISS"

"ENCLOSED is a dollar to cover the cost of some of those leaflets telling of the purpose and work of Christ's Mission. I want to send them to a friend of mine, a professor of philosophy in the University of ———. He is also a subscriber to your magazine and interested in making known the truth about the much-hidden facts revealed by your magazine. You would be interested I think in the following paragraph from his latest letter to me:

'Whenever the subject of the Roman Catholic Church arises in my classes and needs to be brought into the discussion as strictly relevant material, I try to be as fair and objective as one can possibly be. I pointed out recently that American democracy at its best is incompatible with what is pronounced as Catholic doctrine by the Vatican, that the policy of Rome toward America is one of temporary tolerance and compromise with democracy until it can be supplanted with a union of church and state, such as the Catholic church has always advocated.

'It isn't as if I were giving the students my own opinions of what the Vatican advocates. I cite only the official teachings of the popes themselves. But the average Catholic student is so ignorant of the aims and teachings of his own church that he interprets the words of the popes as Catholic-baiting.'

—J. T., Indianapolis, Ind.

## PRIDE AND PREJUDICE

"A FEW WEEKS AGO I reviewed for the Unitarian Forum *The Spanish Labyrinth* by Gerald Brenan. After the talk, a Catholic lieutenant invited me to his home to discuss certain points with which he did not agree. I went and he had invited other officers among whom was a professor who had studied under the Jesuits. We had a very interesting discussion and I held up my end very well. But the 'Jesuit' was an eel; he always found a loophole, and if he didn't find one, he made one. 'Oh, that is not official,' he would say. If a bishop or cardinal were quoted, he would say that that was only one man and that what counted was only what the Church said, what was defined by the pope, *ex cathedra*. Well, I showed him the encyclical *Quanta Cura* with its Syllabus of Errors, all from the pen of Pope Pius IX. I pointed out that these documents officially condemned all the freedoms guaranteed by our American Constitution. But because the document was reprinted in a magazine edited by former Catholic priests: 'Nothing doing! You've got to show it to me from some other source.' So I would like you to send me an official text of *Quanta Cura* with its Syllabus of Errors. Can you get it for me? I want to cram it down this lay Jesuit's throat. Thanking you in hopeful anticipation and wishing you all the good things I wish for myself, I remain . . ."

—J. M. M., Miami, Florida

*Editor's Note:* We managed to dig up our one and only copy of the documents requested and sent it post-haste to Miami. It did the trick. The lay-Jesuit squirmed, but he had to swallow every word of it.

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**THE JUNE ISSUE of The Converted Catholic Magazine will be mailed out a little later than usual—about June 1.**

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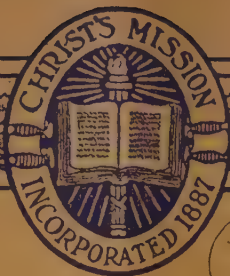
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*The Mythical Liberalism  
Of Pope Leo XIII*

**PERSECUTION OF PROTESTANTS  
IN SOUTH AMERICA**

**THE LATE 'POPE OF BOSTON'  
PINCERS MOVEMENT AGAINST  
THE VATICAN**

— . . . —  
**June, 1944**

**229 WEST 48TH ST.  
NEW YORK 19, N. Y.**

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xiii:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.  
REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. 5 (*New Series*)

JUNE, 1944

No. 6

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*All Communications to:* The Editors  
The Converted Catholic Magazine,  
229 West 48th St., New York 19, N. Y.

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 5 (New Series)

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## A KINGLY PRIESTHOOD



HOSE who insist that Peter was the first Pope entirely disregard the fact that he felt in writing, as part of the Bible, instructions as to how the Christian church should be ruled. They read intently the encyclical letters of Pope Pius XII, but either ignore or are unaware of the letters of the Apostle Peter, which no Pope today would dare to emphasize.

For Peter preached and put into writing the principles of the real New Order of the Christian dispensation. He would have been untrue to his Master had he taught that one man could be an autocrat over other men, either in spiritual or political matters. "Ye are a chosen generation," he told the early Christians, "*a royal (kingly) priesthood.*" (I Peter 2:9). Peter's doctrine is that each one is his own king and his own priest. This is democracy with a vengeance! In civil government each one was to possess the highest governing power, and, as in our American democracy, merely delegate this power by election, for a limited time, to those he chooses to represent him in the work of governing.

Most important of all, Peter taught that in religious matters each one is his own priest, a member of "*a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.*" (I Peter 2:5)

Peter furthermore expressly forbids the ministers of the Christian religion to lord it over the flock. He exhorts them as elders, as he himself is just an elder, not to use force in the ordering of things within the church. How then can the Pope of Rome, who claims to be Peter's successor, consider himself an autocratic king in temporal affairs and the sole mouthpiece of God on earth?

The history of the Popes is in direct contradiction to the teaching of Peter. Instead of following Peter, the Popes have imitated the Caesars of the Roman empire and the *Pontifex Maximus* of the pagan religion of Rome, whose title they appropriated. They have always supported tyrannical monarchs and brutal dictators who oppressed the people, who are true priests and kings in the Christian sense. They have killed this right of the people by condemning it as "socialism" and "communism." No doubt, if Peter were on earth today, the Pope would brand him too as a Communist—and a Jewish Communist at that.

## EDITORIAL NOTES AND COMMENTS

### CATHOLIC GRIP ON ARGENTINA

NO ONE can afford to regard with complacency what is taking place in Argentina, where Fascism with all its evil consequences has come into power. And as elsewhere, Fascism in Argentina has found a willing partner in the Roman Catholic hierarchy, among whom is Bishop Miguel de Andrea of Buenos Aires who was publicized in this country in 1942 as a firm believer in democracy. Along with suppression of democratic organizations, censorship of the democratic press and punitive measures against upholders of all the freedoms, Argentina's Fascist regime decreed a most obnoxious law last December 31, to the effect that teaching of the Roman Catholic religion be made compulsory in all schools.

The one hopeful aspect of this spread of Fascism to the Americas is the resistance put up against it by the people and liberal organizations of Argentina. The Minister of Justice and Public Instruction, Dr. J. Honorio Silveira, was courageous enough to resign in protest against the decree forcing Catholic instruction on all the schools of the country. He was immediately branded as a Freemason and a Protestant. And again it was reported in an April 23rd dispatch from Montevideo to the N. Y. *Herald Tribune* that Dr. Estaban Randanina, professor of mathematics in Bartholome Mitre National College in

Buenos Aires, had been suspended for writing an article in *La Nacion* to prove that the government's decree making Catholic religious teaching compulsory in the schools was unconstitutional. The suspension order accused the professor of attempting "to incite disrespect for decrees of national authority."

Then came the arbitrary suspension on April 26 of *La Prensa*, Buenos Aires' famous democratic daily, because it dared to write an editorial cautiously criticizing compulsory Catholic teaching. This was followed on April 27, by the suppression of the pro-democratic *Italia Libera*, Argentina's Italian-language newspaper, long a foe of Mussolini.

A third decree of the Argentine Government on April 30, 1944, capped all the others. According to a dispatch from Montevideo of that date to the *New York Times*, this decree "makes it legal to open and operate houses of prostitution."

Here we have the old reliable authoritarian Church-State formula for dulling the social consciousness of the masses of the people: make the teaching of Roman Catholicism compulsory; withhold education from the common people and forbid freedom of speech and press; lastly, let them forget their oppression in lotteries, drink and debauchery.

## ASSASSINATION AND RELIGION IN MEXICO

THE PRESIDENT of Mexico, Manuel Avila Camacho, escaped death by a hair's breadth at the hands of Lieutenant Antonio de la Lama Rojas on last April 10. Formerly a student for the Catholic priesthood, Lt. de la Rojas is said to have turned soldier overnight and become the trusted friend and body-guard of President Camacho.

The motives behind this attempt on the life of President Camacho were religious, as the assailant stated. It later was made known that he was also intimately connected with a woman who is a leader of the Mexican Sinarquist movement, which is frankly Fascist in character. Señor Lombardo Toledano, president of the *Latin-American Confederation of Labor*, in an interview to the press in New York City on April 17, as reported in the *New York Times* the following day, stated that Lt. de la Rojas' attempt to kill Camacho "was part of a conspiracy by a Fascist army group to overthrow the present Government of Mexico and establish a Fascist dictatorship on the Argentine model." Toledano then added: "*The directors of this conspiratorial center were some Mexican Catholic priests and reactionary elements among whom a prominent place was taken by Lieutenant de la Lama.*" Most alarming of all was Señor Toledano's statement that a United States' Army chaplain by the name of O'Brien was involved, and he showed photographs to prove it.

This is a story that has been often told before, of Catholic church conspiracy to attain control even by assassination. A former Mexican Presi-

dent, Obregon, was assassinated in 1926 by José Toral, who was likewise inspired by Catholic priests and nuns, in the belief that he was doing a service to God on the instructions of his church.



## THE TEMPTER COMES TO US

BISHOP McINTYRE of New York recently sent Father William R. O'Connor, a professor at Dunwoodie Seminary, to us with a proposal to our group of former priests at Christ's Mission that we come to an agreement with him and return to the Catholic church.

Our answer was a counter-proposal that he and his priests join us at Christ's Mission and work together with us in proclaiming the truth and teaching the Catholic people the saving message of Christ's redemptive work.



## ON GUARD!

A REAL THREAT to freedom of the press, and especially to THE CONVERTED CATHOLIC MAGAZINE, is contained in the "Lynch Bill" (H.R. 2328), now before Congress. It would give power to the Postmaster General, ardent Catholic Frank J. Walker, "to bar from the mails papers, pamphlets, books, etc., containing any defamatory and false statement tending to expose persons of any race or religion to hatred, contempt or ridicule." It takes no stretch of the imagination to guess the use our present Postmaster General would make of this authority.

Happily, Protestants are awake to the danger, and already, on April 3, the board of directors of the Washington Federation of Churches announced its unanimous vote to oppose the bill. Here is what the board publicly stated:

**"This bill represents a dangerous attack on free speech, and is extremely unwise in threatening with criminal penalties any person with whom the Postmaster General may disagree as to what is defamatory or false."**

This is a mild way of putting this threat to free speech. Already Postmaster General Walker has made himself the arbitrary censor of most commercial magazines, with the help of Bishop Noll's N.O.D.L. Everyone with interest in religious truth should oppose any such governmental measure. State support for religion weakens and corrupts it. The history of the Roman Catholic church is proof of this.



## CATHOLIC 'GUTTER JOURNALISM'

**H**YSTERICAL name-calling seems to be the only answer left to Roman Catholic apologists when faced with factual criticism by Protestant periodicals. Not only THE CONVERTED CATHOLIC MAGAZINE, but even over-cautious and over-confident liberal journals like *Christianity and Crisis* come in for their share of Catholic gutter journalism.

In its issue for last March, the *Holy Name Journal*, official organ of the Holy Name Society, attacked *Christianity and Crisis* as "a poisonous little journal" which follows the line of the Third International. The reason for the attack was a mildly critical editorial by (Protestant-Episcopal) Bishop Parsons on the problem of the Catholic church's interference in politics, and the editorial policy in general of *Christianity and Crisis* of advocating an accord with Russia. All the members of its editorial board are maligned by the Catholic

journal in like manner. Dr. Mackay, president of Princeton Theological Seminary, for instance, is called "an internationally known agitator who has preached in Spain, Peru and Mexico." Bishop Parsons is openly accused of being a Communist, and Rev. Dr. Howard Chandler Robbins is warned not to lend his name to a magazine which is "designed to further no cause of God, but rather to wage ceaseless war upon the very Church founded by the Son of God."

The answer of *Christianity and Crisis* to what it rightly calls "this kind of gutter journalism," was to the point. "No preaching of 'good-will' between Catholics and Protestants," it declared, "will avail very much if Catholics insist on identifying Protestant criticism with Communism."



## THE BOYCOTT GETS US

**MANY DIFFICULTIES** had to be overcome in order to make available H. G. Wells' book, "Crux Ansata," to the American public. The final obstacle was the failure at the last minute of the bindery to fulfill its contract, because the Catholic workmen in the factory refused to handle the job. The forces of reaction are still strong among us.

**BUY WAR BONDS**

## THE CASE OF FATHER ORLEMANSKI

THE BACKGROUND of the hierarchy's opposition to Father Orlemanski's trip to Russia in early May is generally unknown. The following facts will help to clarify it:

The condemnation of Father Orlemanski, before the completion of his trip to Russia, by the NCWC, mouthpiece of the hierarchy, was obviously inspired by Pope Pius XII and his Jesuit advisers.

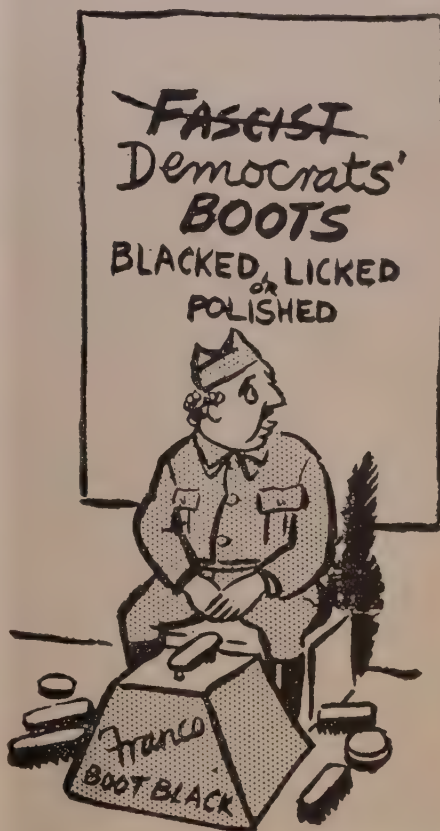
Roman authorities have silenced Father Orlemanski for the same anti-democratic reason that Pope Pius XI destroyed the Catholic Center Party in Germany: to centralize all political authority and initiative in the Vatican so that it can initiate and complete deals over the heads of the people, as it did in its pact with Hitler.

The official Catholic pretext for the condemnation of Father Orlemanski, namely, that "treating with Communists" is forbidden by recent popes, is obviously insincere. Louis Fischer in *The Soviets in World Affairs* tells of prolonged negotiations between the Vatican and the Soviet Government that almost resulted in a concordat between them in 1923.

The Vatican still champions the opposition against Russia of Polish militarists and other reactionaries. It looks forward to a post-war centralization of this opposition around a Madrid-Buenos Aires axis. Only if and when it abandons all hope for such plots, will it undertake negotiations with Russia.

The Catholic hierarchy of America, who give liberty and tacit approval to the Fascism of Fathers Coughlin, Curran and Brophy, have condemned without delay the pro-democratic political

## NEW CIRCUMSTANCES



activities of Father John M. Crann of Youngstown, Ohio, of Dr. Francis E. McMahon and Father Orlemanski. This double-dealing reveals strikingly the real political aims and policy of the Catholic church.

## NEW PAMPHLETS

"How the Vatican Helped Hitler to Power," price 15¢—10 for \$1.00. Reprint from our April, 1944, issue, which has become exhausted because of the great demand for this article.

"How Many Catholics Really Are There," price 10¢. Reprint from our May, 1944, issue.

"The Pope That Never Was in Rome," price 5¢ a copy. Reprint from our May issue.

"The Subversive Teaching of Purgatory," price 5¢ a copy. From our May issue.

## THE MYTHICAL LIBERALISM OF POPE LEO XIII

By J. J. MURPHY

**D**EFEENDERS of Catholic church policy in America have found it extremely difficult to live down both the medieval mentality of Pope Pius IX and the pro-Fascism of Pope Pius XI. To offset this, they endeavor to save face by making Pope Leo XIII—who came in between the above two Popes named Pius—appear as the embodiment of liberal and social reform. Even Protestants have come to accept him as an outstanding liberal and social reformer. Leo XIII's keen yet venerable appearance, strikingly similar to that of Voltaire, has contributed no small amount to this wide acclaim. His photograph, reproduced in countless copies, caught the imagination of the world. He has come to be looked upon by many Americans as the modern personification of ancient wisdom.

Much as one may hate to destroy a pretty fiction, historical truth leaves no other choice as far as the myth of Leo XIII is concerned. The fact is that in purpose and ideals he was entirely one with his reactionary predecessors. He differed from them only in subtleness of approach and method. The masterful self-control and flawless diplomacy of Joachim Pecci, the Italian nobleman who became Leo XIII, are a tribute to the Jesuits who had exclusive charge of his education from the time he first entered their school at Viterbo at the age of nine.

How different Leo XIII's methods

were from the defiant threats used by his predecessor, Pius IX, is well illustrated in the battle of power politics they both waged against Bismarck. Pius IX publicly castigated him as a "second Nero" and "the scourge of God." Leo XIII on the contrary, avoiding personal abuse, maneuvered cleverly to demonstrate to Bismarck his absolute control over the Catholic masses of Germany. At the psychological moment he struck a profitable political deal with Bismarck by forcing the unwilling Windhorst, president of the *Center Party*, and his millions of German-Catholic followers in 1887, to stand silently by while Bismarck hammered the whole country into a centralized military unit intent on world conquest.<sup>1</sup> He made this "second Nero" a knight of the *Supreme Order of Christ*, personally decorating him with diamond trappings.

### HIS IDEA OF TOLERANCE

Far from being the great liberal depicted by Catholic propagandists, Leo XIII adhered to the doctrine of blind obedience and reaction defined by former Pontiffs. In his very first encyclical he declared: "We follow in the footsteps of our predecessors and confirm and repeat all those things from this Apostolic See of Truth."

<sup>1</sup> The April, 1944, issue of THE CONVERTED CATHOLIC MAGAZINE quoted an editorial censure of Leo XIII's unprincipled deal with Bismarck taken from the N. Y. *Times* of February 8, 1887.

Well-informed Protestants and even a few Catholics know that in his encyclical *Quanta Cura* and its accompanying *Syllabus* Pius IX solemnly condemned the following proposition that:

**"The Roman Pontiff can and ought to reconcile himself and agree with progress, liberalism and modern culture."**

Few, however, realize that the originator and inspirer of this infamous *Syllabus of Errors* was Leo XIII. J. B. Bury, world-famous Cambridge historian, in his *History of the Papacy in the 19th Century* (p. 2) says:

**"The originator of the idea of cataloguing and condemning modern errors was not Pius IX, but his successor Leo XIII. At the Council of Spoleto in 1849, Pecci, then Bishop of Perugia, proposed that the Council should request the Pope (Pius IX) to condemn the most flagrant errors of the day respecting the authority of the Church and the rights of property."**

It is evident that from the man who inspired the *Syllabus*, who sat by silently while papal infallibility was defined as Apostolic doctrine, who was so close to the heart of the arch-reactionary Pius IX that he made him Cardinal, new extremes of intolerance could logically be expected.

The bias and intolerance of Leo XIII can be measured by his encyclical *Humanum Genus* in which he reviles Freemasonry in most intemperate language. He speaks of its "savage treachery and deceptive craftiness" and vilifies it as "this foul plague" and "the Synagogue of Satan." He goes on to identify its aims and principles with those of Communism. The following are samples of the entire document:

**"In our days, those who follow the Evil One seem to conspire and work together under the leadership and help of that strong and widespread fraternity, which is called Freemasonry."**

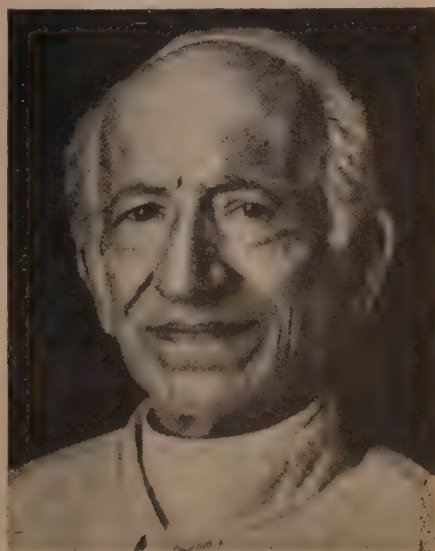
**"Nay, where it has been freely in power . . . decency and uprightness of**

**manners go down, horrible and monstrous opinions raise their head and crimes increase with appalling audacity."**

Leo XIII thought no more of Protestantism than he did of Freemasonry. In an attempt to impute to Protestantism blame for the assassination of the Russian czar and to prejudice the imperial nations of Europe against it, he declared in his encyclical *Diuturnum Illud* that the Protestant Reformation led to a "common danger to human society, and especially to civil government." Though he issued an encyclical on Christian marriage, he did nothing to alter the long-standing Roman Catholic doctrine that Protestant marriages were mere concubinage and their offspring illegitimate.<sup>2</sup>

In the *London Times* of April 11, 1879, there was printed a letter from Leo XIII to the Cardinal Vicar of Rome deploring the fact that the loss of temporal power by the Holy See prevented

<sup>2</sup> This official Roman Catholic teaching was not changed until 1908, when the *Ne Temere* decree was issued by Leo XIII's successor, Pius X.



POPE LEO XIII

him from closing the Protestant schools in Rome. He bewailed that in these schools "the tender minds of boys and girls are imbued with wicked doctrines in conformity with the heterodox spirit of those who teach them." He added that, if he only had the power, he would close Rome to all Protestant worship.

So vehement was Leo XIII's opposition to all non-Catholic religions that twice in one year, in solemn pronouncements directed to the American hierarchy, he forbade Catholics to appear at any kind of interfaith meeting.<sup>3</sup>

Other reactionary measures of Leo XIII's pontificate, apart from politics, include his re-establishment of the *Index* of forbidden books, condemnation of Bible societies, denial of the validity of the Anglican priesthood on the basis of unproved historical assertions, prosecution of Catholic scholars like Father Doellinger, glorification of Catholic reactionaries such as Liguori and Veillot, solemn approval of the medieval hoax known as the House of Loreto and of the superstitious practice of swallowing tissue-paper images of the Virgin Mary as a cure for diseases.

### HIS ANTI-SEMITISM

In his decree re-establishing the *Index Expurgatorius* Leo XIII confirmed and carried forward the crude anti-Semitism of his papal predecessors. In that decree he states:

"Although in the 'Index Expurgatorius' issued by Pope Pius IV, the Jewish Talmud with all its glossaries, annotations, interpretations and expositions was prohibited, if published without the name 'Talmud' and without its vile calumnies against the Christian religion, it could be tolerated. However, our Holy Lord, Pope Clement VIII, in

his Constitution against impious writings and Jewish books, published in Rome in the year 1592 . . . proscribed and condemned them. It was not his intention thereby to permit or tolerate them even under the above conditions, for he expressly and specifically stated and willed that the impious Talmudic, Cabalistic and other nefarious books of the Jews be entirely condemned and that they must remain condemned and prohibited, and that his Constitution about these books must be perpetually and inviolably observed."

In the Jewish Encyclopedia (Vol. X, p. 127) the fact is mentioned that Pope Leo XIII conferred papal honors on the vicious anti-Semite Edouard Drumont, author of the notorious book *La France Juive* ('Jewish France') in which he accuses the Jews of ritual murder.

### OPPOSITION TO DEMOCRACY

One of the most insidious and far-reaching attacks on the modern mind was Leo XIII's encyclical *Aeterni Patris Filius*, which decreed that Catholic philosophy and all future education of priests must be based on the medieval speculations of Thomas Aquinas. This was another clear-cut victory for the Jesuits who glory in the works of Aquinas largely because of his reactionary teachings on the temporal power of the popes, the death penalty for heretics, and similar social-political subjects.

Aquinas in a treatise entitled *De Regimine Principum* declares that monarchies are the best kind of government "because States which are not ruled by one man labor under dissensions and are tossed about, deprived of peace." He goes on to say:

"As, therefore, the body has through the soul power and movement . . . so the temporal jurisdiction of rulers depends on the spiritual jurisdiction of Peter and his successors."

<sup>3</sup> Encyclical *Longinqua Oceani*, issued on January 6, 1895, and pontifical letter, *Coetus in Foederatis*, dated September 18, 1895.

Likewise in his *Summa Theologica*, Aquinas teaches the same doctrine:

"For temporal power [the State] is subjected to spiritual power [the Church] as the body is to the soul. Therefore, it is not a usurpation of jurisdiction for a spiritual prelate to intrude himself into temporal affairs."<sup>4</sup>

In his encyclicals, particularly *Humanae Genus*, Leo XIII declared war on the basic principles of democracy. He condemned the following doctrines that are the foundation of our American government: *sovereignty of the people; the right to overthrow unworthy rulers; separation of Church and State; confinement of the church to its spiritual functions; freedom of religion; freedom of speech and the press; right of the State to regulate marriage.*

The following quotation from *Humanae Genus* illustrates the way in which the sovereignty of the people is denied as well as their right to overthrow a tyrant or dictator:

"Whence it is understood that he who has power to rule, *whoever he may be, is God's minister* . . . And it is absolutely false to say that the people have the right to withdraw obedience whenever they see fit."

In his encyclical *Libertas Humana*, Leo XIII declared:

"It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship."

In his encyclical *Longinqua Oceani*, Leo XIII decreed:

"It is necessary to destroy the error of those who might believe, perhaps, that the situation of the Church in America is a desirable one, and also the error of those who might believe that in imitation of that sort of thing the separation of Church and State is legal and even convenient."

## POWER POLITICS

When Leo XIII, backed by the Jesuits, was elected Pope after only a two-day conclave Léon Gambetta, political leader of France, uncannily greeted his elevation with the following statement that turned out to be literally true:

"The elegant and subtle Cardinal Pecci is elected. He is more diplomat than priest . . . We may expect a marriage of convenience between the Church and the modern State."

Leo XIII was determined to regain the political prestige of the church, and to prove to the leading powers of Europe the church's ability to help or hinder them by its absolute control of the Catholic masses. Fülöp-Miller in his book *Leo XIII and Our Times* (p. 108) says of him:

"In his hands, the age-old and seemingly cumbrous and antiquated political machinery of the Vatican, with its widely ramified net of official and secret agents and reporters, suddenly becomes again a vigorous and effective weapon of policy."

For generations the Vatican has abetted tottering monarchies and unsuccessfully fought the rise of democracies all over Europe. Even after these democratic regimes were established, it plotted against them and in some cases, as in Italy, forbade Catholics to take part in elections. Leo XIII decided to try new tactics, to organize the Catholic masses in each democratic country in order to gain control of the government or at least a balance of power.

Typical of Leo XIII's power politics was his use of his control over Ireland as a threat to extort from English imperialists new political favors for the Vatican. In return for political bribes from England, he made seven severe pronouncements to the Irish people within six years, condemning their resistance to the evils of landlordism and

<sup>4</sup> *Summa Theologica*, II - II, quae. 60, art. 6. Cf. I-II, quae. 6, art. 4.

defending the exorbitant rent agreements as "just contracts."

In a similar way he played political chess with the fate of Catholic Poland, that had once been independent. Fülöp-Miller (p. 116) describes one of these maneuvers as follows:

"Pope Leo XIII gave the Russian Foreign Minister Giers to understand that he might be prepared to use his influence with the Poles in a direction favorable to the Czarist Government, and again, as with France, the 'papal card' won the game. Giers decided to enter into diplomatic relations with the Vatican."

"Although the Polish party at the Vatican did everything in its power to prevent the Pontiff from throwing his influence on the side of the Czarist regime, the Pope now sent instructions to the Polish bishops that they were to 'impress upon the faithful the duty of obedience to the secular power and docility toward the ruling authorities,' and to see that no Roman Catholic in Russia entered 'any societies which are working for a revolution in the State.'"

Able to play ruthless politics, pitting one nation against another, Leo XIII made the Vatican once again the political pulse of European politics. Much of this success was due not to political brilliance but to the unprincipled casuistry of the Jesuits. One was allowed to do evil for a good purpose or in order to avoid what might be imagined as a 'greater evil.' In his encyclical *Libertas Praestantissimum* Leo XIII expressed the same idea when he said that it is not evil "to tolerate what is at variance with truth and justice, for the sake of avoiding some greater evil, or of obtaining or preserving some greater good."

#### 'RERUM NOVARUM'

It is a well-known historical fact that the Vatican always allied itself with reactionary nobles and large landowners, while consistently ignoring the outcries of the common people. When a

liberal priest, like de Lamennais, rose to plead their cause, he was forced to resign from the priesthood in order to continue his campaign for social decency and justice.

As cities grew and industry spread, Socialism sprang up and attracted large numbers of Catholics in spite of the unceasing condemnations of the Vatican. Leo XIII having been an eyewitness of these conditions in Belgium years before, realized that if the church was not to lose the masses to Socialism, it would have to alter its policy toward industrial workers, or at least put up a pretence of doing so. The encyclical *Rerum Novarum* was the result. It offered a counter-proposal to Socialism, which it condemned anew. In the main, it proposed in vague outline a vocational or semi-caste system along the lines of the medieval guilds, such as was later carried out under Fascism in Italy and Austria.

A devastating analysis of *Rerum Novarum*, listing its omissions, fallacies and reactionary undercurrents is found in Henry George's book, *The Condition of Labor*.

The following excerpt from *Rerum Novarum* speaks for itself:

"Let it be laid down, in the first place, that humanity must remain as it is . . . unequal fortune is a necessary result of inequality in condition . . . To suffer and endure is therefore the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it."

*Rerum Novarum* had as its ultimate and real purpose a counter-revolution against modern democratic society and a reversion to the Church-State union of the Middle Ages. This purpose, implicit in the words of Leo XIII, became crystal-clear when Pius XI, forty years later, used *Rerum Novarum* as the foundation for Clerical-Fascist govern-

ments, which he outlined in his encyclical *Quadragesimo Anno* and brought into being in Italy, Austria, Portugal and Spain.

Konrad Heiden in *Der Fuehrer* (p. 454) notes that in *Rerum Novarum* "there was an overtone, inaudible at the time, which was re-echoed decades later in many phrases of Hitler."

The immediate purpose of Leo XIII's *Rerum Novarum* was to throw a sop to the working classes to entice them away from Socialism. The Vatican of course did nothing to bring about the better conditions it extolled in empty words. Catholic countries remained, as always, the most backward in social-insurance reforms for workingmen and their families. Protestant Germany, Great Britain and Scandinavia gave an example that Catholic countries refused to imitate. On the contrary, in Catholic countries like Spain, Austria and Mexico the most active opponents of social reform were the Catholic clergy and their Catholic backers in the reactionary political parties.

Genuine social reform can be effected only through the freedom that flows from democratic government. How basically insincere were the lofty pretensions of *Rerum Novarum* can be seen from the later Vatican condemnations of those who attempted to organize democratic social reforms. When Marc Sangnier started the *Sillon* movement in France he was immediately slapped down. Father Romolo Murri in Italy was obliged to resign from the priesthood in order to continue his work to better the condition of workingmen. When the first Catholic *Popular Party* groups in Italy began to work seriously for social reform along democratic lines, Leo XIII dispatched a categorical papal document to whip them into line with the reac-

tionaries. Pro-Catholic professor Carl Eckhardt of the University of Colorado grudgingly admits in his book *The Papacy in World-Affairs* (p. 254) that:

"It is true that in January, 1902, Leo XIII somewhat reversed his liberal policy as expressed in *Rerum Novarum* (1891), when he issued the encyclical concerning *Christian Democracy in Italy*, in which he condemned as novelties all such things as factory laws for children, old age pensions, minimum wages for agricultural laborers, the 8-hour day, trade guilds, and the encouragement of Sunday rest, because they approached Socialism too freely, and counseled the popular Christian movement, *Partito Popolare*, in Italy to devote its energies to a restoration of the temporal power [of the Vatican]."<sup>5</sup>

The contrast between Leo XIII's world-wide reputation as a liberal and the stark reaction of his official teachings and political policies is a monument to the power of the Jesuits' propaganda and their ability to falsify history.



## SPECTACULAR NONSENSE

THE SENSE-APPEALING CULTS of pagan Rome are called to mind by the theatrical display of Catholic worship. The N. Y. *Herald Tribune* of last January 19 described the enthronement ceremony of the new Roman Catholic bishop in London, Most Rev. Bernard Griffin, as follows:

"The vast interior of the Cathedral was heavily laden with incense. Great candles burned on a high altar and flood-lighting made the crimson, white and black robes of the clergy stand out in vivid contrast. Toward the close of the two-hour service the Archbishop emerged from the secretarium, wearing his golden mitre and his cape of gold cloth and grasping a golden crozier. He walked in the procession to a white throne on the north side of the choir while the choir sang, 'Ecce Sacerdos Magnus' (Behold the Great Priest)."

<sup>5</sup> Cf. *Encyclopedia Britannica* (14th edition), XIII, 929. Also Josef Schmidlin's *Papstum und Päpste gegenüber den modernen Strömungen*, vol. II. The papal document mentioned above could more properly be termed a 'papal brief.'

## COMMONWEAL MAGAZINE

**J**UST HOW mercilessly well-meaning Protestants are deceived by the 'false front' publications of the Catholic church is illustrated by the following:

Frederick D. Kershner of Butler University, Indiana, writing in *The Christian-Evangelist* a few months ago concluded from an article in *The Commonweal*, liberal Catholic magazine edited by Catholic laymen, that "the Roman Catholic Church gave its blessing to Comrade Stalin." He went on from this to praise the Vatican for its efficient information service and its realization that Russia, having exchanged Communism for nationalism, deserves to be recognized.

It is needless to point out how ridiculous are the conclusions reached by Rev. Kershner. They were, however, arrived at by his natural supposition that this liberal Catholic publication expresses the mind and policy of the Catholic church. Nothing could be farther from the truth. Its purpose is not to reflect Catholic policy, but to picture Catholic policy the way unrealistic liberals would like to envisage it. Much as the Jesuit string-pullers of Catholicism despise *The Commonweal* and the liberalism of the lay Catholics who run it, and much as *official* Catholic weeklies condemn its opinions, it is tolerated by the hierarchy because it makes a perfect screen for their aggressive activities. In a similar way Vatican politicians during the last war engaged Protestant Dr. Deismann of the University of Berlin to edit *Weekly Evangelical Letters* to lure the Federal Council of Churches in America into a false sense of tolerance and pacifism.

The editors of *The Commonweal* are perfectly sincere. But, as history shows,

a man's sincerity is no proof that he is right and no guarantee that he will not work untold harm. As far as these particular men are concerned, the fact remains that if it were not for them and a few others of their kind, the Catholic church would appear in its true colors, as an intolerant, dogmatic organization intent on restoring at all costs its medieval power. No one knows better than *The Commonweal* editors themselves that their views and opinions amount to absolute zero as far as the determination of Catholic church policy is concerned. They accomplish nothing but the deception of liberals and Protestants.

## REPUDIATION OF DEMOCRACY BY LEO XIII

THE ENCYCLICAL *Humanum Genus*, issued by Pope Leo XIII in 1884, gives, among the chief reasons why the Catholic church condemns the Freemasons, their teachings on democracy which he lists as follows:

"They [the Freemasons] teach that all men have the same rights, and are perfectly equal in condition; that every man is naturally free; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which arises from themselves. Hence they hold that the people are sovereign, that those who rule have no authority but by the delegation and permission of the people, so that they can be deposed, willing or unwilling, according to the wishes of the people. Thus the origin of all rights and civil duties is in the people or in the State, which is ruled according to the new principles of liberty. They hold that the State must not be united to religion, that there is no reason why one religion ought to be preferred to another, and that all must be held in the same esteem."

## THE LATE 'POPE OF BOSTON'

By P. J. WHELAN



WILLIAM CARDINAL O'CONNELL, humorously referred to among the Catholic clergy as 'Big Bill' as if he were a policeman who missed his vocation, reluctantly died on April 23 at the age of 84, after reigning in Boston as 'prince of the Church' for more than three decades. The N. Y. *Times* after referring to him as a "spiritual sovereign" gave a theatrical description of his death as "serene and heroic," as he passed away with a rosary in his hands.

One of a family of 12 children, born in the slums of Lowell, Massachusetts, a mill town, young O'Connell was driven all his life by an inferiority complex, mirrored at times in the corners of his mouth. As a defense mechanism he built up an overpowering ambition to become rich and powerful. This sense of inferiority was the childhood specter behind the arrogance and pompousness of manner for which he was especially known.

Given a chance to study in Rome, after being expelled from the Sulpician seminary in his native state, O'Connell soon became an expert at backstairs tactics in the church politics of Rome. He ingratiated himself with key prelates of the Vatican court and maneuvered his way from one church preferment to another. His increasing wealth and lavish gifts to the Vatican court eased his way. Before many years he was cardinal-archbishop of Boston. He took revenge on the Sulpician Fathers by forcing them to leave their seminary in Brighton from which they had formerly expelled him.

Cardinal O'Connell, apart from the millions of dollars held in his name as Archbishop of Boston, was a multimillionaire in his own right. Among others, Mrs. Keith, wife of the theatrical tycoon of the early part of the century, left a large fortune in theatrical stock to him personally. Through inside information on stock market and real estate deals, he multiplied his original fortune many times over. During the bank depression in the early 1930's he ruined the life savings of many of his working class parishioners by breaking the Federal National Bank of Boston through withdrawal of \$1,000,000 in a single day.

The Cardinal, educated exclusively in Catholic institutions, betrayed his prejudices publicly on hundreds of occasions without the slightest sign of self-consciousness. His most sensational



CARDINAL O'CONNELL

display of ignorance was an attempt to ridicule Professor Einstein's teaching on relativity.

Social reaction was the keynote of Cardinal O'Connell's public policy. He was the political powerhouse of Massachusetts and the self-appointed censor of the servile Boston press. The corrupt Curley administration that disgraced Massachusetts politics for decades and the more recent orgy of anti-Semitism were by-products of his political dictatorship. Even the N. Y. *Times* of last April 23 was forced to admit that it was through the influence of Cardinal O'Connell that the Massachusetts legislature in 1936 voted down the Child Labor Amendment to the Federal Constitution for which the liberal forces of the State had been campaigning for years. The N. Y. *Times* added: "*The Cardinal consistently fought against this amendment . . . and upon its defeat issued a long statement praising the work of the legislators.*"

Once he became a Cardinal, O'Connell made many enemies in Vatican circles. For thirty years Rome refused to raise to the episcopate Msgr. Michael J. Splaine, his diocesan favorite. When his nephew, Msgr. O'Connell, attached to his Boston diocese, resigned from the priesthood, the Cardinal was blamed by Rome for not preventing this 'scandal.' Later the Cardinal worsened his relations with the Vatican by publicly denouncing Father Coughlin's political campaigning, which enjoys the complete backing of the Jesuits and the Vatican. Father Coughlin retaliated by needling O'Connell as a millionaire basking in the Bahama sunlight, indifferent to the 'social justice' campaign which Pope Pius XI instituted and supported. The Apostolic Delegate in Washington backed Coughlin by forbidding O'Connell to defend himself or

publicly mention Coughlin by name at any future time. Newspaper talk of Cardinal O'Connell's prominent part in the election of Cardinal Pacelli as Pope in March 1939 is pure fiction. No non-Italian is of importance in the election of a pope who is always an Italian elected by the Italian cardinals constituting at all times a majority of the 'sacred college.'

Cardinal O'Connell was honored by the Mikado of Japan with the grand cordon decoration of the Order of the Sacred Treasure.\* After the beginning of the present war against democracy, prominent Americans repudiated and returned honorary decorations received from Fascist Germany and Japan. O'Connell did not. He was a staunch supporter of the *America First* party and fought strenuously against all measures to build up our national defense efforts during the critical years of 1940-41. In its eulogy of him, the *Brooklyn Tablet* of April 29, 1944, stressed that fact that the late Cardinal, speaking at the fifth Diocesan Women's Congress on April 24, 1941, declared: "*Let those who started the war finish it. It is not our affair.*"

*De mortuis nihil nisi bonum*—but this charitable saying should not prevent us from making known the truth about men, alive or dead, who assume importance in the public life of America.

\* See H. G. Wells' new book, *Cruz Ansata*, for the explanation of this ridiculous Shinto superstition.

**REPRINTS** of all the articles recently published by Professor Gaetano Salvemini, eminent anti-fascist intellectual and valiant fighter for democracy in Italy, may be had free of charge from Robert E. Bolaffio, 117 West 13th Street, New York City.

## PINCERS MOVEMENT AGAINST THE VATICAN

By L. H. LEHMANN

THE PUBLIC DISCLAIMER by the Metropolitan Sergei of Moscow and Patriarch of all Russia on April 7, against the pretensions of the Bishop of Rome to be the Vicar of Jesus Christ on earth, was a severe blow to the prestige of the Roman Papacy. It was further intensified by the public statement, on the same day, of the Protestant Archbishop of York, Rev. Cyril F. Garbett, heartily agreeing with the Russian patriarch's open disavowal of the Pope's claims.

In an article in the *Journal of Moscow* entitled, "Is there a Vicar of Christ on Earth?" the head of the Russian Orthodox Church cited Biblical texts to reach a conclusion definitely in the negative. Quoting Christ's farewell address to his Apostles in *Mark* 28:20, "*I am with you always*," the Russian patriarch insisted that this was a definite promise of Jesus Christ that, although he would physically abandon the earth, he would never spiritually abandon his Church. Though near to the Roman Church in many of its superstitions and ritualistic practices, the Russian and Greek Orthodox Catholic Churches have never admitted the claim of any man to represent Christ on earth. They have consistently adhered to the firm belief in the Holy Spirit as God's sole mouthpiece for men.

The Archbishop of York, interviewed by the press at the Waldorf-Astoria Hotel in New York on the same day, said: "*The Church of England undoubtedly is more in agreement with the Russian Orthodox Church than with the Roman Catholic Church. Both repu-*

*diates the claim of the Roman Catholic Church as to the Pope.*"

These bold statements, publicly made by the resurgent Russian Church to the east of Rome, and by the primate of the established Protestant Church in England to the west of it, are clearly significant at this momentous period in the history of Christianity. For centuries the Vatican has been fearing this very "pincers movement"—one prong from its thousand-year-old protagonist from eastern Christendom, and the other from 400-year-old Protestant England—against its continued claim as sole mouthpiece of God in the whole of Christendom.

It was only by alliance with a strong militarist Germany that the Vatican had hoped to restore its undisputed, pre-Reformation domination of the entire Christian world. To attain it, Pope Leo XIII begged the late Kaiser Wilhelm II to make Germany "*the sword of the Catholic Church*," by re-establishing (by war against Orthodox Russia on the one and, and against Protestant England and anti-clerical France on the other) the Holy Roman Empire of the German Nation. In 1940, Hitler had gone a long way to bring this to pass, and the Vatican, together with the hierarchy all over the world, did not hide its satisfaction that, at last, anti-clerical France was crushed, Protestant England about to be brought to her knees, and Russia shut out of Europe behind the borders of former Poland. It then looked as if all of Europe was safely united under the Axis-Vatican control, and that the "new order" of

the Holy Roman Empire had begun. And it would have been easy to proceed later to bring the Americas into line, by way of South America.

Vatican hopes for that "new order" in Europe have now vanished, but not for North and South America, where the danger of Roman Catholic totalitarianism in alliance with Fascism is steadily increasing.

The combined public denial of the Pope's claim as Vicar of Christ by the Patriarch of Russia and the Primate of England may not be without its effect in stemming the tide of Papal political pretensions. We hope, too, that it will convince Roman Catholics throughout the world that, in the words of Patriarch Sergei, *"to speak of replacing Christ by any man, is not only unacceptable, but is not without considerable blasphemy for the sensitive Christian conscience."*

## 'ARMORED BIBLE' FRAUD

THE FEDERAL TRADE COMMISSION charged in a complaint on April 26, that steel-covered New Testaments and Catholic Prayer books sold and distributed by the Arthur Von Senden Co., Inc., of Pittsburgh, Pa., "are not capable of deflecting bullets, shrapnel or bayonets" as claimed.

The complaint also charged that the Pittsburgh firm had made "false, deceptive and misleading statements" in advertising the metal-covered religious book as a "shield of faith" which, if carried in his breast pocket by a man in service "protects the heart."

"The metal cover of the 'armored' books," the complaint said, "would neither stop nor deflect a bullet . . . unless the bullet is a spent bullet, and in such event the book itself without a metal cover would be sufficient to prevent a bullet from entering the body."

The metal cover, far from protecting the soldier, the complaint declared, "offers additional hazard for the reason that a bullet passing through it will be distorted and cause a much more serious and pain-

ful wound than if the metal cover had not been present."

The saving power of the Word of God in the Bible is not in the book itself, any more than in a medal or a statue, but in the faith in Christ engendered in the heart of the individual by the reading of the Bible.

## A NEW 'MIRACLE' MADONNA



"OUR LADY OF FATIMA"

ABOVE is a picture of "Our Lady of Fatima," unveiled in New York on March 26 last, "inaugurating a 'national crusade' by the Catholic clergy and laity to increase devotion to Mary, through the Rosary," according to the Jesuit magazine *America* of April 8. The lay leader of the Crusade is the Hon. Alfred E. Smith.

Pope Pius XII has officially endorsed this

new cult of the Virgin which started in Portugal in 1917, after the Virgin Mary was supposed to have appeared in a lightning storm to three children—Lucy, 10 years old; Francisco, nine; and his sister Jacinta, six—while they were tending sheep in Cova da Iria, in the parish of Fatima about 60 miles north of Lisbon. As in the supposed apparition of Mary at Lourdes to Bernadette, there is but the account of these three children to substantiate this latest story. The Pope now calls Fatima “the Holy Mountain”, and, according to the command of the Virgin Mary allegedly made to the children, he publicly consecrated “the whole world and Russia” to the Immaculate Heart of Mary. Mary is said to have told the children of “the need of making reparation to me for sinners,” and, as the Jesuit magazine *America* says, “reminded us all that many go to hell because there is no one to do penance for them.” To this extent Mary, in the Roman Catholic Church, is substituted for Jesus.

## WHO CAN FORGIVE SINS?

In the Roman Catholic New Testament we read, in the First Epistle of John, first chapter and 9th verse: “If we confess our sins (not to a man but to God) He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness.”

If Jesus forgives us our sins there is nothing for a Roman priest to do, and if His blood cleanses us from all unrighteousness there is no need of a purgatory to purify the soul. This verse of Scripture does away with the necessity of confessing to a priest, and knocks the bottom out of a man-made purgatory.

“For there is one God and one Mediator between God and men, the Man Christ Jesus.” (1 Tim. 2:5)

FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.

## HITLER A ROMAN CATHOLIC

MANY still doubt that Adolf Hitler is a Roman Catholic in good standing. To prove this we have several times quoted from the official German “Who’s Who” (“Wer Ist’s”), which lists Hitler on the front page as a Roman Catholic. In order to convince those who still have any doubts about the fact, we reproduce below a photostatic copy of this same fact from the British “Who’s Who”:

**HITLER, Adolf**, Head of the German State since 1933, and Chancellor of the German Reich since 1933; Commander-in-Chief of the German Fighting Forces since 1933; Personal Commander of the Army since 1933; Supreme War Lord; Supreme Law Lord since 1932; b. Braunau on the Inn, Upper Danube, 20 Apr. 1889, of an old Upper Austrian peasant and artisan family; Religion, Catholic; Educ., secondary schools in Linz and Graz; studied painting and architecture in Vienna; settled at Munich in 1912 to study painting, supporting himself as artisan in building trade. Volunteer in German Army, 1914, wounded, 1916; gassed and temporarily blinded, 1918; Iron Cross, 1st Cl. and 2nd Cl., Western Front; after Revolution of 1918-19 devoted himself to politics, becoming President and Leader of the National Socialist German Workers’ Party; took part in rising of 9 Nov. 1923 and was sentenced to fortress detention until Dec. 1924; re-founded National Socialist Movement, 27 Feb. 1925; appointed Chancellor of the German Reich by President von Hindenburg, 30 Jan. 1933; member of the Reichstag from 5 March 1933; became Head of the German State by law of 3 Aug. 1934, confirmed by Referendum of 19 Aug. 1934. Publication: *Mein Kampf*, vol. I, 1925, vol. II, 1927. Address: Wilhelmstr. 77, Berlin, W.S. T.: 31 4191; Ober-Salzberg Berchtesgaden, Bavaria.

► THE NEW YORK police force recently investigated the sale of the *Studs Lonigan* trilogy by ex-Catholic James T. Farrell with intentions of banning it on grounds of immorality. The N. Y. *Times* of March 6 reported: “The following day Mr. Henle of the Vanguard Press was visited by a Sergeant Sullivan of the police force, who was under the impression that the book had something to do with the Wayne Lonergan murder case!”

Of course the truth will make you free—if you search for it, try to understand it, and do something about it!

# On the Lookout

By J. J. MURPHY

## THE VATICAN'S DILEMMA

BAND-WAGON psychology has seized the terror-stricken hearts of those who were Hitler enthusiasts a few years ago, even though their hearts still belong to Hitler. Even pro-Nazi Argentina occasionally arrests a German spy, for the sake of the record.

Edgar Ansel Mowrer, former deputy director of OWI, told in the *N. Y. Post* of April 13 how the notorious French Fascist, Monsieur Leroy-Ladurie, head of the Worms Bank and paymaster of the German army of occupation, is now putting up a last-minute false front by pretending to organize the peasants on his estate into would-be "underground resistance groups."

The *N. Y. Post* on last March 17 and again on April 14 ran large-type headlines telling how Archbishop Groeber of Freiburg-im-Breisgau in Germany denounced Nazi paganism.

Allowing for customary exaggerations the above report may be true, since outright repudiation of Nazi paganism was never forbidden by Hitler. Distorted in the American press, such a proclamation of elementary Christian doctrine is made to appear like a daring denunciation of the political principles of the Nazi State, which are something entirely apart from the religious speculations of Rosenberg and other theorists of left-wing Nazism.

It is important to note that Archbishop Groeber was appointed bishop of Freiburg-im-Breisgau by Pope Pius XI in 1932, contrary to the express wishes of the Freiburg diocese, precisely because he favored collaboration with Hitler. This fact is alluded to by Konrad Heiden in his authoritative book, *Der Fuehrer*, page 456. Speaking further on of the same archbishop in 1933, after Hitler attained power, Heiden says on page 602:

"Matthias Groeber, the Catholic archbishop appointed by Rome, who had concluded his shrewd compromise with National Socialism the year before, now

carried his shrewdness one step farther. He ordered his clergymen, who gave religious instruction in the schools, to use the Hitler salute."

Archbishop Groeber, as a direct appointee of Rome, is obviously one of the Vatican's key men in Germany. Just as he was told to play up to Hitler previously, he may have been given orders in 1944, as Hitler's doom approaches, to make allowable criticisms of Nazi paganism that will lend themselves to misinterpretation as attacks on Hitler in the Catholic propaganda releases from Switzerland to the American press.

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## OBSTRUCTING HEALTH EDUCATION

THE LEGION OF DECENCY, Catholic pressure group for control of the motion picture world, has scored a new victory for the forces of reaction. It has forced the U. S. Public Health Service to withdraw its sponsorship of a restrained educational picture on venereal diseases. The picture was made at public expense as a contribution to the war effort, since loss of days through venereal illness handicaps both the Armed Services and the defense industries. Completion of this picture was hailed by the War Activities Committee of the Office of War Information as a genuine war accomplishment. As a result of the *Legion of Decency* ban this educational picture will be barred from movie theatres of the entire country.

The National Council on Freedom from Censorship, which includes H. V. Kaltenborn, Clifton Fadiman and many other prominent writers, denounced this arbitrary action of the *Legion of Decency* as "pressure from intolerant sources." But the Catholic machine sheds criticism easily and has succeeded once more in forcing its peculiar moral notions down the throat of American Protestants.

In this country the Roman Catholic church has successfully fought against child labor bills, pre-marital physical examination laws, sex instruction in public schools and many other social welfare measures. Just last February 28 the *National Catholic Welfare Conference*, official Washington mouthpiece of the Catholic hierarchy, declared its opposition to a bill with social medicine provisions, adding that "the mere fact that social legislation meets the social needs and responds to social demands is of itself not

a strong enough reason to merit the support of a Catholic."

Typical of the medieval moral outlook which the Roman Catholic church seeks to impose on the 20th century American public is its approval of syphilitic marriages in spite of the physical horrors that result even to innocent babies. In *The Catholic Mind* of January 22, 1939, Father Francis J. Connell justified Catholic opposition to pre-marital physical examinations and allowance of marriages between syphilitics by advancing the following reason:

"All the physical afflictions that can ensue from the marriage of a diseased person, both to the healthy consort and to the offspring, are an immeasurably lesser evil than one mortal sin which the marriage could avert."

\* \* \*

## PUERTO RICAN PROTESTANTS SPEAK UP

RELIGIOUS instruction in Puerto Rico on a 'released time program' has been strenuously opposed by Protestant pastors and laymen from every part of the island. Catholics, on the other hand, have heartily approved the proposal, known as the Galardo Plan. The Puerto Rican correspondent of *The Christian Century* reported that in view of the results of Catholic Church control of education for four centuries, the Protestants are fully aware of its efforts to regain control by the use of 'released time' as an opening wedge. *Even after strenuous educational efforts on the part of the United States Government in the past century, 35 per cent of Puerto Rico's 2,000,000 inhabitants still cannot read nor write.* Before American occupation of this island illiteracy was the common lot.

\* \* \*

## 'VICAR OF CHRIST'

IN HIS SPEECH of last March 13, Pope Pius XII, speaking to the poverty-stricken refugees from southern Italy, referred to himself as "the Vicar of Christ" and later quoted the words of Christ, "Foxes have their holes and birds of the air their nests, but the son of man has nowhere to lay his head." Living as he does in the pomp and splendor of a Roman emperor, carried about by his fellow men and attend-

ed by servants waving ostrich feathers, it is unlikely that the Pope will realize the incongruity of taking on his lips the words of the impoverished Christ whom he professes to imitate.



## EVEN DEWEY DOES IT

GOVERNOR DEWEY, prospective Republican candidate for the U. S. presidency in 1944, is catering to the Catholic vote. His New York political manager, Thomas J. Curran, Jesuit graduate, has been given the \$12,000 sinecure as New York Secretary of State. Other Catholic appointees of Governor Dewey recently mentioned in the press are: John F. O'Connell, Jesuit graduate, chairman of the State Liquor Authority at \$12,000 a year. Miss Mary H. Donlon, prominent in Catholic *Newman Club* activities, was made chairman of the State Liquor Industrial Board at \$8,500 a year. Nicholas H. Pinto, prominent Knight of Columbus, was appointed Kings County judge on April 15, with assurance of Republican candidacy in next fall's elections for a 14-year term in the same position. Father William J. Kelley, named two years ago by Governor Dewey as a high-salaried member of the three-man State Labor Relations Board, was raised on last March 27 to the chairmanship of this board. Dewey's press secretary is James C. Haggerty.

Governor Dewey in an address last March interpreted the Russian attack on Vatican Fascism as a cause of disunity between Russia and the United States. The State legislature, over which he has a dominant influence, went officially on record as protesting against Russia's denunciation of Vatican politics.

One of Dewey's most intimate friends is the well-known Presbyterian and international lawyer John Foster Dulles. He is considered Dewey's personal choice for U. S. Secretary of State, should Dewey be elected President. Mr. Dulles, a strong believer in Catholic appeasement, did everything in his power to prevent the *Federal Council of Churches* from issuing on December 11, 1942, its official protest against "the pretension of the Roman Catholic hierarchy to circumscribe the religious freedom of Protestant Christians" particularly in Latin America.

The newspaper *PM* of March 24 carried a report of an understanding between Governor Dewey and Jim Farley to cooperate in the defeat of Roosevelt as a fourth-term

candidate. In any event, Thomas J. Curran, Dewey's right-hand man in New York City, addressed a communion breakfast of Catholic court attachés last March in which he said:

"This is the greatest gathering of Democrats who are going to vote Republican this year that I have ever seen."

Curran's remark was greeted by enthusiastic applause, according to newspaper reports.

Meanwhile President Roosevelt continued to hand out his usual lavish patronage to Catholics. One of the latest of his New York appointments was that of Joseph P. Marcelle of Brooklyn, graduate of St. John's University, to the lucrative post of Collector of Internal Revenue in the first New York district.

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## BRITISH PROTESTANTISM PROTESTS

RECENTLY the Protestant Archbishop of York, speaking in Durham cathedral, condemned the "humiliating terms" imposed by the Roman Catholic church in mixed marriages. He declared that the loyalty of some members of the Church of England was "very passive" and he said "they yielded too easily, for instance, to the stipulation that a non-Catholic married in the Catholic Church must promise that all children of the marriage shall be brought up in the Catholic religion." He said that this was "*a hard, cruel choice imposed on a man or woman deeply in love. A loyal member of the Church of England would unhesitatingly refuse to assent to such humiliating terms.*"

\* \* \*

## SHEEN, DRUM-BEATER OF CATHOLICISM

THE REVEREND Guy Emory Shieler, editor of *The Churchman*, a national Episcopal magazine, in an address at Grace Episcopal Church in New York City, censured Msgr. Fulton J. Sheen for misleading the American public in regard to Russia just as he had done a few years previously in regard to Republican Spain. Dr. Shieler was quoted by the *Associated Press* as follows:

"The propaganda against Russia has been done skilfully and continuously by some of the Roman Catholic Church's best leaders, among them Msgr. Fulton J. Sheen, whose propaganda, along with

that of Father Joseph Thornton, against the Republic of Spain was so effective in misleading millions of citizens of the United States."

Pointing out that every intelligent American now realizes that the first phase of the present war of Fascism against Democracy was the Spanish civil war, Dr. Shieler went on to say:

"But throughout that conflict Sheen and Thornton were telling the people of America that we must give no help to the Loyalists against Franco—who had been designated by the Pope as the Christian generalissimo."

The pontifical infallibility assumed by Msgr. Sheen when speaking even of purely political and secular subjects was taken to task in recent months in a leading editorial of *The Courier-Journal* of St. Louis, Missouri. This courageous Southern newspaper spoke of him as "an individual of known bias where Russia is concerned" and criticized "the authoritative tone often assumed by Msgr. Sheen in speaking outside the restricted field of faith and morals."

\* \* \*

## RELIGIOUS TOLERANCE

THE STUBBORN refusal of the Catholic hierarchy to use its press and its parochial schools to fight anti-Semitism encouraged religious intolerance that was bound in time to vent itself on Protestant churches as well as on Jewish synagogues.

What religious tolerance can be expected of parochial school students as long as they are taught that Protestantism is an heretical absurdity and a rival of their church? That this is official Catholic teaching can be seen in the lengthy quotations from the *Catholic Encyclopedia* given in our issue of last November.

Or, to be more specific, what is to be the conclusion of impressionable Catholic boys at an age when they think in terms of rival gangs, when they read that, "*Certainly Martin Luther was and is a shame to the human race . . . Probably the most pernicious fifth columnist since the nefarious Judas Iscariot.*" Incredible as it sounds, these words are a quotation from a villification of all the founders of Protestantism in the July 1941 issue of the *Saint Joseph Magazine* published at Mount Angel Abbey in Oregon.

## TISO STILL NAZI PRIEST-PUPPET

FATHER TISO, the Coughlin of Slovakia, has in the last few years been signally honored by both Hitler and the Pope, since he became betrayer and Nazi puppet ruler of his native land. Hitler conferred on him last year Nazi Germany's highest honors, following his almost complete extermination of Slovakian Jews. Pope Pius XI, not many months before, had made him a member of his entourage with rank of Right Reverend Monsignor and the accompanying pontifical privileges.

The N. Y. *Post* of last March 23 reported that "the Slovak quisling, President Tiso, recently went to Hitler's headquarters." It noted that a few days later "Slovakia yielded its nominal independence to Germany." Msgr. Tiso continues to rule as Hitler's representative.

The first of this year there were newspaper reports to the effect that Msgr. Tiso had "retired as a Roman Catholic monsignor and as a priest." These reports were unfounded. His standing both as a Roman Catholic priest and a pontifical prelate remains unchanged, as was admitted in *The Tidings*, official newspaper of the Los Angeles archdiocese, in its issue of last January 28.

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## DOORS TO COLOMBIA SLAMMED ON PROTESTANT MISSIONARIES

DESPITE urgent protests to our State Department because of its refusal to permit Protestant missionaries to enter South American countries, Colombia has been added to those countries closed to them. The following is from the April issue of the official publication of *The Association of Baptists for World Evangelism*:

"Mr. and Mrs. Orville Floden, who were to have left early in January for Colombia, South America, are still in Philadelphia seeking further guidance from the Lord, and meanwhile helping out in the Mission Headquarters and taking deputation engagements as they open up.

Colombia has been wide open as a mission field until recent weeks. We have sent three missionary couples into Colombia in the last year, the Davises, the Burns, and the Carders. Everything was in order for the Flodens to follow, but our State Department has now refused to issue the passports.

A personal conference with the Chief of the Passport Division of the State Department elicited the information that *the religious situation in Colombia just now is very tense because of the increasing opposition of the Roman Catholics to Protestant activities in that country*. Numerous outbreaks of violence have occurred, with rioting and stoning, in various parts of Colombia. The State Department feels that if very many more missionaries are permitted to enter Colombia just now the result may possibly be legislative action which would set the whole missionary cause in Colombia back many years.

That, of course, is a question of opinion. The truth of the matter is that right now Washington is refusing to let the missionaries go to Colombia, rather than the government of Colombia refusing to permit missionaries to enter the country. *This shows to what extent the powerful political lobby of the Roman Catholic Church has made its influence felt in Washington.*

Doors are closed in some South American countries by governmental action in those particular countries. But here we have an entirely new situation with reference to Colombia. *The obstacles now are in Washington, rather than in Colombia.* Our own government, pledged to religious liberty and the rights of minorities, in the midst of a war to preserve the Four Freedoms, has now capitulated to the power of Rome and is refusing to issue passports lest by so doing we give the enemy occasion to instigate legislative action in Colombia designed to prohibit Protestants from entering the country.

Reports from our missionaries in Colombia tell us that very quiet and peaceful meetings have been attacked and broken up by mobs of fanatical Catholics, incited and stirred up to hatred and violence by priests working behind the scenes. The missionaries have not stirred up attacks and violence. It is the priests who have done so. And then the missionaries are blamed, and our Government listens and gives in to that propaganda that missionaries are trouble-makers.

To what have we come? In effect it means that our government has taken sides with the Roman Catholic church, and is discriminating in favor of priests and nuns who are going to all South American countries in droves, while passports are denied to Protestant missionaries. Where is religious liberty? Where are the rights of minorities?"

# THE WAR ON PROTESTANTISM IN SOUTH AMERICA

**E**VERY Protestant American should read the *Joint Pastoral Letter* issued last December by all the Catholic bishops of Peru. It is a veritable declaration of war against Protestant missionaries there and further proof that the Roman Catholic church is determined that there must be no religious freedom for Protestants in South American countries.

The document is too long to publish here in full, and can be had from *The Committee On Cooperation in Latin America*, 156 Fifth Ave., New York City. Furthermore, lest we be accused of distorting what the Peruvian bishops have decreed, we confine ourselves to reproducing here, word for word, an approving summary published in *The Monitor*, official weekly newspaper of the Roman Catholic Archdiocese of San Francisco, in its issue of March 11, 1944. With evident delight, this Catholic newspaper of San Francisco informs its readers in this country of the contents of the proclamation of the Bishops of Peru as follows (quotations in bold type are as in original):

**L**IMA (NC).—A Joint Pastoral issued by the Peruvian Hierarchy, following its General Assembly, warns against a "common and grave danger that seriously threatens the purity and unity of our religious faith . . . We mean Protestant propaganda." The Pastoral is signed by the Archbishop of Lima and Primate of Peru, the Archbishop of Cuzco, Arequipa and Trujillo, and the Bishops of Puno, Piura, Ayacucho, Chachapoyas, Huanuco and Huaraz, and the Vicars Apostolic of San Gabriel del Marañon and San Francisco del Ucayali.

"We find ourselves confronted with a disagreeable incident, produced recently in the Upper Chamber," the Pastoral says; "an incident that could not fail to arouse our distrust and to occasion our pastoral protest, and to alarm no less the national Catholic conscience. We allude to the guarantees asked and obtained in favor of Protestant propaganda—that is to say, in favor of foreign sects who come to wound our religious feelings which 'in the national majority' are Catholic—precisely at a time when the same Chamber is considering the nationalization of the clergy and the rejection of foreign clergy whose mission is certainly not that of de-Christianizing our Country. Without much stretching of the imagination, we Catholics have been able to evoke the mournful era of revolution in Mexico which produced all sorts of guaranties for Protestants while the

**Church of Christ was gagged through the closing of Catholic churches and schools, the expulsion of priests, and the suppression of Catholic worship."**

## 'Mercenary Pastors'

The Pastoral denounces the activities of the legion of mercenary pastors "who have invaded our national soil" and who while "seeking self-protection under the guaranties of an official tutelage," abuse the "hospitality which our soil has liberally granted them." After reviewing the Protestant invasion of Peru since it began in 1877, the Pastoral reminds that the first groups functioned undercover because Article 4 of the Peruvian Constitution established that "the Religion of the State shall be Catholic, Apostolic, Roman to the exclusion of any other worship."

Protestant sects and non-Catholic societies, the Pastoral says, did not cease until they had obtained from Congress, "under specious pretexts, first the mutilation and then the abrogation of this Article." The sanctioning of "freedom of worship," it notes, let loose a flood of vehemence: "As though they were already masters of our soil, they seemed to think that they were

authorized to demolish the centuries-old edifice of our Catholicism, applying the incendiary torch of their heretical blasphemies to convert the native land of St. Rose into a fief of the Protestant Reformation."

After citing the soap-box preaching in the streets, plazas, and parks of cities, the Pastoral says that these "Evangelistic missions" are trying to usurp the role of the "authentic missionaries of the Gospel" by establishing themselves in towns where "pastors and nurses, with a light baggage of medical knowledge, equipped with medicaments by their institutions, frequently launch themselves in this field without legal approval and behind the backs of native-born professionals in this service."

"We warn," the Peruvian Hierarchy proclaims, "that Protestant propaganda is being carried on preferably in the small community; that is to say, among those who for lack of instruction are not sufficiently equipped to discern personally between dogmatic truth and error, and who, furthermore, are being exploited with facility by means of heretical sophisms."

### Three Errors Stressed

The Pastoral then stresses the three principal Protestant errors: **denial of the**

**Real Presence in the Blessed Sacrament, of intercession of the Blessed Virgin and the Saints, and of the divine nature of the Catholic priesthood and the primacy of the Sovereign Pontiff.** Four centuries ago, it adds, the Gospel was brought to Latin America and Protestantism's efforts along that line can be regarded only as an attempt to "undermine our faith." "Whatever attacks our spiritual unity," it adds, "is an attack upon our nationality because the spiritual values that have actuated our country and elevated her to superior rank, have moulded our historic progress for four centuries, converting Peru into one of the greatest cultural centers of South America."

"If our frank loyalty to the Catholic Church imposes upon us the duty of virile opposition to Protestant advances," the Pastoral concludes, "it also imposes the charity of Christ towards these misguided children of the Church. We beseech God that He may loose from their eyes the blindfold that hides the truth, and bring them also into the one fold of the Catholic Church, under the crook of the sole visible shepherd constituted by Christ, the Roman Pontiff. Let us pray, therefore, for their conversion as do our brothers, the 25,000,000 Catholics of the United States."

In contrast to this official incitement to hatred and violence against the Protestant minority by the combined hierarchy of Peru, here in the United States the Roman Catholic minority receives the lion's share of support and special privileges both from government and the Protestant majority. The mere lip-service to religious freedom and minority rights proclaimed by Catholic spokesmen in this country is shown for what it is by the intolerant actions of their church wherever it can put its own policy into force.

## RELIGIOUS DISCRIMINATION

ACCORDING to *The United Church Observer* of Toronto, Canada, (as reported in *Zion's Herald* of April 12, 1944) the principle by which chaplains are appointed for the Canadian Army has been: *the appointment of one Roman Catholic chaplain for every 500 Roman Catholic soldiers, but only one Protestant chaplain for every 1,000 Protestants.* This same 2-to-1 ratio in favor of the Roman Catholic minority holds also in Army training schools.

According to information supplied in the Canadian House of Commons, the following was made known: "As of December 31, 1943, the strength of the Technical Training School at St. Thomas, Ont., was 3,841, divided as follows: 2,829 Protestants, 764 Roman Catholics, 109 Jews, and 139 not specified. There were three full-time Protestant chaplains. There were two full-time Roman Catholic chaplains." Thus there was one Roman Catholic chaplain for every 382 men and one Protestant chaplain for every 943.

## THE PASSING SHOW

P. J. WHELAN

► **SUBTERRANEAN TUNNELS** under monasteries and convents was scouted for many years by over-tolerant Americans as a fantastic bogey conjured up by bigoted Protestants of the Ku-Klux-Klan type. That this was not the case regarding the Monastery of Monte Cassino was belatedly and sorrowfully discovered by the Allied Military Command in Italy when they found that the Germans had been secretly using the mile-and-a-half tunnel from the monastery to the amphitheater for months. This also explains how the abbot and others escaped unhurt from the monastery after it had been pounded by concentrated air and artillery attack.

► **THE KING OF ITALY**, whom anti-Fascist Count Carlo Sforza in Naples recently styled a "stupid, vile, abject criminal monarch," and his government a "putrid little corpse," definitely decided, on April 12, to resign in favor of his son on the day that Rome falls. This was a meagre result from so great an expenditure of lives, political intrigue and diplomatic negotiation.

► **THE ARCHBISHOPRIC** of New York was made a present on March 30, of the seven-story home of the late Herbert N. Straus, vice-president of R. H. Macy & Co., and president of L. Bamberger Co. Recently the Straus family had spent \$600,000 to beautify the place. First report stated that Archbishop Spellman had paid \$75,000 for the property, but later it was made known that he had received it as an outright gift. A few days previously, the Catholic church in New York City had purchased a site for a church in Wall Street for \$125,000. This property is valued at \$450,000 for taxation purposes and formerly paid as much as \$17,000 a year in taxes to the city. It will be now entirely tax-exempt.

► **CATHOLICS** in Connecticut have been forbidden by their diocesan authorities to take any part in Russian war relief, according to the 'Nation' of April 15.

► **A PAPAL PLANE**, painted in Vatican colors and escorted by British and German planes, landed in Rome from Sicily on April 20, with diplomatic dispatches for the Pope from Vatican envoys in the U. S. and Australia, according to an Associated Press report of the same date.

► **DEMILITARIZATION** and by-passing of Rome by the Allies was urged on President Roosevelt by Senator Bridges of New Hampshire on April 8. His proposal called for "a special commission composed of two or more military representatives of the United Nations and an equal number of military representatives of the enemy, with the Pope as impartial chairman."

► **THE POPE**, according to the Jesuit magazine *America* of April 15, "has expressed heartfelt sympathy for the people of Berlin, in a letter to the Most Rev. Conrad Count von Preysing, Bishop of Berlin." The Pope's letter, the Jesuit magazine stated, "was made part of a pastoral by Bishop von Preysing and was reportedly read over the German radio."

► **TWENTY PRIESTS** and lay brothers of the Trappist Order have opened a new monastery near Conyers—in Georgia! The Trappists have three other monasteries in the United States, in Iowa, Rhode Island and Kentucky.

► **OBJECTION** to the inclusion of Prof. Adolfo Omedeo, Rector of Naples University, as Educational Minister in Badoglio's new cabinet was raised by the pro-Clerical Christian Democrats because his books are on the papal *Index Expurgatorius*.

► **GEORGE N. SHUSTER**, well-known Catholic apologist and authority on Germany, has been forced to admit that Konrad Heiden's new book, *Der Fuehrer*, is "incomparably the most brilliant and comprehensive treatise yet written about the master of the Third Reich." See last month's issue of our magazine for detailed proof from *Der Fuehrer* confirming how the Catholic church helped Hitler to power.

► **ADDRESSING** a large adult class on the subject of "The Bible," in St. Ursula's Catholic Church in Mount Vernon, N. Y., on March 25, Rev. Father John J. Cleary declared that the books of the New Testament were "put into the Bible by the Catholic Church." According to the Mount Vernon *Argus* he then declared: "*This means that the Catholic Church can get along without the New Testament, but the New Testament could not exist without the Catholic Church.*"

► **UNDER** the Mussolini regime in Ethiopia, native Protestant Christians were brutally persecuted, according to a recent report from there to the (British) 'Protestant Woman.' Some who refused to kiss the crucifix received a hundred lashes each. One man was given four hundred lashes. "Protestant services were held in the dead of night for fear of the authorities, yet at one Communion service twelve hundred people gathered."

► **THE NEW HEAD OF THE JESUITS** in Rome, for the duration of the war, is Rev. Norbert de Boynes, a Frenchman. He succeeded to the post after the death, on April 13, of Rev. Alessio Ambrogio Magni, who took the place of the late Jesuit General Ledochowski last year.

► **POLISH REACTIONARIES** affiliated with their London government-in-exile have run a refugee camp for Poles in Teheran the last few years. James Aldridge in a revealing article in the N. Y. *Times* of March 19 told how they sold goods sent for the relief of the refugees. He added: "The camp was run on totalitarian lines . . . The Jews were separated into a ghetto." He remarked that the several facts he detailed were only a fraction of what could be told, if a powerful Polish lobby in Washington had not prevented the disclosure. The Washington Polish lobby is strong only because it is supported by the Catholic hierarchy.

► **REPRESENTATIVE** James M. Curley, former Catholic mayor of Boston, has been obliged by a recent decision of the Massachusetts District Court to pay back to the city of Boston at a rate of \$500 a week the balance of \$40,000 out of which he cheated the city government in connection with a water damage suit.

► **KING VICTOR EMMANUEL**, after the fall of Mussolini, had the balcony of the Palazzo Venetia in Rome sawed down to fit his diminutive size. It was from this balcony that Il Duce harranged his Fascist legions and earned the nickname of "Balcony Caesar."

► **THE LONDON Catholic Herald** of November 5, 1943, was able to boast as follows: "*For the first time since the Reformation, the Great Sword and Mace of the city of Edinburgh lay before the High Altar of a Catholic Church.*" The occasion was the visit which the Lord Provost and Town Council of Edinburgh paid to St. Mary's (R. C.) Cathedral the previous Sunday for the purpose of attending High Mass. Scotch Protestants were greatly incensed and made many vigorous public protests.

► **SPEAKING** at the Jesuit St. Louis University recently, Jesuit professor Rev. Claude H. Heithaus admitted that, "St. Louis University will not enroll Catholic Negroes."

► **CATHOLIC** propaganda is now on record claiming the existence of 400,000,000 Roman Catholics in the world. De Valera, dictator of Eire, in his recent appeal to President Roosevelt in behalf of Rome, spoke of 300,000,000 Catholics in the world. Professor Nitti in his book, *Catholic Socialism*, published fifty years ago, spoke of 230,000,000 Catholics. The *Catholic Encyclopedia* speaks of 270,000,000 Catholics.

► **ACCORDING** to the 'Catholic Times' of England, the Roman Catholic hierarchy of France continue to support Pétain's Vichy regime and have taken a strong stand against anti-Vichy pamphlets. In stating their position they declared: "The Assembly of Cardinals and Archbishops of France remind the faithful that only the hierarchy acting officially and publicly has the duty and responsibility of the direction of consciences."

► **IT IS NOW** being arranged that the Vatican have its own fleet of cargo ships free to travel to and from all parts of the world in time of war as in peace.

► **THE FALANGE**, sole political party of Vatican-supported Franco Spain, made a new move in April for the undermining of the democracies, by urging the Allies and Hitler to gang up on Russia.

► **MONSIGNOR Fulton J. Sheen** joined with bishops and archbishops all over the world in warning the Allies against the bombing of Rome. In the Hotel Commodore on March 26 he ridiculed "a government statement that if Rome is bombed it will be due to the Nazis who defended it," and declared: "If we bomb his (Pope Pius XII's) city, there is nothing left. We will have struck bottom. We will destroy ourselves."

► **THE CHURCH-INSPIRED** government of Argentina took repressive measures last March against the American *Associated Press* and *United Press*, while Nazi news agencies and newspapers like *Federal* and *Cabildo* have been left untouched.

► **CARDINAL O'CONNELL** shortly before his death disposed of the millions of dollars in his private estate. This left a mere \$100,000 to be disposed of through his last will and testament. This is a common procedure among prelates to prevent a 'scandal of the faithful.'

► **IT IS NOT KNOWN** to most people that the Communist *Daily Worker*, New York daily, scrupulously avoids publishing anything that would annoy political Catholicism.

► **BISHOP McIntyre** of New York denounced the *March of Time* anti-intolerance film as follows: "It is most un-American in spirit. In fact it is ruthless sabotage. With the blare of trumpets and waving of the American flag it looms as more than sabotage. It is treason to the American life."

► **APPOINTMENT** by the President of Wm. L. Clayton, wealthy reactionary, as key man in the post-war Baruch Plan was a shock to all liberals. Their dismay will not be lessened to find out that Catholic John B. McNamara has been named as his secretary in the all-important handling of surplus war-property.

► **THE MISSION TO MOSCOW** of Rev. Stanislaus Orlemanski, of Springfield, Mass., first Roman Catholic priest to cross the Soviet border since 1934, caused much speculation, till the official announcement was made by the Springfield chancery office, on April 27, that Father Orlemanski went to Moscow without the permission of his bishop.

## About Books

**CRUX ANSATA—AN INDICTMENT OF THE ROMAN CATHOLIC CHURCH**, by H. G. Wells; *Agora Publishing Co., New York*, N. Y. Price, cloth-bound, \$1.75; special paper-covered edition, \$1.25.

H. G. WELLS, world-known author and historian, gives us in this latest book his frank convictions about the meddling, reactionary policies of the Roman Catholic Church—from its first tie-up with the Emperor Constantine to its present unholy alliance with the Nazi-Fascist-Shinto Axis. He sums up his conclusions as follows:

"As this present world war goes on, and even if there is some sort of temporary half peace before it deepens into a tangle of minor wars, it will become plainer and plainer that it is no longer a geographically determined warfare of governments, nations and peoples, but the world-wide struggle of our species to release itself from the strangling octopus of the Catholic Church. Everywhere the Church extends its tentacles and fights to prolong the Martyrdom of Man."

In his pointed style, Mr. Wells bluntly warns his countrymen in England in the following passage, which is even more applicable to the people of America:

"The over-confident liberalism of the early nineteenth century enfranchised this body of outlanders, believing it would in some mysterious manner play the game of mutual toleration which seemed so natural to the essentially skeptical and secular liberal mentality. Nothing of the sort ensued. Steadily, persistently, the Catholic Church has worked for the destruction of that very liberalism which restored it to political influence. Persecuting relentlessly where it was in the ascendant, and canting about individual liberty of conscience wherever it was faced by a modern organization of society, this mental cancer has spread itself back to destroy the health and hope of our modern world."

Written in his usual striking and scholarly style, this latest work of the famous

British author is like a breath of fresh air in a stuffy room, and should be welcome ventilation of a subject that is generally taboo to the people of America.

\* \* \*

## RECOMMENDED

**Contemporary Italy**, by Count Carlo Sforza, price \$3.50.

**School and Church—The American Way**, by Conrad Henry Moehlman, price \$2.50—a criticism and rejection of the effort to return formal religious instruction to the class-rooms of the public school.

**The Triumph of Treason**, by Pierre Cot, price \$3.50—An account of the betrayal of France.

**God's Witness in Egypt**, by W. L. Klinker, price 65¢—for those interested in prophecy.

**Under Cover**, by John Roy Carlson (De-rounian), price \$3.50—Has many proofs of the Catholic-Fascist tie-up, but attempts to exonerate the Catholic church while indicting several of its priests.



## POSTAGE POLL

**LAST MONTH** we asked our readers' opinion on the advisability of securing second-class mailing privilege for our magazine in order to save on our postage bill, at the possible risk of interference from postal authorities. The overwhelming response so far has been an emphatic "No." Typical of the answers received is the following:

"I for one am willing to pay either extra for postage or a higher subscription rate for 'The Converted Catholic Magazine' if it means larger freedom for you and protection against postal snoopers."

We have been advised by an official at the General Post Office in New York that it would be "wiser" for us not to request this privilege. Fortunately, it costs only 1¢ a copy to mail our magazine to any part of the United States.

## THE EDITOR'S MAILBAG

### REMINDER

WE WISH to remind our readers that the next issue of "The Converted Catholic Magazine" will be mailed about the middle of August. We need the summer months for necessary research and re-organization of the mechanics of distribution.

### CONFIRMATION

THE FOLLOWING testimony to our accuracy in analyzing the facts of the Vatican-Axis tie-up during the past five years, especially the summary by Dr. Murphy in our April issue entitled: "How the Vatican Helped Hitler to Power," comes from a Lutheran minister who came from Germany in 1938:

"Dear Sir:

May I express my thanks for your splendid April issue. *I am able to confirm your statements in regard to the Vatican and Hitler from my own experience in Germany and Austria from 1933 to 1938.* It is truly depressing to see how American Protestantism does not even sense the danger that threatens from political Romanism. In this respect, the value of your publication cannot be overestimated."

—Rev. G. W. F., Ramsey, N. J.

\* \* \*

"THE ONLY WAY that we can know what nation is on God's side is to study God's plan for mankind as recorded in the Books of the Bible. We will then find that God is not with the nation whose ruler just utters sweet-sounding words, but with the one that puts into practice God's great truths and relies upon them, according to *Isaiah I, 10-15.*"

—B. A. J., Mo. Valley, Ia.

## CLOSED DOORS

REV. HARRY W. STAHLMAN, Baptist missionary from Peru, writes as follows:

"We arrived here in the States in March from Peru. Despite the action last October in the Peruvian Congress, by which the Minister of Foreign Affairs was instructed to give entrance permits to all Protestant workers desiring to enter the country, the doors are still closed. The Pastoral Letter of all the Peruvian bishops, published in Lima on January 15, was an incitement to the people to resist Protestant missionary work in every way, so the situation has not changed yet from what it was last year. Mr. Aldama, who is a converted priest, has translated that letter into English, and, I am told, it has been published in the United States.

"Working as we do in South America, we can appreciate more than the folks here at home the danger from the Roman Catholic system. I have never seen anything that brings out the facts so clearly as your magazine.

"Be assured of our sympathy in your work, and our fervent prayers for its continued success.

—Harry W. Stahlman".

(A SUMMARY of the vicious anti-Protestant Pastoral Letter signed by all the Roman Catholic Bishops of Peru—as published by the official Catholic newspaper of the Archdiocese of San Francisco—appears on page 162 of this issue.)

\* \* \*

## MORE CLOSED DOORS

FROM Orville and Helen Floden, Baptist missionaries for Colombia, comes a familiar story of denial of passports from our State Department to preach the Gospel in Colombia. They say:

"We are accepted candidates of the Association of Baptists for World Evangelism, under appointment to South America. We have, however, been denied passports by the State Department, to enter Colombia. The reason given was that 'there has been too much unrest caused by the Protestants who have entered.'

"Thanking you for your outright testimony and courageous stand against 'principalities and powers,' and 'against spiritual wickedness in high places.'

Your friends in Christ,

Orville and Helen Floden

\* \* \*

## CHURCH VS. EMPIRE

"RECENTLY a friend of mine, whom I had known for a long time, confided in me that he had been a Roman Catholic priest, but was forced to hide the fact for his own economic protection. He said that the Catholic bias is so ruthless that, if it became known that he had been a priest, he would lose his job at once.

"I was interested to learn from him the distorted view of Protestantism that he had drummed into him in the Catholic seminary. He had been led to believe that it was a hopeless jumble of contradictory teachings, born of the pride and hatred of psychopathic reformers. It was only in his studies after he left the Roman system that he learned the real facts. He is familiar with the works of the early Fathers of the Church and explained very clearly how Tertullian and others among the early leaders of the Christian faith had the true idea of the Church of Christ as a *spiritual* organization, before the Bishops of Rome decided to Romanize it and turn it into a world empire, with a Supreme Pontiff or Caesar attended by a royal court living in a palace of pagan luxury."

—B. F. T., Akron, Ohio

**THE CONVERTED CATHOLIC, as in past years, will not be published in mid-summer. The next issue will be mailed to you on August 15.**

## BOOKS AND PAMPHLETS OF INTEREST IN THE ROMAN CATHOLIC QUESTION

- OUR PRICELESS HERITAGE**, by Rev. Dr. Henry Woods. A most instructive book for Roman Catholics seeking the truth of Evangelical Christianity; also a necessary tonic for Protestants.....\$2.00
- IS THERE SALVATION WITHIN THE ROMAN CHURCH?** by Rev. George R. MacFaul, M.A. Reprint of a series of lectures delivered at Christ's Mission. 110 pages......75
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- WAS PETER EVER POPE?**—by Rev. George R. MacFaul..... .05
- THE ROAD FROM ROME**—Why I Left the Catholic Priesthood,  
by J. J. Murphy..... .10
- WHY PRIESTS STAY IN THE PRIESTHOOD**..... .05
- CATHOLIC BISHOPS' OATH TO THE POPE**..... .05
- CLERICAL FASCISM IN ITALY**..... .15
- CLERICAL FASCISM IN THE UNITED STATES**..... .15
- JAPANESE-VATICAN ENTENTE**..... .15
- HOW THE VATICAN HELPED HITLER TO POWER**..... .15

#### **THE SOUL OF A PRIEST**, by L. H. Lehmann.

- The Life-Story of the Editor of The Converted Catholic Magazine. Cloth bound.....\$1.25
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"As this present world war goes on, and even if there is some sort of temporary half peace before it deepens into a tangle of minor wars, it will become plainer and plainer that it is no longer a geographically determined warfare of governments, nations and people, but the world-wide struggle of our species to release itself from the strangling octopus of the Catholic Church. Everywhere the Church extends its tentacles and fights to prolong the Martyrdom of Man."

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RELIGIOUS DISCRIMINATION  
IN THE ARMED FORCES

CATHOLIC ANTI-SEMITISM  
IN BOSTON

September, 1944

229 WEST 48TH ST.  
NEW YORK 19, N. Y.

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.  
REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. 5 (*New Series*)

SEPTEMBER, 1944

No. 7

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*All Communications to:* The Editors  
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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 5 (New Series)

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## Religion As a System of Power

**R**ELIGION can uplift only if its worship is upward and the image and object of its devotion above man. Religions that deify creatures, whether men or animals, degrade and enslave. Those who control such religions purposely establish their worship downward, focusing the devotion of the common people on glorified snakes, sacred symbols, bread and wine, and on pictures of men and women with haloes around their heads.

The purpose of this is not to allow the common man a vision more exalted than the hierarchs in power over him, much less allow him to contact and rise to the exalted plane of God. To do so would expose the hierarchs for what they are, mere men who have wrapped themselves in a nebulous cloak of sanctity.

With the exception of the religion of the Jews, all pre-Christian religions imaged their Gods and focussed their worship on or below the level of man. Even the Jews at times descended to the worship of snakes and bulls. Nor could the Jewish religion make it known that the common man could actually become a partaker in the nature of the one true God, and thus change his slave status for rightful sonship of God.

This most exalted of religious concepts, whereby each individual is liberated from the tyrannical power of men and made a rightful heir of God, is alone the heritage of the Christian religion—as and when truly taught and practiced. The tragedy is that this true teaching was betrayed by those who set themselves up as hierarchs over the Christian church. While loudly proclaiming the power of God, their whole concern has been to build up and sustain their own power. The Popes of Rome actually assumed that power of God; they insist on being called “the Holy Father,” a name used by Jesus Christ for Almighty God alone.

The excuse that exalted teaching and upward worship are the monopoly of a favored few ‘mystics’ and beyond the reach of the common man, does not hold in Christian teaching. Christ taught no ‘lesser vehicle’ with inner secrets. He chose his apostles from the broad masses of poor, working people. He was the great democratic revolutionist in religion, and opened the flood-gates of God’s power upon all the people. The promise of a new world will be realized only when all the people are allowed to know the whole truth and experience the full power of God.

## EDITORIAL NOTES AND COMMENTS

### SEPTEMBER, 1940

IN VIEW of the honeyed attitude of Catholic officialdom toward the cause of the democracies this September, it is interesting and enlightening to glance through the issue of THE CONVERTED CATHOLIC MAGAZINE for September, 1940, exactly four years ago. Hitler and Mussolini were then at the apex of their military triumphs. Republican and anti-clerical France had been disastrously overwhelmed and the Church-State regime of Marshal Pétain had taken over. Protestant England's back was up against the wall. Russia had paid its price of appeasement and was kept safely at a distance from Central Europe until Hitler's armies were ready to plunge forward and push Stalin and the Orthodox church all the way back behind the Ural mountains. Europe was *Judenrein*, 'Jew free,' and cleansed also of Freemasonry and British Protestant influence. It was the happy state of affairs for which the Vatican had planned and agitated for almost a hundred years.

Here are some of the facts recorded in the September, 1940, issue of THE CONVERTED CATHOLIC MAGAZINE:

*Osservatore Romano*, Vatican newspaper, praised "good Marshal Pétain" and his Fascist constitution for the "new France." It seized the occasion to endorse the Fascist principle that "authority is higher than the human will." It declared in favor of authori-

tarianism because, it said, "the human will is intolerant of restrictions and has attempted to overstep all limits, first with criticism, then with revolution."

On June 21, five days before the armistice with Hitler was signed and only four days after Pétain took over France, the religious orders were brought back. Shortly afterwards, Pétain's new constitution was published. Both were obviously planned months previously.

The Vatican-Portuguese Concordat was signed May 7, and ratified by Salazar's dictatorial regime June 1. *Osservatore Romano* again took occasion to endorse Salazar's view that, "*The authoritarian regime creates a civic conscience which opens and prepares the way for spreading and strengthening the moral conscience.*" "*This,*" the Vatican newspaper added, "*is the desire, aspiration and program of the Catholic Church.*"

Catholic Bishop Ryan of Omaha had recently warned the United States, in the N. Y. *Times* of May 12, that Uncle Sam had better get busy and recognize not only the "*religious power*" of the Pope, but also "*the political power of the Pope who is King,*" because the United States, soon to be the sole remaining democratic nation, would need a friend to intercede with the dictators. Incensed because some disagreed with Bishop Ryan, Catholic Judge Herbert A. O'Brien, in the N. Y. *Times* of June 23, repeated the bishop's warning

that the United States should hurry to make friends with the Vatican. "Shall we continue to ignore its existence," he demanded, "while *the civilized nations* [Nazi Germany, Fascist Italy, Franco Spain, Salazar's Portugal et al] continue their age-long active dealings with it?"



## PAPAL EXPEDIENCY

IN SEPTEMBER, 1940, we had to admit that we were altogether wrong eleven years before when, as priests, we thought we saw disaster for the Catholic church because Pope Pius XI had dictatorially hitched his papal wagon to the flickering star of Mussolini's Fascism in 1929. Following is what we wrote in September, 1940, concerning the then apparent triumph of Pius XI's policy of tying up with the dictators:

"As things are now, they look, indeed, rosy for the future of Roman Catholicism. Europe lies prostrate, yet cleansed of those 'evils' against which the Vatican has ranted since the days of the Reformation. Italy, Spain and Portugal, all Catholic-Fascist, have cemented their union with maternal Rome. Liberal Czechoslovakia, the land of the hated Hussites, has been ground out of existence. The Belgium of the Rexists rises, divorced from the liberal influence of a once anti-clerical France. France itself, that long-erring 'Eldest Daughter of Holy Mother Church,' has been purged by Hitler's stukas and panzer divisions of her silly and wanton yearning after *Liberty, Equality and Fraternity*. Cowed, but cleansed of her iniquities, she has returned to her Mother's side. Protestant Holland, Denmark and Norway are safely ringed around with the whip of Fascist discipline, and the Balkan nations, long-lost children of Rome, have at last confessed that they need the Pope. . . . Thus, what seemed folly to us a decade ago, was but the shrewd, far-seeing wisdom of Pope Pius XI and his Jesuit advisers."

Now, in September, 1944, Roman Catholic propagandists are trying desperately to agree with our view in 1929, that the Vatican's tie-up with Fascism was unwise. They are inventing all kinds of excuses to explain away the Vatican's concordats with the dictators. It is the turn of the Pope now to make friends with Uncle Sam.



## THE VATICAN'S NEW DIPLOMACY

WITH VICTORY sure for the United Nations, the Vatican has become busy feverishly mending its political fences. Among those received in private audience by the Pope soon after the fall of Rome are the following:

Lt. Colonel Charles Poletti of N. Y., civil Governor of Rome;  
U. S. Secretary of War Stimson;  
General Charles de Gaulle;  
Robert D. Murphy, U. S. Ambassador in Algiers;  
Prince Bernhard of the Netherlands;  
Myron C. Taylor, Pres. Roosevelt's envoy.

Poletti is a Baptist, and the others are also Protestants except Robert D. Murphy and de Gaulle.

In addition the Pope received 64 American Army chaplains in one day, and more than 25,000 soldiers were brought to see the Pope during the first two weeks after the occupation of Rome by the American Fifth Army. The Vatican's supply of rosary beads and crucifixes soon ran out.

It is necessary for the Vatican now to cover up its collaboration with the Axis during its years of triumph and to appear a friend of democracy. Vatican politicians know that Americans

have short memories and that they still believe that Hitler and Mussolini waged actual war against the Catholic church.

The Catholic press in America immediately reflected the Vatican's new line, and had nothing but honeyed words for American democratic principles and expressions of love for our American way of life. Even *Our Sunday Visitor* (July 2) calls for the wiping out of religious prejudices and proclaims that it is thoroughly un-Christian to say or do anything against our 'fellow-Christians.' The Jews, it says, are a fine people and the Pope has always been their friend, the United States has the very best form of government, etc. This is strange talk from the Protestant-baiting Catholic press that has always faithfully supported the official papal teaching that conditions in America could be 'tolerated,' but only until the Inquisition and the *auto da fé* can be safely introduced. "*When the devil was sick,*" says the old ditty, "*the devil a saint would be; but when the devil was well, the devil a saint was he.*"

## RELIGION IN FRANCE

**F**RENCH UNDERGROUND sources advise us that religion in France faces the following two apparently contradictory phenomena: 1) a great revival of religious fervor; 2) a great wave of anti-clericalism. Only Americans will fail to understand how these two can go together.

It must be remembered that anti-clericalism is a product only of traditionally Roman Catholic countries. Thus the situation in France simply means that the people want religion

and its consolations, but are bitterly opposed to the political intrigues between the Vatican and the Hitler-Pétain regime. The lower clergy in France are with the 'people in this, and many of the ordinary priests have suffered because of their open refusal to sanction the unholy agreements entered into between their hierarchy and Vichy Fascism.



## WHO SAVED ROME?

**C**REDIT for the saving of Rome from destruction was first accorded to Hitler by Vatican spokesmen and their followers in the United States. Then the Pope himself took the credit for it and had a medal struck depicting himself as the "Saviour of Rome." But the Jesuit magazine *Amérique* (June 24) took it upon itself to proclaim that it was the Virgin Mary "who loves Rome and the Romans" that saved the city. "*Our Lady, the Surety of Rome,*" it said, "*put out her gentle, powerful hand and stayed the fury of destruction at the very gates of Rome.*"

It is time someone gave a little of the credit to the American Fifth Army and its allies.

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**BUY WAR BONDS**

## FASCISM IS NOT DEAD

**PRIME MINISTER CHURCHILL** was wrong when he declared recently that as the war goes on to its triumphant finish ideologies will count for less in the scheme of things. It is our firm conviction that Nazism and Fascism cannot be completely smashed by armed force alone. The disastrous world conflict began with a Nazi-Fascist ideological war, many years before the fighting started. And after the fighting ends, the original Nazi-Fascist ideological war will be intensified rather than lessened. Fascism must be torn up by its roots; and its roots are its poisonous ideas against which tanks and airplanes are of little avail.

THE CONVERTED CATHOLIC MAGAZINE has been stressing this fact for the past five years, and has conclusively proved that the roots of Nazism and Fascism drew sustenance from the centuries-old plan of Jesuit counter-Reformation. Americans have been too much befogged concerning Church-State relations in Europe to understand that Fascism did not crop up overnight, and could never have ripened to its near-success without collaboration from an authoritarian church.

Our only effective weapon to counteract Nazi-Fascist ideology is unhampered freedom to lay bare its roots, no matter where they lead, before their poison seeps too deeply into American soil. For it is in the American hemisphere that we must expect resumption of the Nazi-Fascist ideological war after the guns cease firing in Europe.

## PAPAL DUPLICITY

**THE ENTRY** of the Americans into Rome caused the Pope to withdraw a medal he had struck because it "commemorated unfavorably" the Allied bombing of Rome on July 19, 1943, according to a wireless dispatch from Rome to the *N. Y. Times* of June 28. This would have pleased Hitler had his armies been victorious and remained in Rome.

According to the above dispatch, "The design had been chosen by Pope Pius XII months ago. It showed him visiting places hit, which included the papal Basilica of San Lorenzo. He was standing in the act of prayer amid prostrate people, and in the background were ruins of the basilica." That the Pope did not expect the ousting of the Germans is clear from this *Times* dispatch, which goes on to say:

"Had the Allied entry into Rome been delayed, this medal would have been distributed. But Rome is now host to the Allies, and the medal was withdrawn. It will be melted down for a new design on the theme of the Pope as protector of Rome."

There is no need to comment on this further proof of papal political duplicity.



### POPE FELICITATED HITLER

FROM VATICAN CITY, July 21, the United Press reported as follows: (*N. Y. Daily News*, July 22, 1944):

"The semi-official Vatican news service said today that it was understood Pope Pius had sent a formal telegram to Hitler today, expressing pleasure in the latter's escape from attempted assassination."

## RELIGIOUS DISCRIMINATION IN THE ARMED FORCES

EVIDENCE has mounted to prove beyond a doubt that the Roman Catholic church is taking advantage of war conditions, as it does of all emergencies in the United States, to increase its power in the nation. Pressure by Roman Catholic authorities has resulted in special privileges and favors for Catholics in the selection, education and training of members of all the Armed Forces. Chief of all chaplains in Washington is a Roman Catholic monsignor, General William R. Arnold. The only two chaplains to gain the rank of Lieutenant Commander in the Merchant Marine Corps are Roman Catholic.

So obviously unfair has this discrimination been in the Merchant Marine Corps that Rev. H. W. Van Delinder, senior (Protestant) chaplain of the Cadet Basic School in San Mateo, California, made his protest effective by resigning and publicizing the facts as known personally by him. Following is an account of these facts by Chaplain Van Delinder himself:

### THE CHAPLAIN CORPS OF THE MERCHANT MARINE

By H. W. VAN DELINDER

A CHAPLAIN CORPS for the Training Organization of the Merchant Marine was established in February, 1943. As the Supervisor and apparently the majority of the head-quarter's staff were Roman Catholic, a Roman Catholic priest, Chaplain Leo Madden, was appointed senior chaplain of the Corps. To all appearances working in conjunction with the Military Ordinariate of the Roman Catholic Church, Chaplain Madden appointed most of the chaplains and outlined the policies. The Protestant General Commission on Army and Navy Chaplains was ignored, as were also the policies and rules of the Army and Navy Corps.

More than fifty per cent of the chaplains appointed to the corps were Roman Catholic, the percentage in the Cadet Corps these past nine months being 66%, that is, four Roman Catholic chaplains and two Protestant. No figures have ever been released as to the exact number appointed in the total Corps. All three Cadet Corps schools at first had Roman Catholics for senior chaplains. The only two chaplains to gain the rank of Lieutenant Commander were Roman Catholic, and it was only because my Catholic colleague antagonized the commanding officer that he was transferred and I became senior chaplain at San Mateo from July 1943 to May 1944. As far as I have been able

to ascertain, this situation was true also at our Seaman Schools, and in other branches of the Training Organization.

A Roman Catholic was the only chaplain at the Cadet school at Pass Christian, Mississippi, for the six months preceeding May 1944. It was demanded that all Protestants visit him, and Mass was held each day. When I became the only chaplain at San Mateo on April 15, 1944, the order was immediately given that Roman Catholics were not to see me, and because of protests the Commanding Officer, to avoid trouble, stated he was going to discontinue the Protestant devotional service held each morning. This latter he did not do after I reminded him that Roman Catholic services were daily held on bases where there was no Protestant chaplain. Eighty per cent of the Protestant Cadet Midshipmen attended these daily services at least once a week.

An attempt was made at one time to interfere with my interviewing Protestant Cadets until they had been addressed by the Roman Catholic chaplain.

The senior chaplain of the Corps, Chaplain Leo Madden, told my Commanding Officer and myself that fifty per cent of the Cadet Midshipmen at the Academy at Kings Point were Roman Catholic, and that from 40-50% of the personnel at all other schools was Roman Catholic. I had just made my monthly report and I found that the percentage of Catholics at San Mateo was only 22% at that time. It was on this, his first visit to our base, that he ordered me to call all Roman Catholic chaplains "Father," and told me many Protestant chaplains in the Army could hardly read or write.

I have been told by my Roman Catholic colleagues on different occasions:

**"I cannot cooperate with you; a line must be drawn between Catholics and Protestants, and if I do not draw the line I will get into trouble."**

**"There can be no compromise between Catholicism and Protestantism."**

One Catholic chaplain made the following statement before a group of incoming Cadet-Midshipmen:

**"Anyone can be a chaplain. I am a priest. I studied twelve years to be a priest, and am to be addressed as 'Father.'"**

The immediate cause of my resignation was an order I received on May 5 transferring me to Pass Christian, Mississippi. As far as I was personally concerned it would have been an easier job than San Mateo, as it is only half its size, and my rank would have remained the same. However, Chaplain Leo Madden had twice tried to interfere with my work, and had once tried to have me transferred out of the Cadet Corps and placed under a Roman Catholic chaplain, and as this move would have relegated the Protestant work to its smallest sphere of influence, and as one Protestant chaplain had been forced to resign at Pass Christian, I decided to resign and publicize conditions in the Merchant Marine.

The present policy of the Chaplain Corps of the Training Organization of the Merchant Marine penalizes those churches that are tolerant of each other and work together, but gives special privileges to the Roman Catholic church which is intolerant; it asks 75% of the taxpayers to pay the other 25% to proselyte Protestant boys in the service.

*Following is a copy of Chaplain Van Delinder's resignation and his reasons for same:*

U. S. MERCHANT MARINE  
CADET BASIC SCHOOL  
SAN MATEO, CALIFORNIA

CHAPLAIN H. W. VAN DELINDER  
LIEUTENANT, CHAPLAIN CORPS  
U. S. MARITIME SERVICE

1. This officer hereby submits the resignation of his commission as a Chaplain in the United States Maritime Service.
2. This resignation is in protest of the religious discrimination against Protestants made more and more evident in the Chaplain Corps of the Merchant Marine. Evidence of this discrimination is made clear by:
  - a. The appointment of a disproportionately large number of Roman Catholic Chaplains, (more than fifty percent in a corps comprised of only approximately twenty-five percent Roman Catholic).
  - b. By the appointment of Roman Catholic Chaplains to key positions at the major Merchant Marine Bases.
  - c. By the demand that the terminology of the Roman Catholic Church take precedence over the terminology of the Service, to be specific, that Protestants call Roman Catholic Chaplains "Father."
  - d. By demanding rights for Roman Catholic Chaplains which are not granted to Protestant Chaplains, such as requiring Protestant Cadet-Midshipmen to visit Roman Catholic Chaplains when no Protestant Chaplain is available, but protesting if Roman Catholic Cadet-Midshipmen visit a Protestant Chaplain when no Roman Catholic Chaplain is available.
  - e. By demanding the right of Catholic Chaplains to be Chaplains to all, but protesting the same right for Protestant Chaplains.
  - f. By attacking diligent work done by Protestant Chaplains and trying to interfere with it.
  - g. By protesting against daily religious services for Protestants when Mass is held daily for Roman Catholics.
  - h. By continuing to hold in office a Senior Chaplain for the Corps who has consistently attacked and interfered with the Protestant work, and consistently insisted that fifty percent of the Merchant Marine is Roman Catholic when it is only approximately twenty-five percent. And who has consistently belittled and denounced the Protestant Clergy and Chaplains as illiterate, this in spite of the fact all Chaplains are required to have a college degree and Seminary training.
3. This officer believes no Protestant Chaplain will be allowed to do diligent and effective work until the following changes be made in the Chaplain Corps:
  - a. That the Chaplains be appointed, as in the Army and Navy, on the basis of the percentage which the religious group has in the nation at large.
  - b. That Chaplains be addressed as "Chaplain."
  - c. There be appointed a Senior Chaplain for each religious group to see that the just demands of the group are met.
  - d. That the Senior Chaplains at the various bases be more proportionately distributed among the various religious groups.
  - e. A senior Chaplain for the Corps be appointed who will conduct his office without prejudice and religious bias.
4. Inasmuch as the reward of this officer for diligent work has been subjection to continuous attack, and finally to be transferred to a position which amounts to a demotion, he hereby submits his resignation.

H. W. VAN DELINDER

Nearly 3,000 copies of the above have been sent by Chaplain Van Delinder to parents and churches of Cadets he has served, and many have written in protest to Congressmen, Senators, Admiral Land and the White House. But nothing has yet been done to correct the situation. Every good Protestant should exercise his democratic right to join in this protest and make it effective.

## SUCCESSFUL PROTEST

SO PRONOUNCED has been the discrimination in favor of the Roman Catholic church in war-time legislation, that the official heads of twenty-three Protestant denominations with a combined membership of 25,000,000, protested last May 7, to Selective Service against the ruling canceling the draft deferment of Protestant pre-theological students.

Headed by Bishop Angus Dun of the Protestant Episcopal church in Washington, D. C., a delegation presented the protest to Selective Service headquarters and stressed the fact that the new ruling "would result in an unjust and intolerable discrimination against one religious group as compared with another." They pointed out that, "*The supply of future ministers for the Protestant churches would be wholly cut off, while the supply for the Roman Catholic priesthood would not be affected at all.*"

The protest was effective, and draft deferment regulations for pre-theological students have now been equalized for all denominations.



## ANOTHER GOOD PROTEST

AMONG the many protests recently made by Protestant church bodies against the Roman Catholic church's campaign to rid Latin American countries of Protestant missionaries is the following resolution adopted at the 99th annual meeting of the Southern Baptist Convention in Atlanta, Georgia, on last May 17th:

"We view with deepest regret and growing alarm the persistent campaign of the official circles of the Roman Catholic Church in the United States to rid Latin America of Protestant missionaries.

"An official statement by their archbishops and bishops declares Protestant missionary efforts 'proved to be a dis-

turbing factor in our international relations' and are therefore 'offensive to the dignity of our southern brothers.'

"The April issue of the leading Roman Catholic periodical characterizes the Protestant missionary enterprise as 'unnecessary, unwelcome and unwise.' It suggests that this work 'be curtailed.'"

## SEVEN RULES FOR DAILY LIVING

*From St. Paul to the Philippians, 4:4-8*  
(Montgomery trans.)

### 1. Be Cheerful

Rejoice in the Lord always, and again I will say, rejoice!

### 2. Be Reasonable

Let your reasonableness be recognized by everyone. The Lord is near you.

### 3. Do Not Worry

Do not worry about anything;

### 4. Be Prayerful

but in everything by prayer and supplication,

### 5. Be Thankful

with thanksgiving, let your requests be made known to God;

### 6. Be Peaceful

and the peace of God, which passes all understanding, will stand guard over your hearts and your thoughts in Christ Jesus.

### 7. Think Right

Finally, brothers, whatever is true, whatever is worthy of reverence, whatever is just, whatever is pure, whatever is lovely, whatever is of good repute, if virtue is anything, if honor is anything, be always thinking about these.

## ARGENTINA

WHAT has happened in Argentina during the past year was planned and blueprinted in regular Fascist style long before the birth of the military dictatorship there on June 4, 1943. A copy of the document outlining the program came into possession of the *Overseas News Agency* in Santiago, Chile, last June 1, and proof of its authenticity can be seen in the fact that the design has since been carried out in every particular except one—armed conquest of all Latin America. It bears the date of May 3, 1943, and was circulated to all Argentine Army officers on the eve of their revolution.

This Argentine-Fascist plan is frankly modeled after the Nazi plan for dominance of all Europe, and the means to carry it to completion are also the same: military dictatorship, suppression of civil liberties, alliances and rearmament—and the cooperation of the Roman Catholic church. "The age of nations is being replaced by the age of continents," it declared. "This is the ultimate end of the present war. Germany is making a titanic effort to unite the European continent. The biggest and best-equipped nation will guide the destinies of the newly-united continent. That nation is Germany."

The aim of this Argentine plan is "to make the leadership of Argentina not only possible but indisputable" in all of South America. How closely this plan hews to the Nazi line may be seen from the following excerpt:

"Following the German example, we will inculcate the masses with the spirit necessary to travel the heroic path on which they will be led. We will do that by controlling the press, movies, radio, books and education, and with the collaboration of the Church."

As in all such Fascist plans, anti-Semitism and collaboration with the Ro-

man Catholic hierarchy are key points. On December 31, 1943, the teaching of the Roman Catholic religion was made compulsory by decree in all Argentine schools. As a result, according to a dispatch to the *ONS* from Montevideo on last June 20, Ghetto benches for Jewish school children have been introduced in Argentine schools. This segregation began when, according to the requirements of the above-mentioned decree in favor of the Catholic church, all children were obliged to declare their religion.



## FASCIST ALARM IN CANADA

ALL CANADA received a shock on June 21, when the newly-appointed Senator T. D. Bouchard, in his maiden speech in the Senate at Ottawa, openly warned the nation of a Clerical-Fascist plot to set up in Quebec "*an independent form of Government that would be Catholic, French and Corporative.*" Here is a list of the charges he made, as reported in the Brooklyn (Catholic) *Tablet* of July 8, 1944:

(1) That a "false philosophy has been created in the minds of French-Canadians by the wrong teaching of Canadian history" leading "many of them to wish for an independent form of government . . . the new State to be Catholic, French, and Corporative . . ."

(2) That "around 1928" a secret society which bore the name of the Jacques Cartier Order, and having its head office at Ottawa, was "founded with the blessing of the Catholic and French clergy."

(3) That this society's officers gave "the watchword to invade the political field and to control patriotic societies, governments and public administrations of every kind," and that "nearly all St. Jean Baptiste societies, Catholic syndicates, city school commissions, municipal councils and junior boards of trade are under the direct influence of this secret order."

M. Bouchard is himself a Roman Catholic and was, until he made his startling exposé of conditions in Quebec, chairman of the important Quebec Hydro Commission. Further resentment among liberty-loving Canadians was caused when it became known that Premier Godbout, as a reprisal and without warning or notifying Senator Bouchard, summarily dismissed him from his position as chairman of the Hydro Commission. Characterizing Godbout's action as an attack on free speech, the *Montreal Gazette*, on June 24, editorially declared:

"The plain implication of this series of events is that the fundamental right of freedom of speech, even when exercised on the floor of the Senate of Canada, is denied by the Government of Quebec to an appointee on pain of dismissal. It tears away any pretense of maintaining the Hydro Commission as an entirely non-political and independent body, which was the avowed basis on which it was established. The Premier's latest move is inherently political, betraying a panicky weakness in the face of an imminent election and an adverse flurry of reaction to the Senator's speech."

Behind it all is the power of the Catholic church in French Canada. Nor will the feeble denial of Senator Bouchard's charges by Cardinal Villeneuve satisfy the Canadian people. We have many times shown in THE CONVERTED CATHOLIC MAGAZINE that the Fascist 'pincers movement' against the United States has long been planned by the Clerical-Fascists to close in on us from French Canada to the North and from Argentina and other South American countries to the South of us. How real has been the attempt to establish Fascism in Quebec, even by force of arms, can be seen from the following questions asked by Mr. T. L. Church, M.P. from Toronto, and the replies by the then Minister of Justice Lapointe in 1938, in the Canadian House of Commons:

MR. CHURCH:

1. *Has an investigation been held by the government into the alleged smuggling of arms and ammunitions from the United States by Fascists in the province of Quebec, as recorded in a special dispatch from Montreal to the weekly Toronto Star of April 23, 1938?*

2. *What action will be taken in the matter?*

MR. LAPOINTE:

1. *Yes.*

2. *It is not considered in the public interest to answer this question.*



## CLERICAL FASCISM IN BELGIUM

A PLOT to secure King Leopold's support for a post-war Clerical reactionary regime in Belgium has been disclosed by the underground newspaper *De Werker*, according to the *Overseas News Agency* from London on May 22. Ringleader of the plot, which was instigated by the Germans, is Father Callewaert, a Dominican priest prominent in the Flemish movement. Father Callewaert, one of the few persons permitted by the Germans to visit the king, is known as a fervent collaborationist with the Nazis. He later emerged with a plan, allegedly drawn up by members of King Leopold's entourage and "secretly" distributed throughout the country. According to *De Werker*, the Callewaert plan provides for the following regime in post-war Belgium:

**The form of government must be extremely authoritarian;**

**The government must be Roman Catholic and assure something more than freedom of worship;**

**All party politics must be prohibited;**

**The government must give the Flemings precedence over the Walloons—French-speaking Belgians;**

**A large police force must be maintained;**

**The government must provide generous subsidies for clerical training;**

**Administrative reforms, labor service, censorship and other German measures must not be eliminated;**

**Prosecution of "activists," or collaborationists, must be prevented;**

**All pre-war mandatories must be kept out of power.**

This Callewaert clique in Belgium aims to show that King Leopold is already preparing to resume his functions as soon as the war is over, and that he is ready to support a Clerical-Fascist State. How much the king has had to do with this plan remains to be seen. But to us it has all the earmarks of the work of Vatican politicians.



## TRAIL OF THE SERPENT

THE SUBTLEST ARGUMENT we have yet read in favor of the re-arming of Germany after the war appeared in the summer number of *Review of Politics*, a quarterly magazine published by Notre Dame University. Its author is Stefan T. Possony, described as a specialist in military affairs, who holds that if Germany is disarmed it will become the easy prey of Russia, thus making it necessary for America and England to fight Russia in defense of Germany. "A disarmed state is an easy prey to military force," he says, "if one of the armed countries should turn aggressor." He argues that naturally neither the United States nor England would be such an aggressor, and presupposes that Russia would be, thus making a third World War necessary to defend Central Europe from Russian aggression.

All this is predicated upon the Catholic isolationist aim that no accord must

be made with Russia after its purely military aid to the Allies is no longer required. To make such a pact with Russia is condemned by Catholic authorities as making a pact with the devil. Only very reluctantly did Catholic authorities finally assent to Russia even as a military partner with the other United Nations. On June 27, 1941, the Catholic War Veterans sent a petition to President Roosevelt begging him "to reconsider your expressed intention to act in the matter of assistance to Godless Russia." The Catholic Brooklyn *Tablet* of July 12, 1941, quoted from some thirty Catholic newspapers to prove their overwhelming opposition to any aid to Russia in its fight against Hitlerism. The Jesuit magazine *America* of June 28, 1941, warned that, "*Those who sup with the devil need a long spoon, but Americans have no long spoon.*"

Mr. Possony's argument is very deceptive and dangerous. Even Dorothy Thompson, the columnist, is taken in by it and agrees with the Notre Dame writer that "A safe Europe must be a Europe able to defend herself, including Germany." If this specious reasoning is accepted, it will suit the Vatican's centuries-old political policy of keeping Germany an aggressive military power to ward off Russia and its rival Orthodox church on one side, and England with its anti-Papal church on the other.

An Anglo-American-Russian accord that would keep Germany disarmed and bring peace and democracy to Europe is what Vatican politicians fear most. It would end all further hope of a re-establishment of the Holy Roman Empire of the German Nation, which Hitler almost succeeded in bringing about four years ago this month.

# THE CATHOLIC CENTER PARTY— TRAIL-BLAZER OF HITLER

By J. J. MURPHY

*HISTORIANS in the future will need to know the full story of Hitler's rise to power, and much that they will have to record will concern the Catholic 'Center Party' in Germany. This article by Dr. Murphy establishes the fact that the 'Center Party' was the actual forerunner of Hitlerism. It supplements his important article in our issue of last April entitled, "HOW THE CATHOLIC CHURCH HELPED HITLER TO POWER," which is now available in pamphlet form.*

**D**EFENDERS of political Catholicism are more than a little embarrassed by the long-standing record of Vatican cooperation with Nazism. Fortunately for the truth, the array of historical facts, from the Hitler-Vatican Concordat down to Pope Pius XII's plea for a German-inspired 'negotiated peace' last June 2, two days before the Allies entered Rome, cannot be made to disappear even by the master magicians of Catholic propaganda. In desperation Roman strategists have shifted their ground and turned from Vatican politics to the history of the Catholic *Center Party* in pre-Hitler Germany in search for isolated facts that could be used to whitewash the checkered career of their church's relations with Nazism.

How successful this new strategy of Catholic propagandists has been is evidenced by a brand new book from the pen of Arnold Brecht,<sup>1</sup> a professor in *The New School for Social Research* in New York City. It would appear from this that they are succeeding in using even liberals as 'transmission belts.' Mr. Brecht undertakes, in his ponderous German way, to picture Roman Catholicism as essentially anti-totalitarian, and

Catholic Chancellor Heinrich Bruening as the patron saint of German democracy.

Facts that reveal the true relationship of Bruening and the Catholic *Center Party* to Hitlerism are a living refutation of Mr. Brecht and his Catholic inspirers. Such facts could be culled from a number of contemporary historians. But because Konrad Heiden's recent book, *Der Fuehrer*, is acknowledged by Catholic and Protestant authorities alike as the world's most authentic record of Hitler's rise to power, I will use it exclusively as a basis for the following exposé of Heinrich Bruening and his fellow-leader of the *Center Party*, Monsignor Ludwig Kaas.<sup>2</sup>

## THE CENTER PARTY AND THE BRUENING REGIME

The supreme directorate of the Jesuit order that for two centuries had direct-

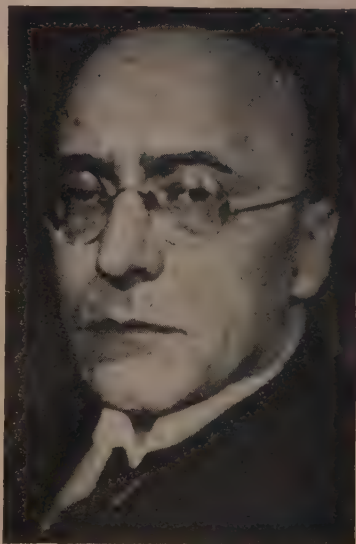
<sup>2</sup> Houghton Mifflin Company, publishers of *Der Fuehrer*, have widely advertised the fact that Dr. George Shuster, prominent Catholic propagandist and authority on contemporary Germany, has endorsed the book as the most authoritative history on the rise of Nazism. Dorothy Thompson and other authorities on Germany are equally enthusiastic over Mr. Heiden's painstaking gathering of all material pertinent to this important subject.

<sup>1</sup> *Prelude to Silence*, by Arnold Brecht; N. Y., Oxford Univ. Press, 1944.

ed the Vatican in a relentless and unsuccessful war on democracy finally decided, under Pope Leo XIII, on a new strategic plan that conceded to Catholics living under a parliamentary government the right to vote. This was not done out of a new-born love of democracy, but as a last resort to wrest control of governments by a strongly organized Catholic bloc that would control the majority vote or at least the balance of power. Heiden rightly says of the Catholic party founded in Germany under Leo XIII: "The *Center* was a secular makeshift and concession to the era of parliaments; a democratic mobilization of the Church's voting millions."

The *Center Party* in Germany included all classes of Catholics from reactionary noblemen to semi-Socialist workers of the Ruhr. But it voted in parliament as a single bloc, always according to the orders of its leaders. Frequently, however, to keep the party from breaking up, the leaders had to give lip service to democracy and even on occasions make liberal gestures. None the less, at all times its basic decisions were made behind the scenes by the German hierarchy who saw to it that its leader and spokesman was one of their puppets. During the critical years of Hitler's rise to power this decisive position was held by Monsignor Kaas, a German prelate who had been made a "member of the Pope's household."

Heinrich Bruening, a bachelor and sort of lay Jesuit, was the standard-bearer of the *Center Party* during the years when Hitler rose from obscurity to supreme dictatorship over Germany. Like all the leaders of the *Center Party* Bruening shared the Catholic church's love of monarchies. Heiden (p. 420) even tells of Bruening's unsuccessful attempt to persuade Hindenburg to re-



**DR. HEINRICH BRUENING**

*Leader of the Catholic 'Center Party' and  
Reich Chancellor during Hitler's  
rise to power*

establish the Kaiser's dynasty.

The man who brought Bruening to power and kept him in the office of Chancellor (prime minister) in spite of parliamentary opposition was General Kurt von Schleicher, spokesman for the German Army, friend of Hindenburg and ardent admirer of Catholic authoritarianism. Heiden (p. 423) admits this just before he goes on to explain that Schleicher's political objective was to establish a dictatorship with a democratic front. It is interesting to note that just as Colonel Juan Perón in the present Catholic-Fascist dictatorship in Argentina disguised his supreme power by taking a subordinate position in the government of the puppet-President, so Schleicher served in Bruening's cabinet.

Chancellor Bruening throughout his regime lacked support from the vast majority of the elected representatives of the people. He ruled as virtual dic-

tator, with the assent of senile President Hindenburg, by an endless series of executive decrees and a repeated suppression of one parliament after another. There was no surer way to undermine democracy and gradually prepare the people for an outright dictatorship. Heiden (p. 394) refers to him in these words:

"The solemn embittered man, who let no one, least of all the people, see the thoughts hidden behind his spectacles must sometimes have shuddered inwardly. . . He had to promulgate his laws in opposition to parliament, as presidential decrees."

Goebbels put it in plainer language when he declared: "*It will always remain the best joke of the democratic system that it provided its deadly enemies with the means to destroy it.*"

Bruening's government made life more miserable for the masses and demoralized them to the point that they were ready to try anything, even Fascism. Heiden on page 391 relates that:

"The German employers made their aimless, unsuccessful, and heartless attack on the poor people; Bruening decreased wages by violent decrees, supposedly lowered prices, too, but not enough—and despite all the efforts and sacrifices of those who were still employed, more and more workers were discharged . . . the number of unemployed rose from three millions to over six millions, actually to far more than seven millions."

Much of Bruening's pity was for the big, reactionary Junker landlords: "At first Bruening believed it unjust to let the big Eastern landowners suffer more than their share . . . for that reason he let them have *Osthilfe*" i.e., large grants of government money (Heiden, p. 443). As a matter of fact the Bruening government spent over 2,000,000,000 marks on this aid to the estates of Eastern Germany. The Kaiser's family got a large share. An old Junker, Herr Oldenburg-Januschau, spent his large allot-

ment to add a new estate to the three he already possessed. The revelation of these and similar scandals finally forced Bruening to end this type of *Osthilfe*, but he made no move to relinquish his control over Germany.

#### BRUENING PREPARES THE WAY FOR HITLER

Chancellor Bruening's fellow-Catholic and co-worker, Franz von Papen, frankly told him in 1931, "not to pretend that he was still governing democratically; he was already a dictator and that was good, but why conceal it?" (Heiden, p. 423).

It is self-evident that a virtual dictator like Bruening would fail to furnish the leadership that would inspire democracy to stand up and fight the growing threat of Fascism. But, worse than that, Bruening constantly talked defeatism. He frequently referred to himself as Germany's "last parliamentary Chancellor." As a Rome-inspired Catholic, whose church had defamed and condemned all forms of Socialism, he refused to form a parliamentary alliance of the *Center Party* with the liberal anti-Communist *Social Democrats*, even though he knew that this would have assured the success of German democracy and the defeat of Hitler's Nazi party. In this he sabotaged democracy just as Dollfuss and other clerical politicians were doing in Austria at the same time. Bruening even went so far as to say in parliament, on October 13, 1931, that "agreement between the parties which are necessary for such a (democratic) government is unfortunately out of the question for Germany."

As a climax to his defeatism and in a way that shows that he knew what his government was leading to, Chancellor Bruening went so far as to tip

off Fascist-minded Pierre Laval of France that Hitler was taking over a year later. Heiden (p. 423) puts it this way: "The Chancellor himself confided to his visitor, Laval, that in one year National Socialism would sit in the government." The fact that Laval was a Vatican favorite and was soon afterwards made a Papal prince is the underlying reason why these two men were so intimate and had so much in common in spite of the enmity of their two countries.

Heiden (p. 454) shows that Hitler's fundamental doctrines were in many respects based on Papal encyclicals. Bishop Alois Hudal, head of the *Collegio Teutonico* in Rome, demonstrates at great length in his book, *The Foundations of National Socialism*, written in German, the common purposes and principles of Nazism and Roman Catholicism. It is little wonder then that there was a definite affinity between Hitler and Bruening, in spite of cultural and educational differences. Heiden (p. 456) points out that: "Adolf Hitler sensed a certain affinity between himself and the silent Chancellor and expressed his feelings by an unalterable attitude of deep personal respect."

In his defeatist speeches that were meant to toll the knell of democracy and stress the urgent need of a 'politically united Germany,' Bruening made to order phrases and slogans that helped carry the Nazi party to victory. The people could hardly be expected to vote for a democratic government that constantly admitted its defeat and helplessness, especially when Hitler offered as an alternative a form of government that promised to give Germany the political unity that Bruening described as the country's only salvation. Referring to one of the many 'leads' that Bruening gave Hitler, Heiden (p. 411) says: "Bruening him-

self gave Hitler the catchword that things could no longer go on as they were. Thus Hitler wormed his way into the State system . . ." Again on page 748 the same author reveals that: "Von Schleicher . . . had already under Bruening used his good offices to prepare Paris for the coming change in Germany, and Hitler was certainly acquainted with these questionable activities because he himself had drawn the greatest advantage from them."

As time went on Chancellor Bruening gave Hitler even more direct help in his struggle for power. The Bruening government practically abandoned the semblance of democracy and stood by while Hitler terrorized the masses into national hysteria that was bound to breed dictatorship. Heiden (p. 426) tells us:

**"But now Bruening himself let this system fall. He was making a sort of palace revolution . . . From now on, with planned inactivity, the Reich government looked on as Hitler strengthened his private army and sent it swarming into every town and village."**

Bruening's cabinet minister, General Wilhelm Groener, in the key positions of Minister of War and Minister of the Interior with power over the army and the national police, gave Hitler his backing and protection. In this he had Bruening's permission and approval:

"Groener began to reproach high Prussian police officials for spying on the National Socialist Party, and secretly or even openly supporting Hitler's personal enemies. . . 'Hitler is a man of legality. We must do nothing against him. We must support him.' Then he intimated that this was also Bruening's opinion." (Heiden, p. 426).

Chancellor Bruening gave Hitler an interview in which he agreed to let Hitler's party name the president of the German parliament or *Reichstag*. Heiden (p. 491) says of this meeting:

"Hitler met Bruening, who seems to have listened in courteous silence; Hitler felt that Bruening had been 'very compliant' . . . From now on Hitler had his Berlin headquarters in the gilded red-plush palace opposite the Reichstag that Goering as Reichstag president was entitled to occupy."

#### CENTER PARTY SUPPORTS THE HITLER GOVERNMENT

Hitler was made Chancellor of Germany on January 30, 1933, thanks to the financial support and political backing secured for him by Catholic nobleman Franz von Papen, who was made a Papal Chamberlain not many years after he had been expelled from the United States as a spy and saboteur during the first World War. Before and after Hitler's attainment of power, von Papen was publisher of *Germania*, a large Catholic daily newspaper and principal organ of the *Center Party*.

Though Hitler was now Chancellor and had a sizable Nazi representation in parliament, he did not control a majority of parliamentary votes. Nazism at this time had only a loose, temporary hold on the government. The *Center Party*, holding the balance of power, was still strong enough in parliament to block every piece of Nazi legislation, if it cared to add its votes to those that opposed Hitler. *Actually, at all critical junctures it not only did not join the opposition but even voted openly for Hitler's undemocratic measures, including the one that suppressed parliament and legally established Hitler's government as a dictatorship.* Bruening, though no longer Chancellor, was still a top leader in the *Center Party*. He not only voted for these Hitler laws, but played a major part in lining up a unanimous *Center* vote in favor of them.

" 'We still have to carry on a very intensive struggle,' writes Goebbels on

February 1, 1933 . . . 'we need a majority (in parliament).' Practically speaking this meant an understanding with the *Center, which in secret was exceedingly willing for an understanding.*" (Heiden, p. 540)

As Hitlerism gradually took over more and more control of the country, the *Center Party* took no action, and in critical moments failed even to give lip service to democracy. Duly elected members of parliament, representing Leftist parties, were violently excluded from the Reichstag, while the *Center Party* gave its silent assent. Even when the Nazis burned down the Reichstag and brazenly blamed it on the Communists in a sinister plot to terrorize the country into further fear of the 'Red menace' and subservience to Fascism, the *Center Party* supported this monstrous crime by deliberate silence. Heiden (p. 562) records the shameful fact in the following restrained words:

"On the day after the Reichstag fire, the 'Center' met to consider a course of action. Crime was openly ruling in Germany; none of these men believed that the Communists had set the fire. Monsignor Kaas, however, put through a resolution that for the present the 'Center' should 'hold its peace,' and not openly accuse the government of incendiarism and falsehood."

At no later time did the *Center Party* break this 'temporary,' conniving silence. The diabolical trick of the Nazis was accordingly accepted by the credulous masses and did more than any other piece of propaganda to lure them into the coils of Fascism.

Negotiations to give Nazism the blessing and backing of the Catholic church began as soon as Hitler was made Chancellor.<sup>3</sup> They aimed at an immediate

<sup>3</sup> Heiden on page 634 tells how the feast of the Holy Shroud in Germany, held by the Catholic church, was made into one of the most gigantic religious pageants ever held. It was a few months after Hitler came

Concordat that would provide for abolition of the *Center Party* and in its stead direct deals between the authoritarian leaders of Germany and the Vatican. As these negotiations progressed rapidly, Hitler treated the *Center* with increasing contempt. Bruening, however, continued to play up to Hitler and cooperate with him, not knowing that Pope Pius XI and his Secretary of State, the present Pope Pius XII, were selling out the *Center Party* as a makeshift that had served its purpose and would no longer be needed. The Hitler-Vatican Concordat was signed less than twenty weeks after the *Center Party* and the Nazis made Hitler legal dictator of Germany. Three days previous to the signing of the Concordat the *Center Party*, under orders from Pope Pius XI, dissolved itself. Unlike Paul Loebe, leader of the *Social Democrats*, and the leaders of other parties who fought Hitlerism, Bruening was unmolested and continued to live in Germany for almost a year after the *Center Party* was disbanded. Shortly before the Blood Purge he was allowed to leave Germany. He had rendered invaluable service to both the Vatican and the military reactionaries of Germany.

#### FRANZ VON PAPEN

Catholic propagandists make a point of identifying the *Center Party* with Bruening. If it were not too embarrassing they might also identify it with Franz von Papen, largest publicist of the *Center Party*. The highly reliable *Current Biography* (1941) states that "for years he has been the Pope's German voice." But because it is widely known that von Papen secured for Hitler the money that pushed him into

power, served with him as Vice Chancellor, and later signed for Hitler the Vatican Concordat, Catholic propagandists prefer to forget how closely identified he has been with the *Center Party* and Roman Catholicism.

Von Papen, like Bruening, was a creature of General von Schleicher, who saw in Roman Catholicism the bulwark of German militarism and reaction. Heiden (p. 456) says of Schleicher and von Papen:

"Schleicher hit on his old pal, Franz von Papen, the major of Uhlans, the diplomatic spy, the son-in-law of heavy industry—and the Catholic nobleman. For months he built up this new tool. . . . To Schleicher this shrewd, wealthy, distinguished man, with the highest connections, apparently in good odor in Rome, was 'the *Center*,' just as Schleicher himself was 'the *Reichswehr*' (German Army), or Hitler was 'National Socialism.'"

#### MONSIGNOR KAAS

During the years Bruening was in office as Chancellor, he was the *Center Party's* front man. But both during that time and after, the real boss and official spokesman of the *Center* was Papal Monsignor Ludwig Kaas, intimate of von Schleicher, confidant of the present Pope who at that time was Papal Nuncio in Berlin. Everything that Bruening did had to have first the approval of Monsignor Kaas.

After Bruening's chancellorship was terminated through a conspiracy of von Schleicher and von Papen, Monsignor Kaas himself took over open negotiations with Hitler. Heiden (p. 464) narrates as follows:

"On the day after Bruening's fall, Hindenburg received Dr. Kaas, the leader of the *Center*. The ground of German politics indeed had shifted. Kaas said: 'Yes, the *National Socialists* (Hitlerites) must now enter the government;' " Franz von Papen was made Chancellor in Bruening's place,

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to power, in the spring of 1933. Heiden remarks that at that time the Concordat negotiations "had been in progress for some time."

but Kaas refused to give him the support of his party, even though both of them agreed on giving the Nazis a large share in the government. The point on which they fell out was that Msgr. Kaas wanted *open* power for the Nazis, while von Papen thought that there was more to gain by keeping their power in the government *under cover*.

Msgr. Kaas did not deny that he wanted to see the Nazis come to power. However, he always camouflaged his purpose with the Jesuit pretext that the best way to destroy their popularity was to give them control of the government. Even pro-Catholic Arnold Brecht in *Prelude to Silence* admits that every sensible person realized from the beginning that, if Hitler were to come to power, he would destroy the German republic. It is silly to postulate that a master politician like Kaas did not

know what he was doing when he insisted on giving Hitler power.

Msgr. Kaas, however, had not waited until Bruening's dismissal to display his support of the Nazi cause. When in January, 1933, it was proposed to dissolve parliament and temporarily halt elections in order to deprive Hitler of parliamentary support, Msgr. Kaas in an open letter threatened that there would be revolution in the streets if the Reichstag were temporarily dissolved. His threat bore fruit. Hindenburg yielded to him and called for new parliamentary elections. As expected, Hitler won a sweeping victory. Heiden (p. 530) says of this threatening letter of Msgr. Kaas:

"When Kaas wrote this, he knew that *National Socialism* would inevitably come to power by way of the Reichstag (parliament)."



HITLER AND FRANZ VON PAPEN (ARROW) TRAVELLING BY PLANE.

A few weeks later, when Hitler's parliamentary support had increased and he saw the opportunity to impose his regime on the country as a dictatorship, Msgr. Kaas threw in every parliamentary vote of the *Center Party* with those of the Nazis to force through an 'Enabling Act' suspending parliament and legalizing Hitler's dictatorship. In other words, he opposed the suspension of parliament when it meant the downfall of Hitler, and favored it when it meant the establishment of Hitler's dictatorship.

Even Arnold Brecht, who writes like a Catholic propagandist of the *Commonweal* type, is forced to admit in *Prelude to Silence* (p. 97) the facts of this final betrayal of democracy at the hands of Msgr. Kaas' *Center Party*. He says:

"In the Reichstag (parliament), however, Hitler could obtain two-thirds (of the votes) in an unquestionable fashion only if the Catholic *Center* would vote for the bill. On March 23, the Catholics did indeed do so, bringing the majority up to 444 votes of Yes against the 94 Noes of the *Social Democrats* . . . If the *Center Party* had voted against the Act the figures would have been different. . . . *The Act's moral authority and technical legitimacy then could have been questioned anywhere at any time.* . . . There was not one among the *Center Party* who voted against the Act or who, although present at the meeting, abstained from voting. Even Bruening cast his vote for it."

Soon after the *Center Party* had served Kaas' ultimate purpose by legalizing the Hitler dictatorship, he betook himself to the Vatican where he helped Cardinal Pacelli, Bishop Alois Hudal and others draw up the Concordat that abolished the *Center Party* and arranged for intimate cooperation between Hitler and the Pope.

Speaking of the latter days of the *Center Party* Heiden (p. 633) has this to say:

"Kaas, the prelate, on May 6, 1933, retired from the leadership of the *Center Party*, went to Rome, and found a position in the Vatican. But Bruening, his successor, carried on, and had conferences with Hitler, who had not as yet revoked his bid for collaboration. Actually, the party of the Church, did, for a few months, share the government with the *National Socialists*; in Bavaria Count Quadt-Isny, the new leader of the (Catholic) *Bavarian People's Party*, served as Minister of Economics."

### CONCLUSION

These facts above listed are proof of the danger of Catholic political 'center parties' holding the balance of power between democratic and authoritarian political parties in all countries. Invariably these Catholic parties swing a country over to the Fascist side, since they are themselves not democratic, but under orders from the politicians of their church in Rome. A like Center Party is already in operation in the new Italian Government of Signor Bonomi, and others are bound to appear in former Fascist countries after their liberation. If these Catholic political parties were truly representative of the masses of the Catholic people, and free to throw their weight to the democratic side at critical moments, they could be of help toward progress and enlightenment. But under the dictatorial control of the Vatican, which can threaten spiritual excommunication for disobedience, they serve only as a holding force and trail-blazers for Fascism.



VAIN is all our best devotion,  
If on false foundation built;  
True religion is more than 'notion,'  
Something must be known and felt.

—Joseph Hart (1768)

## ANTI-SEMITISM IN BOSTON

AT LAST an authoritative voice has bluntly told the American public that the recent anti-Semitic riots in Boston were the work of Irish Catholics. In the *Atlantic Monthly* for July, 1944, Wallace Stegner (of Norwegian and Pennsylvania-Dutch descent), an instructor at Harvard University, answers the question "Who did it?" in a searching article entitled *Who Persecutes Boston?* There is no doubt that if like articles were written inquiring into the anti-Semitic and race riots in New York, Detroit and elsewhere, the answer would be the same.

There has been no real secret about the identity and religious affiliation of the so-called "hoodlums" who have disgraced so many American cities by their small-scale imitation of Nazi anti-Semitic pogroms. But no one dared to say anything about it above his breath. This article in the *Atlantic Monthly* is the first opportunity given to the public to see it in print, and we should all be grateful that not every publication is entirely afraid to make known the truth about the Roman Catholic church.

Although the author endeavors to shield the Catholic church as a whole from responsibility, he does not hesitate to lay the blame on the hierarchy "for a lack of cooperation with other churches and other men of good will." He plainly states that while Protestant groups clamored for police protection in behalf of the persecuted Jews, "only two or three of the Catholic clergy raised their voices." The late much-eulogized Cardinal O'Connell, who ruled Boston as a little Pope in himself, of course did nothing about it. He knew as well as the author of this article that "*the gangs who raided Blue Hill Avenue ('Jew Hill Avenue' to them) were composed mainly of young*

*Irish-Americans;*" also, as the author reminds us, that Father Coughlin testified before a group of Internal Revenue agents in 1936, "that he drew most of his funds from Boston supporters."

The usual reaction and threats soon came from the Catholic side against the *Atlantic Monthly* because of its courage in publishing Dr. Stegner's article. The Jesuit Father Michael J. Ahern attacked the *Atlantic Monthly* in a broadcast over the Yankee Network on July 9. According to the *Brooklyn Tablet* of July 15, Father Ahern condemned the article as false and distorted and the *Atlantic Monthly* for aiding Goebbels in his attempt to divide the American people. But he could not deny that the Boston anti-Semitic "incidents" were the work of Irish-American Catholics and his only argument was that the percentage of Catholics involved was so small that the matter constituted no "problem."

We leave it to our readers to see the chicanery of the Jesuit's argument: that actual imitation by Catholics of Goebbels' anti-Semitism in American cities is no "problem," but that making the fact known to the American public by the *Atlantic Monthly* "will give help and comfort to Herr Goebbels in his attempt to divide Americans along racial lines"!

## VON PAPEN FINANCES CATHOLIC PARTY IN ARGENTINA

THE BRITISH RADIO, as heard by CBS, reported from Ankara on June 26 that "Franz von Papen, German Ambassador to Turkey has accumulated the sum of 1,000,000 pounds sterling (about \$4,000,000) in the Argentine with which to form a German Catholic Party." — *N. Y. Post*, June 26, 1944.

## FAMOUS PRIEST'S SON-IN-LAW

**F**RENCH-CANADIAN Protestantism owes much to the life-long labors of Professor Joseph L. Morin, distinguished son-in-law of Father Charles Chiniquy. Converted to the Evangelical faith with his whole family as a boy, he studied at McGill University, winning the Marquis of Lorne Gold Medal for Modern Languages and History. After completing his studies in theology, he served as pastor of the French-speaking Congregational Church in Lowell, Mass., and in 1888 returned to Montreal to become minister of St. John's Presbyterian Church. In 1891 he was appointed lecturer, and later professor, in the French Department at McGill University, retiring in 1924.

He married Father Chiniquy's daughter in August, 1887, and collaborated with the famous French-Canadian converted priest in his work for the evangelization of the French-Canadian Catholic people. After Father Chiniquy's death, Mrs. Morin took legal action against the Montreal Catholic newspaper *La Croix* for its libellous statement that her mother, Father Chiniquy's wife, was only a "concubine" of Chiniquy—this in accordance with Roman church regulation which forbids 'legal' marriage to priests. Mrs. Morin won the case and was awarded damages of \$3,000.

Professor Morin, now in his 90th year, was the recipient, in 1942, of an honorary degree of Doctor of Theology from the Presbyterian College of Montreal. He attributes his steadfast faith and life-long spiritual vigor to two books read to him as a child by his mother nightly in their home: the Bible

and d'Aubigne's "History of the Reformation."



**PROF. J. L. AND MRS. MORIN**

*(Son-in-law and daughter  
of Father Chiniquy)*

FRANZ VON PAPEN, known as "the Pope's German voice," publisher of *Germania*, largest Catholic paper in Germany and organ of the Catholic 'Center Party,' wrote in Hitler's paper *Der Voelkischer Beobachter*, January 14, 1934, as follows:

"The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy."

# On the Lookout

By J. J. MURPHY

## WHITEWASHING A NAZI BISHOP

WHEN it comes to nerve, Catholic propagandists have no equals. Take, for instance, the case of the Most Reverend Bishop Alois Hudal, director of the pontifical *Collegio Teutonico* in Rome. He has been a Nazi of the first water. He is the author of *The Foundations of National Socialism*, in which he glorified Nazi principles and showed their identity with doctrines of the Catholic church as embodied in the encyclicals of leading Popes.

Now that the stampede for the Allied bandwagon is under way. Bishop Hudal is being built up as a champion of democracy. The subservient American press is lending a helping hand. The N. Y. *Herald Tribune* of last June 8 reported from Rome that Bishop Hudal isn't a Nazi at all. On the contrary he has been a secret member of the so-called *Austrian Committee of Liberation*, founded in Rome by Baron Berger-Waldenegg, last Minister to Fascist Rome appointed by Schuschnigg's clerical dictatorship. The N. Y. *Tribune* reported as follows concerning Bishop Hudal:

"A secret member of this committee was a German bishop in Rome, Professor Alois Hudal, who maintained contact with the American and British Ministers to the Vatican. Hudal was an Austrian, but the Germans believed he was working with them."

Just what kind of a democrat Bishop Hudal is can be seen from the following excerpt from his book, mentioned above. Speaking of the Hitler movement, also known as National Socialism, he says:

"Above all the German people are indebted to this spiritual movement for the slow destruction of the ideology of the Rights of Man, upon which the edifice of the Weimar Republic was founded, as well as for the destruction of faith in formal juridical constitutions, of the dialectics of parliamentary procedures . . . and of democracy."

Later on (p. 261 ff) Bishop Hudal approvingly quotes from his fellow-Catholic

and fellow-Nazi, the historian, Josef Lortz:

"By its principle of authority and government by a Leader, a principle upon which all national life rests, National Socialism combines the German and the Roman Catholic attitudes toward human life."

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## RADIO CENSORSHIP

IN THEIR ZEAL to protect the large estates of Catholic reactionaries in the Polish Ukraine, Catholic propagandists make a theme song of the "Atlantic Charter and the Four Freedoms." But when it comes down to a question of American radio commentators expressing themselves on Vatican power politics, the Catholic 'party line' dictates that pressure and boycott must be used to deprive them of free speech. Usually Catholic campaigns against freedom of speech and of the press are conducted behind closed doors. However, by accident, the following account managed to escape the clerical censors of the N. Y. *Times* and appear in its edition of last July 13. It is part of a report on the convention of the *Catholic War Veterans* being held in New York City at that time:

"Father Toohey declared that 'it might be well for Station WMCA, in the interest of national unity, to clean house of the anti-Catholic commentators whose radio talks have been the subject of attacks in our Catholic newspapers. . .'"

Prodded on by Father Toohey's incendiary remarks, the convention of the *Catholic War Veterans* telegraphed a lengthy protest to the Federal Communications Commission in Washington, D. C., condemning as "deplorable" WMCA's recent censorship of State Senator Coudert's attack on President Roosevelt and 'Communism.' In the course of the protest pot shots were taken at WMCA for allowing 'anti-Catholic talks.'

This case is a good sample of how *Catholic Action* uses democracy and its slogans only for the protection of its religious-political interests. In the name of 'freedom of speech' it attacked WMCA for censoring a speech that that station considered harmful to relations with our Russian ally and destructive of national unity at home. Then in the same breath it turned round to advocate in the name of 'national unity' censorship and limitations of free speech, inasmuch as it is embarrassing to political

Catholicism. In other words, when free speech endangers Catholic political interests, the church attacks it in the name of 'national unity.' When, on the other hand, protection of national unity involves the curbing of Catholic political propaganda, the church attacks it in the name of 'free speech.'

Incidentally, Father Matthew J. Toohey, referred to in the excerpt from the N. Y. *Times*, is from Newark, N. J. He is known for his close connection with the Hague political machine, in which his brother is one of the big bosses. In virtue of his political immunity, Father Toohey, stationed at St. James' Church, runs his gambling bazaars in defiance of Newark's anti-gambling laws.

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## CLERICAL FASCISM IN MEXICO

UNDER the headline, "Mexico To Punish Pro-Franco Faction," the N. Y. *Times* of last July 7 told how the Attorney General of Mexico has announced that he will take penal action against the *Sinarquists*, Catholic-Fascist revolutionary party.

The entire Catholic press of the United States has for years championed the cause of the *Sinarquist* movement in Mexico, whitewashing its crimes and glorifying its clerical ideals under the same slogan of "social justice" that Father Coughlin uses. It is interesting to contrast this propaganda with the statement issued by the Mexican Attorney General as a preliminary to his criminal indictment:

"Sinarquism has carried out in the past seven years an intense political campaign, both by word of mouth and in writing, through which it has spread the idea, programs and methods of action of a foreign government—the Spanish. Moreover, it has hindered the work of governmental organizations and has disturbed the public peace and order by inciting the Mexican Army to rebel against the Government of the republic."

Edgar Ansel Mowrer, former deputy director of the *Office of War Information*, quoted in the N. Y. *Post* of last March 2 from the secret "Pamphlet for Chiefs" given out within the *Sinarquist* party. In part it read as follows:

"The general and absolute rule is that no subject matter must be put to a vote at meetings. Our movement is hierarchically

organized and consequently it is the chief or leader who gives orders and solves all conflicts . . . the soldiers obey."

This is the type of "hierarchal" movement that Pope Pius XI prescribed in his encyclical, *Quadragesimo Anno*, that outlines the ideal Catholic government free from political parties and trade unions. It is better known as the "Corporate State." Mussolini introduced such a State in Italy. Pope Pius XI in his Papal Allocution of May 30, 1931, glorified it in the following words:

"It was easy for everybody to recognize in the encyclical, 'Quadragesimo Anno,' a benevolent allusion to the Italian [Fascist] syndical and Corporate laws."

Other Fascist or Corporate states, modeled according to the Vatican's totalitarian ideals, were those of Dollfuss in Austria, of Franco in Spain, of Salazar in Portugal, and of Perón in Argentina.

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## PROTEGE OF BRUENING

SAM HALPER in a N. Y. *Post* book-review of *Revolutions in Russia* says of its author G. R. Treviranus:

"Mr. Treviranus, ex-member of the Bruening cabinet, is one of the *enfants terribles* who are supposed to be waiting in the wings to take over the German version of the Darlan or Badoglio role."

Mr. Treviranus 'escaped' from Germany (with Hitler's permission) a year after Hitler took power, along with his mentor, Herr Bruening.

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## ENEMIES OF THE 'UNDERGROUND'

GENERAL EISENHOWER and others have given the lie to Nazi propaganda that the Underground forces in France and Italy are "Communists and terrorists," and recognized them as part of the Allied Armies. They are in fact an orderly force, exceptionally well-organized and disciplined, fighting against the Nazi invaders in defense of their countries.

As might be expected Vichy authorities, even after D-day, have done everything possible to curb and exterminate the forces of the Underground. Speaking of the two Roman Catholics who head the pro-Nazi Vichy government, the N. Y. *Times* of last June 13 said:

"Marshal Pétain and Laval; in invasion-day speeches and circulars, have emphasized French obligations . . . not to resume fighting and to obey German military authorities."

In this pro-Nazi war on the French Underground Pétain and Laval, a Papal prince, have worked hand-in-hand with the Catholic hierarchy of France. More forceful than any indictment against the French bishops is the following quotation from *Our Sunday Visitor*, the largest Catholic publication in America. It shows them jibing at the prolonged Allied invasion and condemning democratic broadcasts from the Free French in England as "alien voices and illegal propaganda," while at the same time denouncing the Underground heroes as bandits and murders:

"The position is much the same in France where Bishop Dutoit, of Arra, accuses 'alien voices and illegal propaganda,' of joining the Underground partisans 'in an endeavor to stir us up to civil war.'"

"Originally there was only talk of help which should be given to the liberators,' the Bishop says. 'As the latter keep us waiting, the attempt is being made to use hoarded weapons. This is done under the pretext of fighting against a power which has committed treason, and it is believed right to disturb public order. Judges, officials, honest servants of the [Vichy] State are pilloried and murdered. Under the pretext of being national avengers and of acting from patriotic feelings, professional bandits oppose the authorities and the population merely to plunder.'" (*Our Sunday Visitor*, February 6, 1944.)

The same Catholic paper made clear that other bishops joined with Bishop Dutoit in his condemnation of the Underground in terms which sound as if they were taken from the lips of Joseph Goebbels: "Archbishop Felin of Bordeaux and Archbishop Megnin of Angoulême ask for unity [under Vichy] and refusal to take part in 'terroristic banditry'."

In Italy the hierarchy, under similar orders from the Vatican, has continued to fight the Underground under the spurious plea of order and unity. The above-quoted Catholic paper quoted a denunciation of Communism in German-occupied Italy by Cardinal Schuster of Milan, who was one of Mussolini's most outspoken admirers. He is quoted as demanding the "healthy forces of the nation unite and work for the coun-

try's reconstruction," under the German occupation forces, of course. Similar pleas are quoted from Cardinal Piazzoli of Venice, Archbishop Montanelli of Vercelli, Bishop Mantiero, Bishop Novati, and Bishop Merna-reggi, and others.

Unfortunately even this admitted pro-Nazism of the Catholic hierarchy in Europe will not prevent our Protestant and Masonic commanders, such as General Clark, from kissing bishops' rings and ostentatiously attending mass.

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## THE FOUR FREEDOMS

THE RIGHT to the "Four Freedoms" for the common man was proclaimed long ago. They are new to us today only because they have been denied by those in authority in Church and State. Here they are as proclaimed in the Bible:

### Freedom of Speech:

"Their rulers, and elders, and scribes . . . commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."—Acts 4: 1

### Freedom of Worship:

"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."—Matt. 22:15

### Freedom from Fear:

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the high hand of My righteousness."—Isaiah 41:10

### Freedom from Want:

"If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments, . . . all these blessings shall come on thee. . . .

The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand."—Deut. 28:1

## THE PASSING SHOW

P. J. WHELAN

► **THREE EGGS** were hurled at Archbishop Spellman as he sat on his throne in St. Patrick's Cathedral in New York at Pontifical High Mass on May 28. They were thrown by Frank Hahnl, a native of Czechoslovakia, who stated as the motive of his action: "He said something I didn't like." Seated on smaller thrones opposite the Archbishop in the sanctuary—where the clergy and nobility alone are allowed to enter—were Archduke Otto and his brother Archduke Felix of Austria.

► **EDITORIALIZING** the capture of Rome by the American Fifth Army on June 4, the Jesuit magazine *America*, in its issue of June 15, significantly admitted: "*Armies of Catholic nations marching on Rome in the past have not always spared Rome. Modern armies of nations that are not Catholic have spared Rome.*"

► **ON INVASION DAY** in the Latin-American quarter of Corpus Christi, Texas, mothers and fathers of fifty Roman Catholic servicemen crawled two blocks on their hands and knees over the rough road to offer prayers at San José Church. The Board of Health in New York City was forced some time ago to put a stop to the custom of Italians in 'Little Italy' who crawled the length of the church, licking the ground with their tongues, to prostrate themselves before the shrine of the Virgin in the Church of Our Lady of Mt. Carmel, patroness of the miraculous scapular.

► **MORE** than 1,000 soldiers of the Eleventh ('Thunderbolt') Armored Division in California were relieved of all military duties from June 23 to 26 to attend a 'retreat' at La Purisima Mission, a Roman Catholic monastery. A 'retreat' consists of a series of special sermons and instructions, and silence at all times is required of the participants. This La Purisima Mission was restored some time ago at a cost of close to half a million dollars of Federal funds.

► **IN WASHINGTON**, Professor Gaetano Salvemini, who knows the Italian people and their religion at first hand, was asked by those devising the most effective means for the pacification of liberated Italy did he think the influence of the Pope is very powerful. "Yes," he bluntly replied. "The Pope is very powerful, not in Rome, however, but in the White House."

► **AFTER** the taking of Rome intact by the American Fifth Army, Pope Pius XII rode in state to the church of St. Ignatius to give thanks to the '*Madonna del divin Amore*,' because Rome was spared from destruction. The painting before which he offered thanks dates from the ninth century, and according to a wireless dispatch from Rome to the *New York Times* of June 11, "the Pontiff kneeled in thankfulness before it."

► **THE GENERAL ASSEMBLY** of the Presbyterian Church closed its sessions on May 31 with the adoption of a resolution demanding not only full freedom of worship for Protestants in Catholic countries, but also freedom "to propagate their faith." The resolution was sent to Secretary of State Cordell Hull. "Minorities in this country and majorities in Latin America," Rev. Dr. D. L. Anderson told the Assembly, "say we have no right to interfere in a Catholic hemisphere, but the Roman Catholic church still sends missionaries to Latin America, which shows they do not consider it totally Roman Catholic."

► **MATT CAPONE**, who, be it noted, was educated by the Augustinian Fathers at Villanova College, together with others prominent in gangland has been carrying forward the empire of his notorious brother "Scarface Al" in Chicago. Rival gangsters there have been shooting one another off at the rate of one a week, and businessmen are again being forced to pay tribute to the underworld.

► **THE CATHOLIC CHURCH** has a total of 285,000 missionaries throughout the world, according to an official NCWC News Service dispatch from Rome of last June 27. These are divided as follows: 22,000 priests; 9,000 Brothers; 53,000 nuns; 76,000 teachers; 92,000 catechists and 33,000 other assistants.

► BUFFALO'S 'Permanent Committee on Public Decency' has become alarmed at the flood of anti-Semitic and lewd literature in the city's industrial plants and stores. The Rev. Joseph E. Schieder, Roman Catholic priest and chairman of the committee, is reported by the *Courier Express* of May 31, 1944, as stating: "*If the literature were only anti-Semitic, I'd think as a matter of policy we should leave it alone. But since it is also lewd we must act.*"

► JESUIT magazine *America* of January 8, 1944, makes a significant admission regarding treatment of Roman Catholic missionaries in all countries under Japanese control. "Statistics" of the Society for the Propagation of the Faith, it says, "*show that eighty to ninety per cent of our priests, nuns and brothers in missions in the Orient, have remained at their posts.*"

► HEAD of the Army Chaplain School at Harvard University is a Roman Catholic Monsignor, William P. Cleary. A dinner in his honor was given at the Copley Plaza Hotel in Boston on June 28, at which were present Bishop William T. McCarty of New York, Bishop Richard J. Cushing of Boston, Archbishop Francis J. Spellman and Bishop John F. O'Hara of New York.

► THE JAPANESE AMBASSADOR to the Vatican still lives outside Vatican City in Rome, and is free to come and go on his visits to the Pope under armed escort of American soldiers.

► THE BOSTON Catholic *Pilot*, official newspaper of the Boston archdiocese, bitterly opposed the visit to Stalin of Father Orlemanski, as did all other official Roman Catholic papers. "It is the head of the church Stalin must approach," declared *The Pilot* in its issue of May 20, "not one of its unauthorized members."

► ENTIRELY un-called for is the following advertisement in the Catholic *Commonweal* of June 16, of a book on St. Paul published by the Catholic firm of the Herder Book Co.: "*Throughout the Apostle's life . . . the Jews are seen as relentless foes.*"



"For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."  
—Rom 1:16.

## The Editor's Corner

### THAT MAILING PRIVILEGE

WE ARE GRATEFUL to those who have contributed, or promised to contribute toward our postage bill, in order to make it unnecessary to accept second-class mailing privilege which would leave us at the mercy of the Postmaster General.

\* \* \*

### HOUNDING THE HERETICS

ONE of our speaking engagements this summer on June 28 was at Bethel Baptist Church in Lindenhurst, N. Y., of which William Aardsma is pastor. Before the meeting, the local Catholic priest, together with the chief of police and the mayor called upon the pastor and tried to persuade him to call off the meeting, which he politely refused to do. Instead he issued a cordial invitation to all of them to come to the meeting. They did not come, but sent a delegation of the Knights of Columbus who studiously took notes of all we said.

It is to be hoped that these zealous Knights were as edified and benefited as we were by the fervor and enthusiastic spirit of all who took part in the meeting.

\* \* \*

### FROM AN EPISCOPAL RECTOR

"I GREATLY enjoy THE CONVERTED CATHOLIC MAGAZINE. You are doing a splendid work. My copy is read by a goodly number. You might be interested in knowing that in the three and a half years I have been Rector of this parish, I have presented 24 former Roman Catholics to be received into this parish. The happiness that they show in their attendance at services and all the activities of the parish is most encouraging.

May God's richest blessings be upon you."

—Rev. K. R. Waldron, Rector  
Church of the Epiphany, Avalon, Pa.

REV. CARL E. WEBB, rector of St. Philip's Episcopal Church at Easthampton, Mass., writes to tell us that he also notes the "trend in America of conversions of Roman Catholics to Protestantism." *"I am amazed,"* he says, *"at the reports from the clergy of my denomination, and other Protestant denominations, which show large numbers of Roman Catholics becoming Protestants."*

\* \* \*

## EX-PRIESTS IN FRENCH CANADA

FORMER PRIEST Henri Fournier, a colleague of ours, was accepted into the Presbyterian ministry on June 13 by the General Assembly of the Presbyterian Church in Canada. Mr. Fournier is the priest for whom we made an appeal in our magazine for September, 1940. He was then still in the priesthood but sought our help to secure a job for him after he resigned, which he did three months later. He now plans to devote himself to the work of evangelizing his fellow-French Canadians.

We had a visit this summer with Rev. Real D'Anjou, another French-Canadian converted priest who is doing yeoman work in Gaspé Peninsula, Quebec, evangelizing his former Catholic parishioners. Mr. D'Anjou is preparing the story of his labors for publication in our magazine.

\* \* \*

LUIGI CRISCUOLO, Papal Knight, takes us to task in his paper, *The Rubicon*, (July 1, 1944), for stating that he was also decorated by Mussolini. "We confess to having been honored with a high decoration in the ancient Equestrian Order of the Holy Sepulchre of Jerusalem by that Pope (Pius XI)," he says. "We never received any decoration from Mussolini . . . but we did receive Knighthood in the Order of the Crown of Italy from King Victor Emmanuel."

\* \* \*

## MUCH TO BE THANKFUL FOR

"I AM VERY GRATEFUL that I have your magazine which so bravely proclaims the

truth. I only wish everyone in this country would read it and understand that the real object of the Catholic church's activities is not religion but politics.

"My son came near to marrying a Roman Catholic, a nice girl but blinded by her religion. But thanks to your magazine and several books which he bought from you on the subject, the engagement was broken off and she is today marrying one of her own kind. My son enlisted in the Air Corps in 1942, and has since flown Flying Fortresses as a pilot over enemy territory, becoming the leader of his squadron five times after finishing his 25 missions. He has won the Air Medal, three Oak Leaf Clusters and the Distinguished Flying Cross, and has been promoted to the Air Transport Command, ferrying planes—somewhere in England. How thankful we are that he was not caught by that deceptive religion—thanks to our prayers and your magazine."

—M. B. Dorrington, Waltham, Mass.

\* \* \*

WILLIAM McGUIRE, born and baptized a Roman Catholic but later converted to Evangelical Christianity, read the article, "How Many Catholics Really Are There," in our May issue and was worried to discover that the Catholic church still counts him in to pad their census figures. He writes to say that he has sent the following notice to the Catholic church in his locality: *"Having the experience of receiving the Holy Ghost and Scriptural baptism, I wish to have my name removed from the church membership of St. Rose R. C. Church of Carbondale, Pa."*

But we are afraid William's name will still be counted to inflate Catholic population figures.

\* \* \*

## A MEDICAL DOCTOR WRITES:

"A patient of mine could never become convinced of the evil of the Roman Catholic church, till she read H. G. Wells' new book, 'Crux Ansata.'"

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# THE CONVERTED CATHOLIC MAGAZINE

FROM MONASTERY TO CHRIST  
THE SPECTRE OF RELIGIOUS FASCISM

**A PRIEST IS NO SUBSTITUTE  
FOR CHRIST**

**THE CATHOLIC CHURCH vs  
THE PUBLIC SCHOOLS**

THE PRETENDED NEUTRALITY  
OF POPE PIUS XII  
PAPAL BLESSINGS AND CURSES

**October, 1944**

229 WEST 48TH ST.  
NEW YORK 19, N. Y.

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.  
REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. 5 (*New Series*)

OCTOBER, 1944

No. 8

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All Communications to: The Editors  
The Converted Catholic Magazine  
229 West 48th St., New York 19, N. Y.

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*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 5 (*New Series*)

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## EDITORIAL NOTES AND COMMENTS

### THE SPECTRE OF RELIGIOUS FASCISM

A KIND OF FASCISM is creeping into the religious life of the United States. A sample of it may be seen in the pressure being brought to bear on the major broadcasting networks to prohibit any religious radio program not endorsed by representatives of the "Big Three" religious organizations—the "recognized" Catholic, Protestant and Jewish churches. As Rabbi Louis Binstock of Temple Sholom in Chicago puts it: "Representatives of the Catholic, Protestant and Jewish faiths should join together to make suggestions to the radio stations on standards for religious programs," and that "*before a radio station can accept such a program it should check to make sure the program had the ecclesiastical endorsement of a recognized religious organization.*" The plan was first announced by Professor Fred Eastman of the University of Chicago before a gathering of clergymen at the 13th Annual Pastors Institute and Educational Conference. It would not only restrict the religious liberty of all outside these

three "recognized" faiths, but control radio programs of undenominational (Evangelical) Christian groups who regard formalized 'Churchianity' as a hindrance to the full teaching of the Gospel.

This amazing misconception of religious liberty indicates how unconsciously Fascism has eaten into the very religious life of the United States. It would be the first step toward outright dictatorship in every walk of life. The spiritual development of millions who are unaffiliated with any formal church religion would be dependent upon the dictates of those who would do our spiritual thinking for us. It would further give powers and prerogatives to the leaders of the "recognized" three dominant churches denied to Congress itself by the First Amendment to the Constitution.

Such a dictatorship of the leaders of the "Big Three" religions over the spiritual life of the American people would provide Fascism in the United States with its strongest weapon to undermine our entire democratic system

of government. Let us not forget that Fascism in Europe could never have gained ascendancy and plunged the world into war if it had not first secured the support of the leadership of the Roman Catholic church. Fascist aggression started only after the Lateran Pact between the Pope and Mussolini in 1929.



## POLITICS

**P**OLITICALLY, THE CONVERTED CATHOLIC MAGAZINE is non-partisan. Our interest is not in the election of any particular individual or party to power, but the preservation of our basic American democratic institutions. We don't advise our readers for whom they should vote. Our policy is to enlighten people so that they may vote intelligently, and keep out of public office anyone who might undermine our cherished principles of democratic freedom.

We regard as a menace to our democratic rights any individual or party that would break down the safeguards to separation of Church and State. We are 100% in favor of religion in public life, but 100% against the encroachment of any church organization on the political life of the nation. The Roman Catholic church controls the largest single bloc of votes in this country. But that is no reason why any candidate for high public office should be obliged to cater to the Catholic church, either here or in Rome. Appeasement of the Catholic church for the sake of immediate political gain will eventually strengthen its organization and embolden its leaders to strike for still more

concessions, all of which pave the way for complete domination of American life by its church authorities.

Candidates for public office should trust the non-Catholic majority and cede no ground to ecclesiastical power, keeping well in mind the wisdom and necessity of the First Amendment to the U. S. Constitution.



## DIFFERS WITH POPE

**F**ROM LONDON on June 11, an Associated Press dispatch to the N. Y. *Times* reported the expressed opposition of the Protestant Archbishop of York to the Pope's farewell speech to Hitler on June 4, two days before the Nazi armies quit Rome. The Archbishop said:

"We are fighting against cruelty, tyranny and treachery in their most detestable forms, and that is why we cannot agree with His Holiness, the Pope, when he coupled together those who commenced the war with those who prolong it or when he suggested a negotiated peace.

"It is on moral grounds that we refuse to negotiate with these wicked criminals who have brought such suffering to mankind."



## KEEP SCHOOL AND CHURCH SEPARATE

**A** DEMAND "that religion be included in the curriculum of the public schools," was made at all sermons on August 13, in the Sacred Heart Church in Pittsburgh by Rev. Thomas F. Coakley, and published in the *Pittsburgh Post-Gazette* the following day. "Release time is not the answer to the problem," he asserted. "*The answer is religion taught in the schools*

*themselves.* It was there originally. It should be there now."

Father Coakley's demand was brought to the attention of Howard W. Cramblet, secretary of the Pittsburgh board of education, who immediately referred the reporter to Section 3901 of the state school code, adopted in 1911. The section reads:

**"At least 10 verses from the Holy Bible shall be read or caused to be read, without comment, at the opening of each and every public school, upon each and every school day, by the teacher in charge."**

This did not please Father Coakley, since the ultimate aim of the Roman Catholic church is to have, not the Bible, but the Roman Catholic religion exclusively taught in all schools, as was recently established by decree in Argentina. Elaborating on his sermon, Father Coakley further declared: *"What I would like is to have religion taught in public schools just like history or mathematics."* It can easily be seen that such 'religious' teaching could only be of one church: the Roman Catholic church.

It must always be borne in mind that when Roman Catholic propagandists talk about 'religion,' they mean Roman Catholic 'teaching,' which covers almost every item of school curricula and every phase of social, moral and political matters.

#### VATICAN REFUGE FOR HITLER

REPORTING from Rome on Sept. 9, Herbert L. Matthews, reliable correspondent of the N. Y. 'Times,' stated that the Vatican is prepared to give refuge to Hitler, Mussolini and other Fascist war criminals. He quoted a Vatican spokesman as stating: The Catholic Church would not close its doors even to Hitler himself if he sought asylum."

## THE RELIGION OF EX-PRIESTS

**C**URIOSITY is general concerning the religious belief of priests after they resign from the Roman Catholic priesthood. Christ's Mission has helped several hundred ex-priests to re-establish their spiritual and economic life, and we can safely answer for most of them.

In general we find that most priests leave the Roman Catholic church as a result of a great disillusionment. Discovery that the spiritual ideals they were imbued with in the Catholic church were a sham, their first reaction is to get as far away from religion as they can. Gradually, however, most of them realize that the failure of Christ's teaching is not due to that teaching, but rather to its teachers who have corrupted it for worldly ends. About 75% of those we have known eventually developed a far greater enthusiasm for the true Gospel teaching than they ever had as unconscious misleaders of the people when they officiated as Catholic priests.

A study of 12 priests whom we have assisted in the past year reveals that three of them remain without any denominational belief; four have affiliated themselves with the Presbyterian ministry; two got jobs as war workers and became full-fledged members of the Presbyterian church; one is developing his own interpretation of Christian teaching and the remaining two have continued in the same unbelief which they had as officiating priests of the Roman church.

Here at Christ's Mission we extend sympathy and practical assistance to

all disillusioned priests of the church of Rome. We cannot "convert" any of them. That is God's work. We offer them the helping hand of fellowship, and proof that there is real power in Evangelical Christian teaching, when properly understood and practiced.



## BUILDING UP ARCHBISHOP SPELLMAN

IN MAKING Archbishop Spellman an honorary Doctor of Laws at its last commencement, Columbia University used the following formula in presenting him with his degree:

"Archbishop of New York, who has rendered distinguished service to his church, and *to the public interest* in Rome, in Boston and now in New York; and who has had unusual experience in the study of our present world-wide problems and *in planning their solution*; designated by the Bishop of Rome as Military Vicar *for all those serving in the armed forces* of the United States."

It may surprise American Protestants to learn that in the opinion of Columbia University a Roman Catholic prelate is spiritual head over their boys in the Army or Navy . . . and that by appointment of an Italian pope. For this and other reasons we italicized a few of the more surprising phrases in the above citation.

We are sure that President Butler of Columbia, urged on by his Catholic wife, will use his great powers with the Carnegie Peace Fund and other organizations to help Archbishop Spellman pave the way for the Pope's participation in the post-war peace con-

ference. As this is being written Spellman is in Italy shuttling back and forth, alternating between private conferences with the Pope and secret talks with King George of England, Prime Minister Churchill, Generals Clark and Alexander and other Allied personages in the vicinity.

## BRITISH CRITICISM OF THE VATICAN

DAVID LOW, famous British political cartoonist whose cartoons are widely used by America's outstanding newspapers, created a sensation in England recently with a cartoon vividly and truthfully lampooning the Vatican's foreign policy. It was aimed particularly to show the hollow pretense of the Vatican's 'neutrality' in the present war between the Nazi-Fascist Axis and the democratic nations. Here is a description of the cartoon as published in the *London Evening Standard* and reported by the United Press from London on August 18:

"Captioned 'Neutrality at Rome,' the cartoon shows two portly Cardinals standing on the steps of the Vatican. One is releasing a dove bearing a scroll, 'congratulations to Hitler on his preservation from death.' The other, selling newspapers, carries a poster reading 'Vatican News: More Mischief-making between Russia and the Allies.' Standing below the steps is a group of three Allied soldiers labeled, 'Fighters for Freedom (among other things, of worship).'"

American newspapers could do with a few such truthful picturizations of the truth concerning the Vatican's double-dealing in this war.

## THE RELIGION OF ITALIAN CATHOLICS

**M**USSOLINI, in the heyday of his power, was eulogized by Pope Pius XI as a man "sent by Providence." Now, deflated and defeated and no longer a political asset to the Catholic church, he has been abandoned by the Vatican which has turned about to curry favor with the victorious democratic nations. Himself a political opportunist, this was no surprise to the fallen *Duce*, and already, on the very day of his arrest, he began to make significant revelations about the political aims of the Roman church and its religious beliefs.

These revelations were made to an army doctor on July 25, 1943, and were reported word for word from the doctor's diary by N. Y. *Times*' Rome correspondent Herbert L. Matthews last July 17. Though the name of the author cannot be divulged, the authenticity of the document is unquestionable, according to Mr. Matthews.

Two items from this doctor's diary particularly concern us. One is Mussolini's frank admission concerning the religion of the Italian Catholic people, which he styled "superficial." "*They believe in a saint,*" he said, "*only when, and to the extent that he answers their prayers. They apply the 'do ut des.'*" This '*do ut des*' (literally "I give that you may give") is a root principle of Roman Catholic religion and flows from Roman law upon which it is founded. *Prayer and offerings to a saint or God are made only in proportion to what help they give you.* This is often put in reverse by Catholics who abuse their saints and God when their prayers are not answered.

This religious principle is purely pagan and not Christian. For in true

Christian teaching, salvation and spiritual power are the gift of God, not anything a man can earn or pay for. This difference between the Roman teaching and that of true Christianity places them poles apart. It shows that the religion of Rome in its root principle has little or no relation to true Christian teaching.

Mussolini made another significant remark concerning the political aspirations of the Roman Papacy, as follows:

"The Pontifical States, which were like a malignant tumor on the body of Italy, had a negative effect on the people. In 1929 I sought to isolate this neoplasm. Even now, under the pretext of the bombardment of Rome, the center of the Catholic world [on July 19], the clergy has sought to sow the seeds of the reconstruction of its temporal power which may come to fruition twenty or thirty years hence."

The Pontifical States, which Mussolini alluded to, once covered more than one-third of Italy, and were indeed, as Mussolini said, a sore spot on the body of Italy. What Mussolini now foresees is Vatican diplomacy aiming to restore the Pope's full sovereignty over the former Papal States by means of a mixture of shrewd bargaining, compromise and even threats in its dealings with the victorious United Nations. The extraordinary number of high American and British officials who flocked to pay homage to the Pope immediately following the fall of Rome would seem to confirm our worst suspicions in the matter.

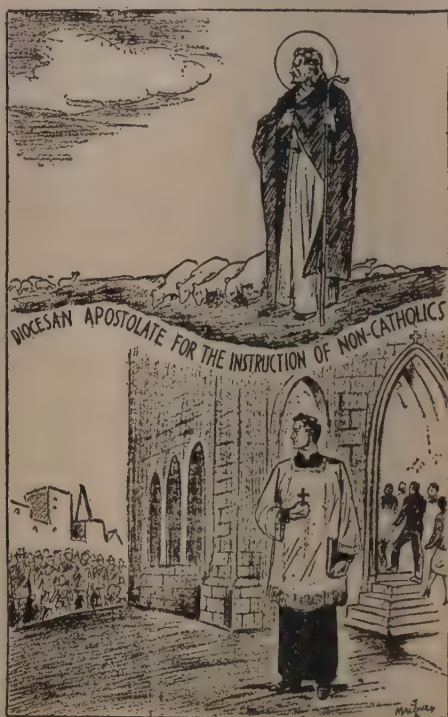
**FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.**

# A PRIEST IS NO SUBSTITUTE FOR CHRIST

**R**ELIGION has become a very practical matter for millions of young men facing death on the many battle fronts in this vicious war. Religion for them is no longer a mere conventional matter of attending church on Sundays or whether to get married by a priest or a minister—much less an academic discussion on this or that interpretation of religious dogmas. For them it is the seeking after the all-important assurance that, after they offer the supreme sacrifice of their earthly lives on the field of battle, they will receive that eternal reward promised by Jesus Christ to all who accept and follow him.

How very practical this problem is, can be judged from the fact that it not only affects the spiritual outlook of the individual soldier, but also his morale and fighting qualities in defense of his country. Most important of all, it will test the value of religion as taught by the various denominations of Christianity. If a soldier going into battle knows for sure that if killed he will immediately enter a life of eternal happiness through the merits of the all-sufficient work of his Saviour Jesus Christ, he will not only fight bravely and without fear of death, but will also thereby supply us with the acid test of the truth of Evangelical Christian teaching.

Whether we like to admit it or not, the fact remains that in the crucial moment of battle, the difference between the Roman Catholic and the Protestant or Evangelical teaching about the forgiveness of sin and eternal salvation becomes a very practical matter for the individual soldier. It means everything to him in that moment



Above picture, from the Catholic Brooklyn 'Tablet,' falsely shows the priest as 'Alter Christus, 'Another Christ.' No man can take the place of God.

whether or not he is *completely assured of salvation* in the next life *by a power beyond that of any priest or minister*. In the face of death one is not deceived by vague, unsubstantiated promises. One then wants to know for sure, not maybe, or perhaps under certain conditions depending upon the actions of somebody else over whom one has no control.

A Roman Catholic soldier is taught that his fate after death depends upon the presence of a priest as his "mediator" with God, to forgive him his sins

before he dies. The Catholic Brooklyn *Tablet*, of last November 3, put it as follows:

**"A priest is called by God and rightly so to act as a mediator between God and man, and to offer up a sacrifice of propitiation for the sins of men."**

The soldier's salvation, therefore, depends, first of all upon a mere man; secondly, upon the chance of this man being there at the moment needed. Most serious of all, this priest cannot assure the dying soldier, even if he gets to him in time, that absolution of his sins will get him to heaven. The best the priest can promise is escape from hell, plus an indefinite period in Purgatory, which is as hot as hell and differs from it only in the fact that its sufferings do not last for all eternity.

The Roman Catholic chaplain generally absolves all Catholic soldiers the day or night before going into battle. But, as every Catholic is taught, between that time and the time a soldier falls dead or wounded in battle, many grievous sins may be committed. If the priest does not get to him before he dies, these sins remain unforgiven and the dying soldier goes to hell for all eternity. It is this fear that seems to account for the fact, as reported to us by Protestant chaplains (whose names must naturally be held in confidence), that regiments composed almost completely of Roman Catholics have at times been known to quail before the enemy and had to be withdrawn from the front lines.

With the believing Protestant soldier the matter is different. He believes that Jesus Christ died once for all to save him from hell; that this work of Christ was complete and perfect; that this work of salvation is "to the uttermost," as St. Paul assures us, and not only saves us from hell but from all in-



Here a priest is seen 'absolving' a dying soldier near the front line of a battle area. Even with this 'absolution' and last rites, the soldier can be assured of nothing better than an indefinite period of cruel suffering in the 'Lake of Fire' called Purgatory.

termediary places of punishment such as a 'Purgatory.' A believing Christian soldier also knows that he is saved by a power beyond any power of man; that Christ is always present with that power; that He can never be absent, as a priest may be, by some accident of human working. Thus, the believing Protestant soldier can have no fear of death, for death to him is but a door leading to life. Not only are his sins taken away, but also all remembrance of them in the sight of God forever.

With this assurance in his heart, a soldier facing the enemy will not falter.

## PAPAL BLESSINGS AND CURSES

EVER SINCE the fall of Rome, the Pope has been busy blessing our soldiers and statesmen with a vigor and persistence that would indicate an over-anxious desire to curry favor with the victorious Allied nations. Whether the blessing or the curse of a Pope is the more harmful has yet to be proved. One thing, however, is sure: if a Pope's blessing has any power to help people, there seems no reason why he should withhold it from anyone in these days of universal suffering and grief. Yet, while the world suffers and bleeds, the Pope hoards his blessing for expedient occasions and for certain favored people; often, we more than suspect, for political purposes.

The Jesuit magazine *America*, of July 29, significantly recorded the fact that when the members of the new Italian government were received by Pope Pius XII on July 12, he withheld his "apostolic blessing" from the two communist members of the party.

Events in the past have proved, as a general rule, that papal blessings have brought disaster, while papal anathemas have produced blessings. Here are a few of many instances:

1. Less than a year after he received the Golden Rose from Pope Pius IX, the King of the Two Sicilies lost his crown and kingdom.
2. The same Pope blessed a liner filled with nuns en route to South America in 1870. It was wrecked with the loss of all on board.
3. The same Pope blessed the Emperor Maximilian of Mexico, who later was dethroned and killed by the people. The Pope also blessed the Emperor's widow; she became



Secretary of War Henry L. Stimson, left, and Myron C. Taylor, President Roosevelt's personal representative at the Vatican, are shown leaving the Papal palace after an audience with Pope Pius during the war secretary's tour of the Italian theater of operations. On the right is a member of the Vatican court, the Rt. Rev. Walter Carroll, a U. S. priest.

a hopeless maniac and died in exile.

4. The Empress of Brazil was also blessed by the Pope and three days later she broke her leg. Both she and the Emperor were later dethroned and died in exile.
5. Queen Natalie of Serbia received a special blessing of the Pope after she became a Roman Catholic in 1906. She ended her days

# THE BLESSING OF MUSSOLINI'S TANKS IN 1940



Above is a reproduction of a picture in the Sunday edition of the *New York Herald Tribune*, April 14, 1940. The caption underneath the picture says:

"All army units of Italy passed in review before Monsignor Alfonso Camillo de Romanis, General Vicar of the Vatican, in Rome, at the blessing of the motorized army of Italy. They were passing in the square near the Arch of Constantine."

in exile and her only son, the king, was murdered.

6. The last Queen of Portugal was also favored by the Pope's special blessing. Shortly afterwards, her husband, the king, and her eldest son were assassinated beside her in her carriage.
7. In 1928, Pope Pius XI blessed the "Italia" airship with great pomp and ceremony, and presented Gen-

eral Nobile, its commander, with a specially-blessed cross to plant on the North Pole. The airship was wrecked, broke in two, and half its crew perished. General Nobile was severely injured and suffered disgrace as a result of the fiasco.

Other noted personages blessed by the Pope, and who later met with political disaster or violent death, were:

General Boulanger of France; the Queen of Belgium; King Alfonso of Spain, and the late Empress of Austria.

On the other hand, among those anathematized (cursed) and excommunicated by the Pope and who prospered thereafter, are the following:

1. King Victor Emmanuel and the Italian government that made Italy free and united in 1870, were excommunicated by the Pope. But Italy prospered under the House of Savoy and became a Great Power. The Pope's excommunication was removed from the present King Victor Emmanuel after Pope Pius XI signed the Lateran Pact with Mussolini in 1929 and blessed the Fascist regime. King Victor Emmanuel has now lost his throne and Mussolini is today a sorry spectacle of defeat and shame.
2. Garibaldi was also excommunicated by the Pope for his patriotic endeavors, especially the overthrow of the Kingdom of the Two Sicilies. He became Italy's great hero, and his many monuments all over the world testify to the esteem in which he has been held by all peoples.
3. England's prosperity and expansion as the greatest empire on earth date from the Pope's excommunication of King Henry VIII and Queen Elizabeth. Ireland, on the other hand, that has been always favored with papal blessings, remains in misery and poverty.

Mussolini's tanks and other paraphernalia for the Axis war, as the above picture from the *N. Y. Herald Tribune* of April 14, 1940, shows, were blessed with all the pomp and splendor of the church in Rome by the Pope's Vicar General. The Pope blessed the

Fascist legions that conquered Ethiopia, and sent the Golden Rose to the Queen of Italy, naming her "Empress of Ethiopia." All have now vanished in defeat and disgrace.

Now the Pope has expediently turned about to bless the victorious American and British soldiers, generals and statesmen.



## THE POPE'S FASCIST FRIENDS

AMONG the many dignitaries who were received by the Pope after the liberation of Rome were Cardinal Ascalesi of Naples, the Duke of Aosta, and the opera singer, Beniamino Gigli.

Cardinal Ascalesi has long been known and entitled by the Italian people as *Il Cardinale Fascista*, "the Fascist Cardinal." The Duke of Aosta, who spoke with the Pope for forty minutes, according to a dispatch from Vatican City to the *New York Times* of July 8, and who afterwards conferred with Cardinal Maglione, Papal Secretary of State, for forty-five minutes, is a nephew of the King of Italy and himself the Fascist Puppet King of Croatia. The carving out of a kingdom for him from conquered Yugoslavia was part of a three-cornered plot engineered by Mussolini, the assassin Anton Pavelitch, and the Vatican to set up Croatia as a Catholic-Fascist State. The Duke still keeps his title of King of Croatia, which he accepted in May 1941, after a visit to the Pope, but he has never dared appear in his capital of Zagreb.

Beniamino Gigli, noted opera singer, is also known as an ardent pro-Fascist, and for this reason his services as entertainer for American soldiers in Italy were refused by the Army.

## U. S. AT THE VATICAN

THE UNITED STATES has no official ambassador to the Vatican, since Mr. Myron C. Taylor was appointed solely by President Roosevelt as his "personal" representative, and without the consent of the U. S. Senate. Despite this fact, the official *NCWC News Service* circulated a dispatch from Vatican City of last June 23, which includes the United States as one of the 41 States having representatives accredited to the Holy See. Here is the wording of the dispatch from the *Brooklyn Tablet* of July 1, 1944:

### 41 States Represented

Now At Vatican City

*Radio, N.C.W.C. News Service*

Vatican City, June 23—Forty-one States or other subjects of international law have representatives accredited to the Holy See, it was announced today.

These include Argentina, Belgium, Bolivia, Brazil, Chile, China, Colombia, Costa Rica, Cuba, Ecuador, Eire, Finland, France, Germany, Great Britain, Guatemala, Haiti, Honduras, Hungary, Italy, Japan, Yugoslavia, Liberia, Lithuania, Monaco, Nicaragua, Sovereign Military Order of Malta, Panama, Peru, Poland, Portugal, Dominican Republic, Rumania, Salvador, San Marino, Slovakia, Spain, United States, Uruguay and Venezuela.

The dispatch further puts Myron C. Taylor and Japan's Ken Harada in the same category by stating that "*The President of the United States has sent a personal representative, with the title of ambassador, and the Emperor of Japan has sent a special delegate with the title of ambassador.*" The important difference is that President Roosevelt is the head of a democratic country and has no right to appoint an ambassador without the consent of the people's representatives.

## TRIBUTE TO FATHER COUGHLIN

A SPECIAL High Mass was celebrated in honor of Father Coughlin by Father Edward Lodge Curran, Brooklyn Christian Front henchman, on June 25. The ceremony was attended by 1,500 of Coughlin's admirers from all parts of New York, Boston, Philadelphia, Washington and other cities. Following are excerpts from Father Curran's eulogy:

"For the past 28 years Father Coughlin has devoted his spiritual and intellectual and oratorical and literary talents to the cause of defending America against the anti-Americans and to defending Christianity against all anti-Christians.

"It was he who taught and popularized and translated into concrete language, for all the world to know, the Christian principles of Social Justice as contained in the great Labor Encyclicals of Pope Leo XIII and Pope Pius XI . . .

"This morning we shall beg God to bless him and protect him forever . . . We shall beg God to hasten the day when once again his voice may ring out over the airways to protect our Church, our country and our priesthood and our fellow-citizens against all our enemies."

## TRUE LIBERTY

"THE SPIRIT OF LIBERTY is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias; the spirit of liberty remembers that not even a sparrow falls to earth unheeded; the spirit of liberty is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten: that there is a kingdom where the least shall be heard and considered side by side with the greatest."

—Judge Learned Hand, in  
"The Faith We Fight For"

# FROM MONASTERY TO CHRIST

THE CONVERSION OF LUIS FORERO, FRANCISCAN PRIEST OF BOLIVIA

By VERNE D. ROBERTS

*Director, Bolivian Indian Mission, Cochabama, Bolivia*

**M**ANY OBSTACLES are in the way of Protestant missionaries in bringing the Gospel to priests and monks in South American countries. Monastery walls, tradition, years of prejudiced training, fear of ecclesiastical superiors and even of their own people, make it almost impossible for Roman Catholic priests to allow their minds even to consider or question the teachings of the only religion they have known from childhood. But in the case of Father Luis Forero, priest of the Franciscan monastery at the nearby town of Tarata, all these were no obstacle to the entrance of the Holy Spirit into his heart.

For several months before he came to our mission, Father Forero had felt the working of the Holy Spirit within. Then one day he passed by our mission house and his attention was drawn to the Bible texts displayed in the windows: "*Come unto Me all ye that labour and are heavy laden, and I will give you rest.*" "*The blood of Jesus Christ, His Son, cleanseth us from all sin.*" He told us afterwards about it as follows:

"I passed by the house, accustomed to reading such texts in the houses of Evangelicals, against whom, as a priest, I was much prejudiced. But on this occasion, after walking by, I suddenly discovered that these words had been deeply engraved in my memory, and, without realizing it, I found I was repeating them over and over again. I had read these words many times, and had even preached on them, but they

never had impressed me like that before. I felt myself drawn to Him who had uttered those gracious words. I thought, 'Is it possible that the Evangelicals have something that is divine? Why is it that I was so moved in spirit as I read those texts at their house?' There were moments when I saw things clearly, but hesitated lest they bring some curse on me. The erroneous teaching of the Catholic church was deep-rooted in me, and the training I had received from my youth had entered the depths of my soul. I began to doubt. Could it be possible after all that the Roman Catholic church was not the church of Christ? But truth is truth and facts can never be other than facts. Although I had never profoundly studied the Bible, I gradually became convinced that the long drawn-out rituals and dogmas of the Roman Catholic church were not known in the early church. The more I considered it, the clearer it became."

When finally, about six months ago, Father Forero knocked at our mission house, he was surprised how graciously he was received by Mr. Hudspith, whose candor and sincerity greatly impressed him. "My first thought," he says, "was to inquire into the real meaning of the texts I had read in the window. But I hesitated, embarrassed at the thought that I, a priest who taught the people, should display ignorance of the significance of those words. Pride restrained me and I left without asking."

He had to hurry back to his monastery at Tarata, but promised to return another day. Twice he called to see me.

but I was out both times. Finally, he came in a taxi to our home one noon—while we were at dinner. He was nervous, excited, and in a hurry but made an appointment with me for a week later. In vain I awaited his arrival. Weeks passed. Then, unexpectedly, he again paid another visit. It was not lack of interest that had prevented him from keeping his previous appointment, but failure to get permission from his superior to come into the city. This time we had an opportunity to open the Bible together, and it was my great privilege to point him to the Lamb of God that taketh away the sins of the world. As I explained to him the Good News of God's Grace, it was very evident that the Holy Spirit was taking the Word home to his heart. Fearing lest I never have another opportunity to talk with him, I not only explained to him Salvation by Grace, but also God's provision for his living the Christian life by faith. We had prayer together and he returned to his monastery with a copy of God's Word from which he could study for himself these precious truths.

In the monastery a great conflict raged in his soul, but the Holy Spirit brought him consolation from the fact that he was now "in Christ" and "Christ was in him." God's sure Word became the foundation of his hope and trust. Arrangements were made for him to have frequent interviews and Bible studies with our missionary, Brother Hawthorne, who was stationed in his town. In due time the Holy Spirit led him to make a clean break with his Church and former associations.

He came to live in our home. From the first his hunger for the Word was pathetic, though blessed to behold. Rapidly he grew in Grace and in the knowledge of our Lord and Saviour Jesus

Christ. Soon he wanted to give public testimony of his new-found faith in Christ Jesus. Crowds came to hear him. His testimony was clear and fearless. Naturally, his leaving the monastery, his monk's robe, and the Catholic church caused consternation among the Catholic people. He was excommunicated, and his public testimony caused much adverse criticism, as well as interest.

The first time he witnessed the partaking of the Lord's Supper he was greatly impressed, and the Holy Spirit taught him its true significance. He asked for baptism, and with such unmistakable evidence of the work of the Holy Spirit within him, what was there to hinder it! The night he was baptized the Gospel Hall was crowded. Before baptism he again gave his testimony. Grief overwhelmed his previously devoted followers as they saw their former spiritual adviser and confessor go down into the water, and the bells of his nearby Franciscan monastery tolled his death knell during the baptism. Great was the joy of those who understood the true significance of it all.

His life in our home is a blessing. His messages are Scriptural, helpful and fearless. He now makes little reference to his former life and beliefs, but makes his sermons expositions of God's Word. I have marvelled at his spiritual insight, which he confesses is diametrically opposed to all he had been taught and formerly practiced. Through his radio ministry, the Gospel message is carried into homes that would otherwise never receive the Good News.

It was God Himself Who entered behind those monastery walls, spoke to this friar's soul through a long line of circumstances and Bible texts, and finally called him to proclaim the Gospel of His Grace to his people who sit in darkness and the shadow of death.

# THE CATHOLIC CHURCH vs. THE PUBLIC SCHOOLS

By J. J. MURPHY

**T**HE ROMAN CATHOLIC church authorities apply to themselves in the most literal sense the words of Jesus Christ, "All power is given to me in heaven and on earth." They claim supreme and unquestionable power over the intellectual, social and moral lives of all men both as individuals and as nations. This authoritarian rule is centered primarily in the Pope. It is exercised in every field of thought and action, including first and foremost the field of education. Pope Pius XI in his encyclical on education, issued December 31, 1929, categorically declared:

**"In the first place, education belongs preëminently to the [Catholic] Church for two supernatural reasons . . . As for the scope of the Church's educative mission, it extends over all peoples without any limitation, according to Christ's command: 'Teach ye all nations.' Nor is there a civil power which can oppose or prevent it . . . And the Church has been able to do so much because her educative mission extends also to the non-faithful . . ."**

The Catholic church's contempt for the prerogatives of the State and its sovereign people is matched by its arrogant claim to be the *only educator of the world*. In its opinion the State's sole right and duty in regard to education is to collect taxes for the establishment and maintenance of Catholic schools. Even in the past century the Catholic church did not hesitate to make this claim openly in this Protestant, democratic country. Orestes Brownson, well-known Catholic author and publisher wrote at that time as follows:

**"We deny, of course, as Catholics, the right of the civil government to educate, for education is a function of the spiritual society [the Roman Catholic church], as much as preaching and the administration of the sacraments . . . We deny the competency of the State to educate even for its own order, or its right to establish purely secular schools."**<sup>1</sup>

## ATTACK ON PUBLIC SCHOOLS

To the mind of the Catholic church everything is black or white. What the church condemns is absolute evil, what it approves is absolute good. How this applies to education can be seen from the words of Jesuit Father Paul L. Blakely in an article bitterly castigating the public schools in the Sept. 20, 1930, issue of *America*:

**"The school, if not a temple' quotes Pope Pius XI, 'is a den.' The public school has never claimed to be a temple. Whatever its pretensions in this respect, it is, most assuredly, something which Catholics must oppose . . . If Catholics do not oppose public schools, what is the meaning of the Encyclical of 1929?"**

How Catholics are taught to fight tooth and nail against public-school education is illustrated in the pamphlet by the above-mentioned Jesuit, published by the *America* press, *May An American Oppose the Public School?* There the following orders are laid down:

**"Our first duty to the public school is not to pay taxes for its maintenance."**

**"The first duty of every Catholic father to the public school is to keep his children out of it."**

<sup>1</sup> *Orestes A. Brownson's Views*, page 64.

"But for the Catholic father, who without episcopal sanction, sends his child to the public school when he could enter him at a Catholic institution, there is no excuse in heaven or on earth. He has begun the career of a Herod; it will be no fault of his if he is not guilty of soul-murder."

"And every parish school in the land is a protest . . . and an active, energetic opposition to the damnable doctrine that a Catholic may approve of that system in which religion is dissociated from education."

The truth of the matter is that the Catholic church as an international authoritarian system is essentially opposed not only to democracy but also to the principle of free public education



**JESUIT PAUL L. BLAKELY**

... "Our first duty to the public school is not to pay taxes for its maintenance."

—from his booklet: "*May An American Oppose the Public School?*" p. 5.

on which it is grounded. It finds that illiterate people are most subject to its commands, and to this end makes it a prime point of policy to keep them illiterate. It is no accident that people dominated by Roman Catholicism for centuries are illiterate. Over 60% of the Portuguese cannot read. This same is true of Spain, Poland, Croatia, Slovakia, Mexico, and the nations of Latin America. Quebec has always been the most illiterate province in Canada and the only one where education was not compulsory. In a Protestant country like the United States, where competition forces Catholicism to use make-up, it seldom reveals its underlying contempt for mass education, even for mere literacy. But occasionally its bitterness boils over. Such was the self-revelation in the following lines quoted from the Jesuit magazine *America* (October 31, 1931):

"This business of teaching every child indiscriminately how to read and write results in nothing more than mass illiteracy. The man who reads and writes badly, as the great majority do today, is more illiterate than the man who does not read at all . . . One heresy breeds another. This indiscriminate 'education' applied to all alike under State systems is the result of the heresy of the equality of man."

The bulwark of American democracy is the public school. To undermine the public school, America's living object lesson in equality and tolerance, the Catholic church has incessantly defamed it. First it objected to it because it read verses from the Bible. Once it succeeded in banishing from many state school systems this symbolic token of religious belief, it started denouncing the system as Godless and pagan. It continues to denounce it as socialistic, Communistic, atheistic, criminal,

immoral and un-American in an effort to prejudice people against it. The excerpts from Catholic sources that follow will serve to implement this point.

Jesuit Father Francis P. Le Buffe's speech at a communion breakfast of New York City employees was quoted in the N. Y. *Times* of May 17, 1943, as follows:

"Thanks to our Godless American public school system, which is un-American, we have a generation that does not know God."

Jesuit Father Robert I. Gannon, President of Fordham University, at the 172nd annual banquet of the Chamber of Commerce of the State of New York, ridiculed the public schools as breeders of unbalanced criminals. The Catholic Brooklyn *Tablet* of Dec. 14, 1940, quoted him as saying that "now every time we put in an order for a classroom, we have to include an order for two sanitary cells and a chromium gibbet."

Monsignor Fulton J. Sheen in an attack on the fundamentals of democracy in his *Catholic Hour* radio broadcast of Sunday, Jan. 18, 1942, declared his opposition to our public schools as follows:

"A system of education which ignores, sometimes repudiates religion and morality, which trains the intellect but ignores the will, which teaches that there is no such thing as right and wrong . . . is not worth preserving. Let it perish!"

In their fierce hatred of the public school system of America some propagandists stoop to vilest calumnies:

"The object then of these Godless irreligious Public Schools is to spread among the people the worst of religions, the no-religion, the religion which pleases the most hardened adulterers and criminals—the religion of irrational animals. The moral character of the Public Schools in many of our cities has sunk so low, that even courtesans have disguised

themselves as school girls in order the more surely to ply their foul vocation."<sup>2</sup>

### CATHOLIC INFILTRATION

In their plan to overthrow the American public-school system and substitute in its place a sectarian system of education supported by the State, a sort of union of Church and State, the Catholic hierarchy is following a carefully laid strategy. It aims at driving a wedge into the present public-school system by securing 'released time' for sectarian religious instruction. It is interesting to note that as early as 1940 Dr. George Shuster, leading Catholic propagandist, admitted in the winter edition of *The American Scholar* that Catholic strategists were the real originators of the 'released time' movement:

"Realizing that segregation was impossible, wideawake Catholic leaders started a movement to foster religious instruction in the public schools."

Several other wedges were forced into the system at every possible opportunity by obtaining for private parish schools various forms of government support. The Jesuit monthly, *The Catholic Mind*, in December, 1943, argued the case this way:

"Extra-curricular services such as free transportation, books, food, etc. and subsidies such as Federal grants-in-aid are based on needs that are shared equally by the pupils of government and voluntary schools. To deny them to the pupils of one group of schools only, allowing them to the pupils of the other group, violates justice and the right of the parent to direct the education of the child. That is not the American way."

Catholics have frequently secured public funds from the Federal government for the building, maintenance and repair of parochial schools. The follow-

<sup>2</sup> Michael Muller, *Public School Education*, as quoted by James M. King, *Facing the Twentieth Century*, page 341.

ing account from the *Press Herald Bureau* of Washington, D. C., on September 10, 1943, is a sample of what is being done in many dioceses but without press notices:

"The Federal Works Agency has allocated \$33,457 to rebuild the two-story school at Brunswick, which was recently burned down. This includes re-equipping the school. The applicant is the Roman Catholic Bishop of Portland, Maine."

Whenever the opportunity arises Catholics proceed to take over public-school buildings for their purposes. Oftener than not they can find guileless Protestant ministers to pull their chestnuts out of the fire. In Milltown, N. J., according to *The Christian Science Monitor* of July 6, 1943, the pupils of Milltown's only public school "are dismissed as pupils of a secular school at 11:10 a.m. and immediately, with some exceptions, the same pupils become members of a religious school." After this went on for a while, Dr. Charles H. Elliott, New Jersey Commissioner of Education, intervened declaring the use of a public school for sectarian purposes to be contrary to the law of the State, even though sanctioned by the local Board of Education.

The *Brockton Daily Enterprise* of Brockton, Massachusetts, in its issue of Dec. 16, 1943, carried a news article under the headline, "Asks Franklin Public School Space For Use By Parochial Pupils." The paper went on to tell how the local pastor of St. Rocco's Roman Catholic church had requested the use of a public-school building as a parochial school for his parish. The priest seemed so certain of getting his request that he didn't bother appearing in person before the school board. The Catholic mayor appointed a committee to consider the matter.

Last year a bill was introduced into

the legislature of the state of Alabama to appropriate \$5,000 a year toward the maintenance of a parochial school in Mobile.

In some Catholic sections of the country the Catholic church virtually takes over the public schools without any legal transfer. Father J. A. Burns of Catholic University, Washington, D. C., in a book entitled *Growth and Development of the Catholic School System in the United States* (p. 329) speaks of this as follows:

"But in many districts throughout the Southwest in which the population is entirely or almost entirely Catholic, the public schools naturally reflect the attitude of the people toward religion and assume more or less of a Catholic tone."

#### PAROCHIAL SCHOOLS

Catholics often pretend that their parochial schools are in every respect the same as public schools, except that at short specified periods the Catholic religion is taught. The facts are quite the contrary. The parochial school aims at giving its young impressionable pupils a Catholic class-consciousness, at giving them a one-sided Catholic view on all social, political and religious problems. For this reason the textbooks used in public-school classes do not suit their sectarian purpose; the Second Council of Baltimore, in 1833, insisted on Catholic textbooks whenever possible and on the revision of public-school textbooks whenever there was no alternative but to use them.

Father Edward McGlynn, who was excommunicated because of his defense of the public-school system, rightly said of parochial schools that they "are promoted by those who, educated in foreign lands, are but half democratic." It might also be added that many teachers in these schools for generations were able to speak only broken English. Father Burns in the above-quoted book

(p. 130) gives us the following picture:

"Catholics were eager to have the Brothers and Sisters in their schools, even though fresh from Germany or France . . . Often, indeed, they took up the work of teaching in English-speaking schools after being in the country only a few weeks. The Sisters of Notre Dame of Namur, for instance, reached Cincinnati October 30, 1840, and on the 18th of the January following when they opened school only one of the band was able to speak English fluently. The case was typical . . . The Sister who could speak English went from class to class in order to help until the teachers had acquired enough English to talk with their pupils. Sometimes a Sister would leave the room and returning with a slate, read from it what she wished to say."

Even today there are several hundred parochial schools in this country where fully half of the course is taught in a foreign language, and English itself takes a secondary place. The Roman Catholic church conducts parochial schools in the following languages: French, German, Italian, Polish, Slovak, Bohemian, Lithuanian, Hungarian, and Ruthenian. A picture of one of these Catholic foreign schools was drawn by a Roman Catholic priest in the *Catholic Standard and Times*, official organ of the Philadelphia archdiocese in its issue of Jan. 29, 1910:

"A girl enters the convent; she is perhaps possessed of an elementary education, and perhaps she is not. If she has advanced to the threshold of high school she has done well . . . Three years later, perhaps but two later, little Wladislawa, whom you prepared for First Holy Communion four or five years ago, is hurried out to your neighbor's parish, where she is doing a work that will soon wear the life out of her, for it is beyond her power. There has been no time for training her along educational lines, certainly not along pedagogical lines . . ."

The Catholic people themselves as a matter of fact never wanted the parochial school. They felt no need for it. Even today after over a hundred years of effort, backed by threats of excommunication, 57 per cent of the Catholic youth attends public schools.<sup>3</sup> This is confirmed by Thomas F. Byron, a Roman Catholic of Lowell, Massachusetts:

"For the parochial school was never desired by the American Catholic people, neither were they even so much as asked to say whether they wanted it or not, nor do they for the most part regard it with any feeling but that of irksomeness now. The thinking class of Catholics would be glad to get rid of it, if this could only be done quietly and without public scandal. To the minds of nine Catholics out of every ten, the parochial school was no more needed in this country than a fifth wheel for a coach."<sup>4</sup>

It is not only Catholic laymen who resent the zeal of school-boosting prelates who have an eye set on higher ecclesiastical honors. Many Catholic priests resent the narrow, un-American atmosphere of parochial schools. Few of them have the courage to express their opinions in public as did the anonymous priest who wrote "*The Heresy of the Parochial School*" in the February, 1928, issue of the *Atlantic Monthly*. However he expressed their deep conviction when he said:

"We are a people self-ostracized. Our children may not sit in the classroom with the children of the unorthodox. We must have our own schools, our own charities, our own graveyards . . . When the Catholic child is six years old, he is taken to an inquisition as relentless as that over which presided the notorious Torquemada. More violence is done to tender souls by the intellec-

<sup>3</sup> Conrad Henry Moehlman, *School and Church: The American Way*, p. 75.

<sup>4</sup> Quoted by James M. King, *op. cit.*, page 345.

tual lack of the parochial schoolroom than was done to the bodies of other victims in the past . . . There is but one quality that proves the excellence of a religion. It is the excellence of the lives lived by its devotees. When the American bishops cease their school-building crusade and begin the work of developing Christian character there will be hope for the Catholic church in America."

Catholics should attend public schools to learn racial and religious tolerance. With this instruction in secular knowledge they could unite as much outside Catholic instruction as they pleased in their own schools. What is preventing them from instituting a system of religious instruction similar to that of the Jewish religion which is outlined by Morris Fine, as quoted in Bishop Noll's scurrilous attack on the public-school system in a book called, *Public Enemy No. 1*. Mr. Fine says:

"In New York City, for example, there exists a system of weekday schools maintained by the Jewish community which provides not one but five to twelve hours of instruction each week. In addition there are Sabbath schools, Sunday schools and Yiddish schools."

When the Catholic church is unable to impose its rulings on its so-called communicants, it invariably attempts to get the State to act as its agent. Most Catholics disregard the rules and threats of the Catholic church in regard to birth control, so the church is attempting to make its birth control regulations a matter of State law. Likewise with parochial school attendance. Half the Catholics ignore the parochial schools, so the church is trying desperately to make the State support these schools so that the attendance of Catholics will become a matter of State law.

This discussion of public and parochial schools was clearly synopsized

in the words written in an editorial of the *N. Y. Times* on January 13, 1930, in criticism of Pope Pius XI's attack on the public-school system:

"The Pope's encyclical sounds a note that will startle Americans, for it assails an institution dearest to them—the public school—without which it is hardly conceivable that democracy could long exist. As was said only yesterday by a critical authority, despite its shortcomings and mistakes, the public school has 'already contributed to society more than all the other agencies combined.' Under its tuitions not only are the elemental lessons which the race has learned taught to children of diverse traditions, racial qualities and religious faiths, but these children have been prepared to live together as citizens in a self-governing state . . . If other churches were to make like claim—that is, that 'the educative mission belongs preëminently' to them for their children, and were to lay like inhibitions, the very foundations of this Republic would be disturbed."

#### THE AMERICAN WAY

Many Protestant Ministers have been led by Catholic propaganda into opposing the public-school system on the grounds that it does not teach religion. They fail to realize that the Catholic church opposes public schools, not because they fail to teach religion *as such*, but because they do not teach Roman Catholicism. Rome's aim and ideal is to dominate education to the exclusion of all other religions, as it does under Catholic dictatorships in Spain, Portugal and Argentina. Its first step in this direction within the United States is to undermine the public-school system as it now stands by making its parochial schools State-supported. From then on its aggressive-ness, working through Catholic public-

school teachers and otherwise, will gradually seize control of the entire school system. Those who think such designs fantastic have only to reflect on how our small Catholic minority has already obtained the balance of political power in our predominantly Protestant country.

Religious education is a good thing, and everyone favors it. But it has nothing in common with *sectarian religious control* of our public schools, which would strike at the root of our democratic government. It would lead here, as in Argentina, to segregation of Jew from Gentile, of Protestant from Catholic. It would departmentalize our American school system into a 'ghetto' for Jews, an heretical section for Protestants, a schismatic division for Orthodox Greek Catholics, and various limbos for Mohammedans, agnostics and other classes of unbelievers and religious dissidents. This is not the American way which teaches that various creeds must learn to work and live together in mutual tolerance. Our American way is against sectarianism in public schools, not because it opposes religion, but because it wishes to preserve religious freedom from the inroads of any politically powerful religious sect.

### YOU WILL NEVER BE SORRY

For telling the truth  
 For living a pure life  
 For your faith in Christ  
 For doing your very best  
 For thinking before acting  
 For hearing before judging  
 For forgiving your enemies  
 For being candid and frank  
 For helping a fallen brother  
 For being honest in business  
 For thinking before speaking  
 For standing by your principles

## ILLITERACY IN CATHOLIC COUNTRIES

COUNTRIES that Roman Catholicism has dominated for centuries, like Spain, Portugal, Central and South America, and the Philippines are largely illiterate. The pitifully inarticulate and voiceless millions of these Catholic countries, imprisoned in mind and soul, remain helpless victims of superstition and ignorance. Dr. Frank C. Laubach, author of *The Silent Billion Speak* and a devout Protestant, has organized a world movement that is meeting with remarkable success in combating illiteracy. He has well earned the title, "Apostle of the Illiterates." Last year he left for Latin America, under the joint auspices of two Protestant missionary organizations, 'The Committee on Co-operation in Latin America,' and 'The Committee on World Literacy and Christian Literature.' Illiteracy in Latin America varies between 60 and 80 per cent, depending on the locality.

It is no mere accident that Catholic countries are kept ignorant. Catholicism demands a docility and blind obedience that can be obtained with the least difficulty only from the illiterate. What happens in a Catholic country is illustrated in Spain. Gerald Brenan in his scholarly new work, *The Spanish Labyrinth*, (pp. 49-51) says:

"Until 1836 education had been entirely in the hands of the higher clergy and the religious orders . . . In the elementary schools the children of the poor were deliberately not taught to read, but only to sew and to recite catechism."

This condition extended down to 1910, when, as the author tells us:

". . . the Catholic religion and catechism were compulsorily taught in all

the schools and the parish priest had a right to supervise this. So far did this sometimes go that parents used to complain that in State schools the children passed half their class hours in saying the rosary and in absorbing sacred history and never learned to read."

Educational conditions in modern Italy are described in an article by Peter Wilson, published in the Italian edition of *Union Jack*, British Army paper:

"The educational system in Italy is divided into four sections. The elementary which begins at five years of age and goes on until a child is 10 . . . But the only *free* education is the elementary one. If you're too poor to pay school fees—well, you just don't go to school after you're 10."

Here in America one does not have to go south of the border to find that Catholic disapproval of education has left its mark. Quebec, dominated by Roman Catholicism, has been the only province in Canada where education was not compulsory. At this late date measures are now being taken to remedy this lamentable condition, following an exposé of conditions in Quebec in the October 19, 1942, issue of *Life*. An official publication of the Canadian government based on the census of 1931, *Illiteracy and School Attendance, Census monograph No. 5*, shows that in the male population over ten years of age the percentage of illiteracy for Roman Catholic French Canadians is 6.18 per cent as contrasted with 0.88 per cent for the British races of Canada, who are overwhelmingly Protestant.

The hierarchy of Quebec never took any steps to urge or oblige Catholic parents to educate their children, except in Catholic doctrine. It did, however, forbid them under penalty of non-forgiveness of sins to send their children to any school except a Catholic school. In an official communication of

August 31, 1942, Cardinal Villeneuve declared:

"To parents, who, having been duly warned, continue to send their children to a non-Catholic school without the permission of the bishop, confessors must refuse absolution."

(*Diocesan Discipline*, art. 454, b.)

In refusing such elementary rights as that of education to children, Cardinal Villeneuve is only living up to the condemnation of all modern liberties contained in the encyclicals of Pope Pius IX and Pope Leo XIII. Cardinal Villeneuve is officially on record as having publicly condemned these same liberties in practically the same words as those used by the Popes. *Life* magazine in its issue of October 19, 1942, quoted him as follows:

"It is never permitted . . . to grant freedom of thought, writing or teaching, and the undifferentiated freedom of religions, as so many rights which nature has given to man."



## HUNGARY KILLS 20,000 CHRISTIANS

ELIMINATION of the Greek Orthodox church in Southeastern Europe as well as in Russia was part of the joint plans of the Vatican and the Nazi-Fascist Axis. Orthodox Christianity has been a rival of Roman Catholicism for five hundred years longer than Protestantism. Persecution and assassination of hundreds of thousands of Orthodox priests and people have been reported in Balkan countries taken over by the Axis—Albania, Serbia, Croatia, Greece.

The latest outrage against Christians of the Orthodox Faith occurred in Hungarian-occupied Czechoslovakia. According to a Reuter's dispatch of last July 26 from London in the *N. Y. Post*, "About 20,000 Christians of the

*Greek Orthodox faith are reported to have been killed in a new wave of persecution in Hungarian-occupied Czechoslovakia."* The report went on to say:

"They were among 170,000 who had been deported to Poland and the protectorate of Bohemia and Moravia, accused of aiding the escape of Jews, and of sympathizing with Russia.

"These Christians are being persecuted and deported as systematically and brutally as the Jews. The worst incidents occurred in Munkacevo (Munkacs) and Berehov (Beregszasz), in Hungarian-occupied Carpatho-Ruthenia, and in Kosice, in that part of Slovakia under Hungarian rule.

"In Mankacevo, while the Orthodox congregation was in church on Sunday, the building was surrounded suddenly by Hungarian Gendarmes, and the people were ordered to leave immediately. When they refused, the church was set on fire.

"In the ensuing panic about 80 of the congregation were killed and many injured. Casualties were inflicted by mounted police, who shot blindly into the congregation when it scattered. Similar persecutions are going on elsewhere."

Hungary is an almost completely

Roman Catholic country, and such brutal elimination of members of the rival Orthodox church in neighboring Czechoslovakia could only serve the interests of the Roman Catholic church. The days of the Inquisition and St. Bartholomew's massacre have indeed returned with their former horrors.

## COUGHLIN'S SUCCESSOR

ARCHBISHOP MOONEY of Detroit, who has jurisdiction over Father Coughlin, recently made a statement in which he implicitly disapproved of anti-Semitism and Coughlin's Christian Front. At the same time, the center of operations of the Christian Front moved to Brooklyn under the leadership of Coughlin's chief drum-beater, Father Edward Lodge Curran.

At a meeting held on April 30, at the Knights of Columbus Club in Brooklyn, Curran openly proclaimed a comeback of Coughlin's "Social Justice" movement and attacked the Roosevelt Administration, England and Russia. The audience of 5,000 enthusi-



### REVIVING COUGHLINISM

*Speakers shown are William J. Grace, of Chicago; Michael Corrigan, chairman; the Rev. Edward Lodge Curran and William Gallagher, of Boston.*

astic Coughlinites was also addressed by William Gallagher, notorious Christian Fronter of Boston, William J. Grace, head of the Citizens U. S. A. Committee, Michael Corrigan, chairman of the meeting and Rev. Father Charles E. Curley of Brooklyn. In defense of Coughlin, Gallagher declared:

**"Father Coughlin has more right to be on the air waves of this country than Browder and Winchell. We'll do everything we can to bring him back."**

Typical of the anti-United Nations spirit of the whole affair was the following statement by Father Curran:

**"We publicly proclaim we are fighting for the defense of America and not for the preservation of the British Empire or the propagation of a Soviet empire. We demand a Government that will forswear any alliance with Britain or Russia after the war."**

Observant Americans are confused to note that while the efforts of Father Orlemanski in behalf of a democratic rapprochement between the Catholic church and Russia were bitterly and officially denounced by Catholic church authorities, the pro-Fascist Coughlinites are permitted to continue their propaganda unmolested. Nor can they forget that Archbishop Mooney, in the hey-day of Father Coughlin's anti-Semitic and pro-Fascist campaign, publicly declared that all Coughlin's speeches and writings had the "permission" of his board of ecclesiastical censors. Punitive action was taken against Father Orlemanski, and withdrawn only after he had abjectly apologized and promised to discontinue all further activity. No such action has ever been taken against Father Coughlin, and everything his headman, Father Curran, proclaimed at this meeting was said with the knowledge and consent of his bishop in Brooklyn.

## RELIGION OR REAL ESTATE?

E. W. PORTER, of Ashville, N. C., calls our attention to the destruction of Protestant churches right here in New York City, and the multiplication of Roman Catholic churches in their place. To make possible a new Catholic church in the Wall Street section, "relocation of a subway entrance" is being provided for. Yet, Trinity (Episcopal) Church had a building nearby for the poor and needy and a recreation center for downtown workers, which was pulled down to make way for the subway. And Trinity Chapel on Broadway between 25th and 26th St. which was given to the Serbian Greek church as their cathedral, is to be torn down to make way for a fashion center. Roman Catholics already have three churches in the financial district, which are scarcely needed for Sunday worship, since no residential dwellings are permitted in that part of the city.

We tear down Protestant churches on any old pretext, he says, give expensive sites to build Roman Catholic churches, and allow thousands of American soldiers in Italy to be slaughtered to save one ancient Roman Catholic monastery!



**New Roman Catholic church planned for an expensive site in the Wall Street district of New York**

*Approval of the Board of Transportation for relocation of a subway entrance at the front of the plot will be sought.*

# On the Lookout

By J. J. MURPHY

## THE PRETENDED NEUTRALITY OF POPE PIUS XII

POPE PIUS XII is doing everything possible to secure a place at the post-war peace conferences in virtue of his self-proclaimed title of 'Head of Christendom.' The fact that immediately after a 12-year stay in Germany he advised Pope Pius XI to co-operate with Hitler and sign a concordat is supposed to be forgotten by this time. Rome bases its policies on the belief that people are fickle and have short memories.

For centuries the Catholic church has done nothing to prevent war. When war clouds gather, as they did in 1938-39, the Pope does nothing about it except make a vague, rhetorical speech about the horrors of war and the beauties of peace. When a war is about to end, the Catholic press spins cobwebs of peace plans. It is time someone pointed out that in theory the Catholic church long ago condemned unjust war in clear, unmistakable terms, but that within our lifetime it has deliberately refused to apply them to both Imperial and Nazi Germany. The reason can be found in the policy and words of Pope Leo XIII, whose master plan is still in use. His policy was approval of Bismark's plan to unite and militarize Germany, as can be seen from an editorial protest against it in the *N. Y. Times* of February 8, 1887. His words that reveal his true purpose are quoted by Kaiser Wilhelm in his autobiography (p. 211), "*Germany must become the sword of the Catholic Church.*"

The Catholic church teaches in theory that a Catholic cannot fight in a war unless it is a just war. The *Catholic Encyclopedia* (XI 550) teaches that a war is just only when it is "against foreign violation in a case where there is no other means available to secure or repair the right." Catholic theology quotes ten conditions advanced by Augustine of Hippo which must be individually fulfilled before a war can be considered just and lawful. Among these conditions are the following:

"That war should be declared only when every means to prevent it has failed."

"Right intention to further by the war that which is good and to shun that which is evil."

"Avoidance of unnecessary upheavals of countries not immediately concerned."

What a mockery of these conditions was the war of aggression launched by Hitler and Mussolini! The majority of their soldiers were Roman Catholics. By his own Catholic doctrine the Pope of Rome was bound in conscience to denounce this ruthless aggression as unjust and forbid Catholics to take part in it.

What the Pope did is a matter of history. He who proclaims himself the one infallible judge of good and evil pretended to believe that Hitler's right to wage war was as great as that of his victims. By what right does the present Pope, who shared in the decisions of his predecessor, now pretend that he is neutral and eminently able to distinguish between what is good and evil for the future of the world?

\* \* \*

## POWER OF THE CATHOLIC VOTE

EVER since 1928, when Al Smith, Papal Knight of St. Gregory, was defeated in his race for the U. S. Presidency, Catholics have never stopped saying that he was defeated by Protestant bigotry. The strange thing is that Catholics fail to realize that they themselves are bigoted in favor of Catholicism, in fact so bigoted that they would not vote for an ex-Catholic no matter what office he is running for or how good his character. A recent case in point is that of former Supreme Court Justice James F. Byrnes, who was refused the nomination because he left Catholicism as an adult to become a Presbyterian. As Arthur Krock of the *N. Y. Times* pointed out, there was no opposition to Byrnes' candidacy at first. It is not difficult to surmise what happened then. When the Catholic hierarchy heard of it, they 'needled' President Roosevelt, Philip Murray president of the CIO union, and their old stand-bys, the "big-city" bosses. The result was that all three got in back of Truman. Byrnes, who left confidently for Chicago, received a rude awakening. He was, however, shrewd enough to know, when he learned what happened, that the Catholic hierarchy would have lined up every Catholic vote against him by appeal to

religious prejudice. The N. Y. *Times* of July 20 put the whole thing in a nutshell when it stated:

"Opposition to Mr. Byrnes developed, not against him personally, but because of the belief that the fact that he was born in a Catholic family and had become a Protestant would lose votes for the ticket."

The Byrnes affair reminds us of the words of Rabbi Stephen S. Wise, quoted in the N. Y. *Times* of last April 13: "Nothing could be more unfortunate than that any racial or religious group should vote as such."

\* \* \*

## VATICAN INTRIGUE IN ITALY

A DISPATCH from Reuters on August 9 stated that "Italian Communist and Socialist parties have formed a joint committee to unite all democratic forces against reactionary and Fascist groups which sabotage attempts to achieve that profound democratization that is the aspiration of the Italian people. . . . Formation of the joint committee . . . will force the Catholic *Christian Democrat Party* to choose between the monarchy and a republic."

The following day the N. Y. *Times* reported from Italy: "*Il Popolo*, organ of the Christian Democrats, commenting today on the new developments, shows little enthusiasm for the merger. Quoting from the party's founder [Father Luigi Sturzo] it says that the *Christian Democrat* party is essentially a center party . . ."

The fact is that while the Vatican gives the *Christian Democratic* party considerable freedom just at present, for propaganda purposes, it will line it up for reactionary measures, particularly for preservation of the corrupt Savoy dynasty, in every crisis. Meanwhile it will work behind a democratic facade, but refuse to cooperate with progressives and Socialists, maneuvering to hold a balance of power and keep democracy from functioning efficiently, just as the *Center Party* did in Germany.

What the Vatican thinks of the pro-democratic merger of Socialists with the surprisingly conservative Communist party of Italy can be seen from the following report of the August 14 N. Y. *Times*, under the sub-headline, "Vatican Displeased":

"There seems little doubt that most Vatican officials would be pleased to

see a brake applied to the growing aggressiveness of the leftist parties, which they consider inconsistent with Catholicism."

We wonder why, if the Vatican believes its own official statistics that Italy is 99.6 per cent Catholic, it should be so fearful of a liberal or leftist movement that is "inconsistent with Catholicism?"

\* \* \*

## PAGANISM UNASHAMED

WHEREVER the Catholic church secures political control, prostitution receives legal recognition and is licensed as a sort of State enterprise. A few months after the Church-State dictatorship was set up in Argentina during the past year prostitution was officially recognized and established by a decree of State.

When the violently pro-Clerical Pétain tore down the mottoes of the French Republic in 1940, and set up a pro-Catholic dictatorship under Nazi control the official Vatican newspaper, *Osservatore Romano*, hailed his government as a triumph of virtue over vice. Even in the summer of 1942 *The Catholic International* published in the United States said of the Pétain government: "Isn't it glorious? France has lost her navy and regained her soul!"

Now with the Allied liberation of France, the virtues of the Catholic Vichy government are up for re-examination. The following few lines from the August 9 issue of the N. Y. *Daily News* shed light on the subject:

"Eight radio jeeps and two scout cars check up on Cherbourg's five female business establishments which still operate as *licensed* premises for the local population, but which have been ruled out of bounds for the military personnel."

\* \* \*

► THE WITNESS, Episcopal church magazine, reports that on D-Day a Roman Catholic archbishop, a Protestant Episcopal bishop and a Jewish rabbi accepted an invitation to lead a public meeting in prayer. It was agreed that no speeches would be made. The Protestant bishop and the Jewish rabbi prayed as agreed. Then the Roman Catholic archbishop stepped forward and said: "Prayer is a sacred thing and I cannot pray in a mixed group." He then proceeded to make a speech.

## THE PASSING SHOW

P. J. WHELAN

► **OF THE NAZI QUADRUMVIRATE**, the desperate 'Big Four,'—Hitler, Goering, Goebbels and Himmler—set up after the attempted assassination of Hitler on July 20 in a last-ditch effort to rule 'Fortress Europe' with unlimited powers, are Roman Catholics except Goering. The latter is a Protestant, though born and brought up in Catholic Bavaria.

► **THEODORE DREISER**, famous novelist, was born and brought up a Roman Catholic and attended a parochial school, which he did not like. After his family moved from Terre Haute to Warsaw, Indiana, young Dreiser was sent to public school to his great delight. Reporting an interview with him, Dorothy Norman, columnist of the *N. Y. Post*, July 10, 1944, says that Dreiser, referring to this change of schools exclaimed: "When I entered public school it seemed like heaven to me."

► **THE NUMBER OF CARDINALS** is now reduced to 42—the lowest in 144 years. The normal complement of the College of Cardinals is 70, but seldom has the full number been attained. There were 62 cardinals present at the conclave that in 1939 elected the present Pope Pius XII, who has made no new cardinals since, although 19 have died since then. Among the present 42 cardinals, only one is American, 25 are Italians, 4 Frenchmen, two Germans, and one each Canadian, Argentine, Spanish, Hungarian, Irish, Austrian, Polish, Portuguese, Belgian and Syrian.

[The death of Cardinal Maglione on August 23 brought the total number of cardinals down to forty-one.]

► **AMONG THE SIX** full generals now in the U. S. Armed Forces—Marshall, Eisenhower, MacArthur, Arnold, Malin Craig and Stillwell—none is Roman Catholic.

► **THE FAMOUS** Basilica of "The Flying House of Loretto" (See 'The Converted Catholic Magazine' for October, 1942), has been gravely damaged in an air attack, according to a dispatch from Vatican City of July 8 to the *N. Y. Times*. Ironically enough, "Our Lady of Loretto" was chosen the patron saint of airmen in 1920!

► **THE JESUIT** magazine *America*, oldest and most influential Catholic weekly in the United States, has a new editor, Jesuit Father John LaFarge. He succeeds Jesuit Father Francis X. Talbot who was editor since 1936, and who has been assigned to an important new post as regional director of the *Institute of Social Order*—which is described as "a new Jesuit coordinating agency."

► **A MILD SENSATION** was caused at the mass sedition trial in Washington on August 9, when chief prosecutor O. John Ruge read a letter written to Dudley Pelley by Eugene N. Sanctuary a defendant, asserting that a "deal" had been arranged at a meeting in a Pullman in 1936 of President Roosevelt, Jim Farley and Cardinal Pacelli (now Pope Pius XII), "to deliver the Catholic vote to President Roosevelt." As also reported from Washington by the *New York Times* of August 10, seven of the jury members at the sedition trial are Roman Catholics.

► **IN Collier's Weekly** for March 25, 1944, an article on Mother Cabrini entitled "The First American Saint" states the following: "Mother Cabrini's coming sainthood is the answer to pleas, not from Catholics alone, but from Protestants and Jews, Confucians and Agnostics. More than a million people—Italians, Americans, Latin Americans, Orientals, Negroes—joined to ask the Vatican to reward her 'heroic virtue' by creating her a saint."

► **A BOOK BOOM**, the biggest in the history of the British book publishing business, threatens to exhaust the entire reserve of paper in England, according to a dispatch from London to the *New York Times*, July 23. "The works of Dickens and Trollope, Shaw and Wells are at a premium," the report stated, and "the demand for Bibles far exceeds the supply."

► **TWENTY-SEVEN** Roman Catholic priests departed as missionaries to Central and South America from Maryknoll Seminary in White Plains, N. Y., last July 30, after impressive farewell services in the presence of four thousand relatives and friends. Bishop William T. McCarty, misnamed "Catholic Military Delegate of the Armed Forces of the United States" by the N. Y. 'Times' in its report of the ceremonies, gave the blessing.

► **THE VATICAN NEWS SERVICE** went out of its way on August 9 to broadcast a protest from the Catholic Archbishop of Tokyo against the American soldier who was reported "to have sent President Roosevelt a paper-knife made from the arm bone of a Japanese soldier killed in the Pacific." As reported by the Associated Press from Vatican City, the Catholic Archbishop asked "respect for the laws of humanity even in total war." The Vatican never made any protest against the brutal treatment of thousands of American prisoners of war by the Japanese.

► **SENATOR TELESPHORE BOUCHARD**, who startled all Canada last June by his speech in the Senate against the activities of the secret Order of Jacques Cartier to set up a separate government in Quebec, which would be "French, Catholic and Corporate," renewed his charges on July 1 in his newspaper *Clarion*. He pointed out that no one had directly refuted his claim that "the secret order plans to set up a church-controlled corporate state in Canada by revolutionary means." Senator Bouchard is himself a French-Canadian Roman Catholic, and was immediately fired from his \$18,000-a-year post as chairman of the Quebec Hydro-Electric Commission because of his frank declarations on the floor of the Senate of Canada.

► **THE RESIGNATION** of Benedetto Croce, noted anti-Fascist and liberal philosopher, from his post as Minister Without Portfolio in the Bonomi Cabinet is said to have been necessitated because of Vatican hostility toward him. Croce's book, *The History of Europe in the Nineteenth Century*, caused such embarrassment to the then existing Fascist regime that it was placed on the *Index Expurgatorius* of the Catholic church, as reported in the N. Y. *Times Book Review* of July 30, 1944.

► **JAMES F. BYRNES**, War Mobilization Director who has been styled "Assistant President," was born and brought up a Roman Catholic, but became a Presbyterian at the age of 27. As a converted Catholic, Mr. Byrnes is regarded by the Catholic church as a "formal heretic" who should not be supported for public office by Catholic votes. This fear of adverse Catholic votes contributed to his failure to secure the Vice-Presidential nomination at the Democratic National Convention last July. Charles Van Devander, reporting from Chicago to the N. Y. *Post* on July 18, stressed the fact that Byrnes was even then regarded by Democratic leaders as a "political liability due to the fact that he was brought up in the Catholic faith but has since left that church."

► **ESCAPE** from deportation to death camps through baptism into the Catholic church has been made more difficult for Jews in Hungary by a decree of the Archbishop of Budapest. Allegedly due to pressure by the government, the Archiepiscopal Office in Budapest, according to a dispatch from Zurich, Switzerland, to the Overseas News Agency of July 25, announced that "candidates would be baptized only after passing an examination and testimony by their teacher that they sought baptism out of conviction."

► **WESTBROOK PEGLER**, in his syndicated column of last July 28 accuses Bishop Noll and his N.O.D.L. (National Organization for Decent Literature) of having exerted "unseen and mysterious influence" on Postmaster Frank J. Walker in denying second-class mailing privileges to the magazine *Esquire*. Bishop Noll edits the widely-circulated Catholic weekly sheet called *Our Sunday Visitor*, and Pegler also reveals that the owner of *Esquire* showed him photostatic copies of correspondence from *Our Sunday Visitor* soliciting an ad for that paper in *Esquire*.

► **WHILE** the Democratic Convention was in progress, Drew Pearson in his column quoted Tom Corcoran and Joe Kennedy as stating that Vice-President Henry Wallace would not be re-elected because he was "not acceptable to the Catholics."

## THE EDITOR'S MAILBAG

### R. C. PRESSURE IN WASHINGTON

"I WAS DEEPLY INTERESTED in the many news items in your last issue for September, especially the article by the Protestant Chaplain Van Delinder revealing Roman Catholic discrimination in the chaplaincy of the Merchant Marine. This is typical of every department of the Government, in which is seen the corrupt influence of Roman Catholic pressure.

Here in Washington where I work such discrimination is so great that I would not believe it possible were I not myself an eyewitness to it. It is most difficult to convince Americans that such conduct is possible in a free, Protestant country. Only when it touches each one personally does the truth of it come to light. In my department Roman Catholic rubbish and Jesuit sophistry has replaced truth and justice. The chief's circumlocutions and equivocations in explaining away his actions have made defense of truth a travesty. Prevarication and equivocation are the order of the day, and honest and fair-minded persons are laughed out of court and made the butt of persecution and discrimination. Three Protestants have recently left because they could endure the prejudice no longer. Needless to say, their places were immediately filled by Roman Catholics who have gone right up the ladder. Another Protestant is thinking of retiring before time because it is becoming unbearable for him.

Personally, I have been a particular victim because I had the temerity to report the situation to higher authorities. My work has been broken up and the best part given to a Roman Catholic so that he could be promoted to a higher grade. I console myself with God's promise: *'Be not afraid by reason of this great multitude, for the battle is not yours but God's.'*

There will be no change for the better until Protestant America awakes from its slumber and ceases to allow the Catholic church to throw dust in its eyes."

—E. J. M., Washington, D. C.

### FROM MEXICO

"HERE in Mexico the Catholic organizations are constantly sowing the seed of anti-Evangelical propaganda. They assert that the Evangelical missionaries are political agents of the U.S.A., and call them 'Yanqui Protestantes-Judíos.' One recent tract of theirs states that the Protestant pastors are without honor and are traitors to their country, and that they have sold out to the enemies of Mexico. It is very noticeable that they never refer to the Fascist dictators as enemies of Mexico. This is reserved for the 'Yankee Protestants.' "

—O. W. R., Guadalajara

\* \* \*

### GOOD NEWS FROM CANADA

"I AM HAPPY to inform you that the first person to whom I gave your book, *The Soul of a Priest*, was a French-Canadian Roman Catholic who read and was so impressed with it that he immediately severed his connections with the Roman Church. I pleaded with him not to do anything rashly, that he might afterwards be sorry for. 'No fear,' he assured me. 'I've been dead spiritually long enough. I want reality, not fables any more. If the Bible is truly God's word, then the Roman Catholic church is not the Church of God.' I am now going to send your book to another friend who has for years been in a state of religious lethargy, and I pray that he, too, may see the Light."

—Bernard Scanlon, Toronto, Canada

\* \* \*

"MAY God bless your work. A single expriest who has had the spiritual courage to break his chains is worth more than a thousand popes. You are now really associated with Peter who chose to serve God rather than men."

—A (still fearful) Roman Catholic

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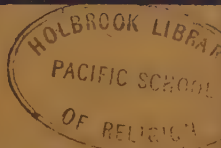
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— . . . —  
November, 1944

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NEW YORK 19, N. Y.

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke **xxii:32**.

**Editor-in-Chief:** L. H. LEHMANN

**Associate Editor:** J. J. MURPHY

**Contributors:**

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.  
REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. 5 (*New Series*)

NOVEMBER, 1944

No. 9

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*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 5 (*New Series*)

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## 'GRAVEYARD' RELIGION

**N**OVEMBER is the month especially set apart by the Roman Catholic church for the cult of the dead. It is called 'the month of the Holy Souls' in Purgatory. Mourning and gloom pervade the hearts of the people, and black mass vestments, yellow tapers and funeral decorations give their churches an atmosphere of the tomb.

Though stressed specially in November, this doleful aspect of Roman Catholic teaching is ever-present, since nowhere is it taught that either the severest personal penances or the numerous ministrations of a priest can assure anyone of eternal happiness. A Roman Catholic considers himself fortunate if he can safely hope that he will go to Purgatory after he dies. Hence the almost constant preoccupation of Roman Catholics with their fate beyond the grave. The spectre of the dead is forever present in their minds, along with a great fear that their repeated works of penance and obedience to the priest's commands will not even get them to Purgatory. Their unquestioning dependence upon the priest as their mediator with God can thus be understood.

In this issue of our magazine may be seen some samples of the extent to which the contents of the grave are kept before the minds of the Catholic people. We reproduce these pictures, not for morbid or sensational reasons, but to show how the wrong spiritual frame of reference is fashioned in Roman Catholics. They are graphic proof that Roman Catholic teaching is a negation of the true message of salvation brought to us by Jesus Christ. And, by contrast, we wish to show that for the true believer in Christ, death has no dominion over him; that for him the grave has no fear. Eternal life for him is here now, and the grave is but a portal leading to complete possession of eternal joy. For him there is no need to contemplate the bones of the dead, no need to fear whether or not others will cultivate his dead bones or dolefully pray his soul out of 'Purgatory.'

The true Christian believer turns away with scorn from the contemplation of the grave and its depressing contents to the Living Christ who solemnly assures him:

*"Amen, amen, I say unto you that he who heareth my word and believeth him that sent me hath life everlasting and cometh not into judgment, but is passed from death to life."*

—John 5:24 (Catholic, 'Douay' version)

## EDITORIAL NOTES AND COMMENTS

### THE CATHOLIC VOTE

**B**OTH Presidential candidates fear opposition from Roman Catholics, who form the largest single voting bloc in the country. Particular interest centers around the Irish and the Poles. The Irish, traditionally anti-British, may oppose the re-election of President Roosevelt because of his Administration's titanic efforts to save the British Empire from destruction in this war. The Catholic Poles, of both native and foreign birth, are regarded as the most potential group of all. Their vote is being counted as an important if not decisive factor in the forthcoming national elections.

At the Polish conference in Buffalo last June, at which Roman Catholic priests were the principal speakers, a claim of a Polish-Catholic vote of 6,000,000 in the coming November elections was made. If this were so, the Polish-Catholic vote could swing the election to the side that would favor the demands of the Polish Government-in-Exile as against the Russian-supported Government of National Liberation in Lublin. The result depends upon the true number of Americans of Polish origin and of foreign-born Poles who have the right to vote. A writer in *Pravda*, Soviet newspaper, estimates that the potential maximum of Polish origin in the United States is only

about 600,000 or .7 per cent of the total vote. Following are his conclusions as reported by the New York *Times* of last July 7:

Official 1930 figures make the number of Americans of Polish origin 3,342,000, of whom 1,269,000 were born in Poland. By 1940 the total had fallen to approximately 2,906,000. Of these a substantial proportion were of Ukrainian, Jewish and other non-Polish stock. To prove this latter contention, *Pravda's* writer quotes figures published in Warsaw in 1928 and 1939 showing that of the total number of persons who emigrated to the United States from Poland between 1920 and 1927, only 29 per cent were Poles, and of those who emigrated from 1927 to 1938, only 37½ per cent were Poles. And to substantiate his estimates, he quotes from American official statistics of the 1930 census that of 1,200,000 United States citizens of Polish origin having the right to vote, about half of them were Jews and Ukrainians. Besides this, it is held that many Americans of Polish descent are opposed to the reactionary aims of the Polish Government-in-Exile.

It is the invariable strategy of Roman Catholic propagandists to inflate their census figures and to threaten political leaders with fantastic millions of adverse Catholic votes. But we must not forget that their bark is worse than their bite.

## OPEN CONFESSION

**I**N ST. PATRICK'S CATHEDRAL on Fifth Avenue, New York City, last August 6, it was openly admitted by Rev. Michael J. Leacy preaching at solemn high mass, that "the arch criminals responsible for the war" were Roman Catholics, and "*would not have plunged the world into chaos if they had remained faithful to the sacrament of confession.*"

As reported in the N. Y. *Times* of August 7, 1944, Father Deacy declared: "High up in those ranks are men who had the opportunity for confession, were trained to it in their childhood . . . If these men had remained faithful to confession they would never have become the arch-criminals they are."

Chief among those Roman Catholics "high up" in the Nazi-Fascist ranks are Hitler himself, Mussolini & Co., Goebbels, Himmler, Laval, Pétain, Franco et al. According to Father Deacy, it would seem as if everything would have been all right with them if they simply had gone to confession to a Catholic priest.

Nobody at this late date will accept this lame apology of Catholic propagandists for the Nazi-Fascist war criminals. Nor can the Roman Catholic church shed its responsibility in this flimsy fashion for its alliance with Fascism in the heyday of its power when the democratic nations were retreating before the totalitarian might of the Axis. Hitler, Mussolini, Franco et al were as much arch criminals years ago when the Vatican entered into solemn concordats with them as they are now. They have always remained Cath-

olics in good standing. Their defeat has nothing to do with their going to confession or not. Had they been victorious the Vatican's agreements with them would have been confirmed and augmented. As conquerors of the world, the Catholic church would have shared their power and nothing would have been said as to whether they went to confession or not.



## EVEN THE RUSSIANS DO IT

**E**VEN the Russians seem anxious to appease the Roman Catholic church. The Soviet-sponsored Polish Committee of National Liberation, with headquarters in Lublin, issued a decree last September 6, dividing up the large estates among the peasants. Each peasant will receive about twelve and a half acres. Specifically exempt are the large estates "*belonging to the Roman Catholic church,*" according to a dispatch from Moscow to the N. Y. *Times* of September 13. "From Edward Osobka-Morawski, president of the Polish Committee," the dispatch stated, "came word that church estates would not be broken up."

Everyone who recognizes the crying need for agrarian reform in Europe knows that the Catholic church is the largest land-owner, and that the peasants will never obtain their fair share of land nor be freed from ecclesiastical domination as long as the church retains its hold on so much land. This exemption of the Catholic church from the provisions of necessary land reform in Poland may be a bid for the Vatican's support of Soviet Polish policy.

## BEHIND THE DICTATORS

PERHAPS after Hitler has been pushed out of the spotlight, as Mussolini has been, Americans will be able to get their eyes into proper focus and discern the sinister forces in the background that created and motivated him. The greatest hoax of our generation was their success in convincing Americans that Mussolini and Hitler, two non-entities, created Fascism and brought it into being overnight. They never stopped to think that the two dictators might be only tools for those forces in the background who had been plotting and preparing the destruction of democracy and the rights of man all through the preceding centuries. Americans saw only the new label, the different uniforms; they forgot that when it comes to the destruction of the freedom and rights of the common man by Church-State agreement there is nothing new under the sun.

And having been deceived as to the identity of those who brought the dictators to power, will Americans again blind themselves to those who will continue to pull the strings after the exit of the Nazi-Fascist puppets from the world-stage? The disappearance of Hitler and Mussolini, even the destruction of their armies, will not necessarily mean the elimination of the forces that brought them into being. These forces will remain; they will never give up trying other methods after this one has failed.

Evil has always succeeded best under the guise of religion. Freedom has received its worst stabs in the back by the dagger concealed under the cloak

of the priest. The devil does most harm under the guise of God. In the interests of true religion, of freedom, decency and justice, it is necessary that all be enlightened so as to be able to discern the good from the bad.



## ANOTHER U. S. DIPLOMAT TO THE VATICAN

MYRON C. TAYLOR, publicized and factually accepted as "U. S. Ambassador to the Holy See" although never appointed by Congress, is not the only United States official accredited to the Vatican. Now that Rome is in the hands of Americans, Mr. Taylor is the busiest diplomat at the Vatican and sees the Pope more often than any other. But even during the German occupation of Rome, the United States did business with the Pope through the United States "chargé d'affaires," Mr. Harold H. Tittman and his staff.

As if this were not enough, another United States diplomat was recently "assigned to Vatican City," according to a report from Washington to the N. Y. *Times* of last August 13. His name is Franklin C. Gowen, an ardent Catholic of the Jesuit school. His assignment was one of many changes in Foreign Service announced by the Department of State on August 12, mostly in South American countries. Here are some of the others: Gail Murphy from Rio de Janeiro to our Embassy at Panama; J. Allard Gasque from Cochabama, Bolivia, to Vera Cruz; John J. Muccio from Panama to Havana; Henry T. Unverzagt from Colombia to Mexico; Robert F. Woodward from Washington to Guatemala.

# AN EXAMPLE OF CATHOLIC BIGOTRY

By L. H. LEHMANN

**F**OUNDING HERETICS is the special work for which the Dominican Order of Catholic priests was founded. They were the heads of the Inquisition of old, and their name *Dominicani* ("Dominicans," after their founder St. Dominic) has been popularly and shockingly made into the two Latin words, *Domini-canes*, "Hounds of the Lord."

St. Thomas Aquinas was a Dominican priest and his teaching that the Catholic church has the right to persecute and kill heretics is still upheld by the Dominicans and officially approved by their church authorities. All that is needed is a country with a majority of Roman Catholics and an authoritarian government whose purpose it serves to act as the "secular arm" of the church to use force and other means of persecution against all non-Catholics. Even the so-called 'liberal' Catholic Monsignor John A. Ryan (who is not a Dominican but an ordinary secular priest) upholds this medieval doctrine of his church, as applied to the United States, in his book, *The State and the Church* (p. 38). It is also repeated word for word in the latest revision of his book, under the new title: *Catholic Principles of Politics*, and has reference to a possible change in the United States Constitution which would abolish our Constitutional guarantees of religious liberty for all religions. He clearly enunciates the official teaching of the Roman Catholic church on this vital question as follows:

"But constitutions can be changed, and non-Catholic sects may decline to such a point that the political proscription

of them may become feasible and expedient. What protection would they then have against a Catholic State? The latter could logically tolerate only such religious activities as were confined to the members of the dissenting group. It could not permit them to carry on general propaganda nor accord their organization certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation."

These facts are available to all Americans who will take the trouble to inform themselves and do something to counteract them. Unfortunately no magazine or newspaper of influence has courage enough to publish them. On the contrary, they conspire together to give wide publicity to such pretended pronouncements in favor of democracy and tolerance as the article by Archbishop Spellman in the *American Magazine* of last March entitled *Bigotry is un-American*. Millions of reprints of this article were distributed by Jewish and other appeasement organizations in an effort to please the Catholic church, with the mistaken idea that by so doing it would aid the Jews in Hitler's Europe and mitigate Catholic anti-Semitism here in the United States.

But at the very same time that Archbishop Spellman was throwing dust in the eyes of Protestant and Jewish Americans, Catholic newspapers and magazines continued to feed the obedient Catholic people with its bigoted and un-American doctrine. In the month of February, when the *American Magazine* for March was ready for the newsstands, the Dominicans right next door to Archbishop Spellman in New

York released their monthly magazine *The Rosary*, which contains as virulent an attack on Protestants as ever could come from the pen of Torquemada. The article is entitled *Catholics and Heretics* and is written by a Dominican priest, Father M. S. Welch, from the Dominican headquarters in New York City at 141 East 65th Street, a few blocks from Archbishop Spellman's own residence. It is a direct blasting of everything in Archbishop's Spellman's *American Magazine* article that pretends to uphold religious tolerance and American liberties. Chapter and verse from official Catholic teaching are quoted to prove that Protestants must always be regarded as heretics, whom, it says, "*the church found it necessary in all ages to eliminate by excommunication.*"

#### ROME FORBIDS IT

Intercommunication with them in religious matters is therefore forbidden by the Church of Rome, as a general rule. In order then to keep clear in mind the precise doctrine of the Catholic Church, it may be well to focus our attention on certain particular phases of our position towards non-Catholics. Hence we may formulate our relations with them in the following manner:

- 1) They may be present at the sacrifice of the Mass and at other public functions, in fact the Church is well pleased if they are since it may lead to their conversion.<sup>a</sup>
- 2) They are not permitted *publicly* to share in the Sacraments or Sacramentals; although, *privately*, they may receive certain Sacramentals, such as blessings, holy water, blessed medals, provided no abuse follows.
- 3) A non-Catholic cannot validly act as sponsor in a Catholic Baptism. It is better to give baptism without a sponsor.
- 4) It is not permitted to non-Catholics to carry torches or candles at a liturgical function, nor be inscribed in confraternities or pious associations.
- 5) If non-Catholic singers sing at Catholic ceremonies, that is an abuse which should be removed.

#### As to ourselves:

- 1) Our active communication in their religious functions is entirely unlawful, since it is often nothing else than a denial of the Catholic Faith by a profession external and internal of a false religion.
- 2) It is not allowed to play the organ, to pray or sing in non-Catholic temples, even if there is nothing heretical in the prayers. For that church itself belongs to a false religion.
- 3) Some things are permitted under certain conditions. For example, if a Catholic is present at a non-Catholic funeral or marriage of other affair, and takes no part in

"All intercourse with heretics must be avoided," it says. "Rome Forbids It," is another heading, and a list of 'must not's' is given as a guide to Catholics forbidding them to have anything

#### DAILY INTERCOURSE WITH HERETICS

So much for communication with non-Catholics in religious matters. But what is to be said of the ordinary intercourse with such people?

To begin with, we are living in this world as social

#### NO FAMILIARITY

As a consequence it is most essential for parents to watch that their sons and daughters do not cultivate familiar friendships with non-Catholics. Children will soon lose their Catholic spirit and ideals and will find to their sorrow that the veneer of polish sometimes worn by their friends covers a depth of corruption that was not suspected before. Their own Catholic life will die out within them.

to do with Protestants not only in religious matters, but also "in ordinary intercourse." It cautions Catholics to avoid mixing with Protestants with the same aversion they would have toward "hoboes," and stresses the comparison as follows:

"Our character as social beings will not allow us to remain with them without being tainted and corrupted. Well-bred people of all classes will never be found in such company; cultured and refined, they will associate with no other kind of people but their own."

Catholics are further warned against social intercourse even with "respectable non-Catholics," who "often cultivate in a particular manner, the natural virtues of politeness, truthfulness, honor, faithfulness to their promises,

To take an extreme case—if we join the company of care-free hobos, and expect to live a respectable or religious life in the meantime, we are going to be disappointed. They will tell us, "If you come with us, you must do what we do." Hence our only remedy is—KEEP OUT—

Our character of social beings will not allow us to remain with them without being tainted and corrupted. Well-bred people of all classes will never be found in such low company; cultured and refined, they will associate with no other kind of people but their own. To do



ABOVE PICTURE SHOWS DOMINICAN PRIEST HUBERT H. WELSH RECEIVING THE TITLE OF "PREACHER" IN NEW YORK LAST SEPTEMBER 13. THIS TITLE OF "PREACHER" IS A VERY HIGH HONOR GIVEN TO SPECIAL MEMBERS OF THE ORDER AND REFERS, NOT TO THE PREACHING OF THE GOSPEL, BUT TO PREACHING AGAINST HERETICS (PROTESTANTS) AS WAS DONE IN INQUISITION TIMES.

THE PRIEST MARTIN S. WELSH, WRITER OF THE ARTICLE "CATHOLICS AND HERETICS" AND BROTHER OF THE RECIPIENT OF THE TITLE, IS SHOWN STANDING SECOND FROM THE END TO THE RIGHT.

#### SPIRITUAL DANGER

When all is said and done we simply keep in mind that it is a spiritual stumbling-block to Catholics to allow themselves to become intimate with those of the other sects.

If the leaders of heresy are willing to give up the true Faith of Christ, they are willing also to descend to trickery and to other moral looseness to secure gain in one way or another. As a corroboration of this statement we may

and other excellent qualities of the same kind. For that very reason it is all the more dangerous to some Catholics who are slaves to worldly ambition." Catholic mothers and fathers are warned that it is "most essential that their sons and daughters do not cultivate familiar friendships with non-

Catholics." There is "spiritual danger" in all association with Protestants, the article continues, and concludes with a threat and a warning,

"against the emissaries of Satan who have their trails across the highways of time, from the age of Arius in the fourth century down through the years of the rebellion of Luther, in the sixteenth—a warning that shall be heard by the Church of God till the last heretic is lying cold in his grave."

since his generation; they have conveyed to the reader the thunder of his warning against the emissaries of Satan who have their trails across the highways of time, from the age of Arius in the fourth century down through the years to the rebellion of Luther, in the sixteenth—a warning that shall be heard by the Church of God, till the last heretic is lying cold in his grave.

The hatred of this Dominican heresy-hunting in Manhattan in this year 1944 has all the fury of the fiery Inquisitors of old. The entire article should be read in order to get the full sense of the anti-Protestant bigotry it contains. All we can do here is to quote the above excerpts and photostatic reprints of parts of it. These should convince our readers how despicable is the attempt of Archbishop Spellman to pretend that the Roman Catholic church believes that "bigotry is un-American." If he himself believes it let him prove it to the American public by *acting* against these heresy-hunting priests in his own archdiocese who preach the rankest kind of bigotry a few blocks from his own cathedral.

Archbishop Spellman will not do so. Even if he did, these Dominican priests would tell him that their teaching is the only one authorized by Rome, and

like true "hounds of the Lord," attack him for his heretical teaching of the opposite from what Rome has ordered: to fight and prosecute all who disagree with the Catholic church "*till the last heretic is lying cold in his grave!*"

Archbishop Spellman is right: "Bigotry is Un-American"—but it is also very sound Roman Catholic doctrine!

(Photostatic excerpts are from the article "Catholics and Heretics" by Martin S. Welsh in the national monthly magazine of the Dominican Fathers, *The Rosary*, for February, 1944.)

## VATICAN DUPLICITY

THE MOST damning evidence of papal duplicity and subtle political aims was contained in a wireless dispatch from Vatican City by Russell Hill, to the N. Y. *Herald Tribune* of last June 9, in which he stated:

"It is obvious that he [the Pope] now believes the Allies will win the war and is taking great interest in the kind of peace that will follow, especially as regards Catholic countries . . . In the past the Vatican has opposed revolutionary forces by working with the Mussolinis, Francos and Pétains . . . Today, however, the Vatican seems to have made a significant shift of policy, hoping to gain the same ends by collaboration with the Anglo-Saxon powers."

Note the statement: "*to gain the same ends* by collaboration with the Anglo-Saxon powers."

## CONSPIRING CHURCHMEN

CORNELIUS VANDERBILT recently wrote from Quebec at the close of the Churchill-Roosevelt conference:

"People up here are saying that too little emphasis was placed during the conference on the hasty airplane trip to Europe of Cardinal Villeneuve, the Archbishop of Quebec and close friend of the former Empress Zita of Austria and her son, Archduke Otto." (N. Y. *Post*, Sept. 20, 1944.)

## THE CATHOLIC CULT OF THE DEAD

**F**EAR AND DREAD are characteristic of all religions that hold their worshippers in subjection, and there is no better way to make people afraid than with the bones of the dead. Constant reminders of the terrors surrounding the grave, and of still greater terrors in a life beyond the grave, are easy means by which priests have always secured the blind, unquestioning obedience of their credulous and ignorant followers.

It is not surprising therefore to find that great stress is laid in Roman

Catholic teaching and ritual on the grave and its gruesome contents. Every Roman Catholic church must have at least one piece of bone or other relic of some "saint" under every mass altar. Often, as in Italy and other Catholic countries, the entire mummy of a saint is placed under the altar. Other churches are regular graveyards of human bones.

Most gruesome are those churches whose interiors are fashioned almost completely of the skeletons of the dead. Such a one is the Capuchin church at



The main altar, ready for the saying of the mass. The skulls under the crucifix show how far they depart from the Gospel of the RISEN Christ.



The rich festoons of human bones on the ceiling are balanced by the trylons on the ground. In the background a pile of human ribs, topped with skulls.



The cross in the center is made of human bones, and on both sides are representations of chalices made of bones.

the top of the street of *Capo delle Case* in Rome. Another is the church at Sedlec in Bohemia, in which the pictures shown here have been taken. In 1143 the Cistercian monks established a large cemetery at Sedlec, and they hit upon the clever idea of bringing a few handfuls of soil from around the tomb of Jesus Christ in Palestine and "salting" their cemetery of about 120 acres with it. The ground thus became "holy," and people shipped their dead from all parts of Europe for burial there—at a special price, of course, and with the belief that their souls would thereby be more quickly released from Purgatory.

But came the Hussite wars in Bohemia and the cemetery was closed and the monks were dispersed. Then on April 25, 1421, the monastery was burned and the land of the cemetery plowed over. The land, however, was

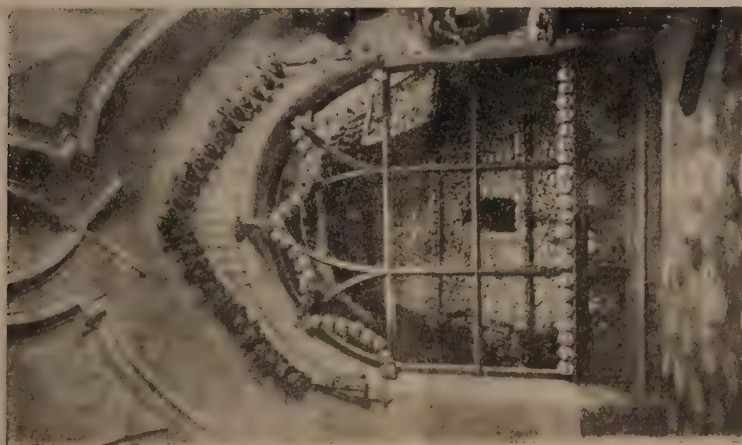
given back to the church as a result of the treacherous agreements of the Council of Constance in 1433, which decreed the burning of the martyr-priest John Huss of Bohemia after he had received a safe-conduct pass to present his case before the Council. By then, however, the cemetery had lost its old attraction for the people. Realizing that the bones in the ground were no longer of any value, the monks declared the cemetery as desecrated, and had the bones exhumed. The better-preserved skulls and bones were put in a special church and, as it is claimed, they were arranged as decorations around the walls and ceilings by a blind monk. The last arrangement, as seen from the pictures herewith, was made in 1870 by one Frank Rinten, who fashioned the skulls and bones in the form of crosses, chalices, coats-of-arms,



Stairway leading into the church decorated by human bones. The chandelier made of human bones stands out in the light, below the dark ceiling.



This arrangement of bones suggests a "monstrance" and the skull in the middle stands for the wafer which they claim to be the living Christ.



Each of the four corners harbors a reserve pile of bones. It is a solid pile of bones, with the tunnel for ventilation. Behind are more skulls for future redecoration.



In the background of this general view, under the window, is a confession box profusely decorated with human bones.

chandeliers, urns, etc. Huge piles of bones in the four corners have tunnels through them for ventilation, and behind these again are other piles for future use. An entrance fee and "offerings" for souvenirs and for masses for the dead from visitors provide the monks with a substantial income.

From all such spiritual hoaxes true Christians must turn away in disgust,

for corruption can never bring redemption and liberation. To Roman Catholics deceived by such frauds of their priests we recommend the warning of the Apostle Peter—whom they claim to be their first pope:

**"Ye know that ye were not redeemed with corruptible things . . . but with the precious blood of Christ as of a lamb without spot or blemish."**

*(We reproduce the gruesome pictures with this article, not to appear sensational, but with the hope that some sincere Roman Catholics may be led to reject such pious frauds of their church and seek and accept the glorified, risen Saviour and his message of salvation that brings light, life and joy.)*

**FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.**

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# THE CLERICAL-FASCIST BETRAYAL OF FRANCE

By J. J. MURPHY

(NOW that France has been cleared of its Nazi invaders, it is important for the record to make clearly known those who were responsible for its betrayal into the hands of Hitler. The following well-documented article by Dr. Murphy not only supplies the facts, but also a warning lest the forces behind that betrayal regain power in the new set-up of liberated France.)

**F**ASCIST AGGRESSION started only after the Lateran Pact between the Pope and Mussolini in 1929. From then on it began to spread like wildfire in the Catholic countries of Europe. The results in Austria, Portugal, Spain, Poland and Germany are sufficiently known to most well-informed people. In his authoritative work, *That Day Alone*, Pierre van Paassen summarizes the immediate results of that tie-up as follows<sup>1</sup>:

"The actions of Dollfuss, to whom the Pope's Secretary of State wired papal blessing on the termination of the blood bath of Vienna; the triumph of Fascism in Spain and the subsequent reception by the Supreme Pontiff of the leaders of the 'Falange'; the praise periodically bestowed on the Fascist State of Portugal in 'Osservatore Romano' . . . the Romanization of the Coptic communion in Ethiopia after the Italian conquest—these are but a few of the incidents that focused attention on the Vatican's profound interest and role in the major events of our time."

These are facts that are well known, but they are only a part of a much larger plan of Catholic Action. Only a comparatively few, for instance, know of the part played by the Catholic church in the betrayal and temporary

destruction of democracy in France. That is the subject of this article. But in order to understand fully what happened in the Spring of 1940, when the French army, the French morale and the French Republic collapsed suddenly to the astonishment and dismay of the democratic world, it is necessary first to go back half a century to the time when the groundwork of the collapse was carefully laid.

## THE DREYFUS AFFAIRE

The unceasing attempts of the 19th-century Popes had failed to overthrow the French Republic. But this did not discourage the Jesuits from hatching new plots to re-establish a reactionary government in France. In each country they work toward their goal by different means shaped to meet the necessities of the local situation. In the United States control of politicians has been their key to power. But in France, constantly on the verge of war, control of the ruling clique of army officers was their objective. Through their private schools catering to royalist and other wealthy reactionaries, they became the confidants and secret advisers at St.-Cyr, the West Point of France, where all top army officers are trained.

The cold, calculating Jesuit strategy knew that the best way to turn French Catholics against the Republic was to

<sup>1</sup> Pierre van Paassen, *That Day Alone*, page 459.

make them believe that it was a mere front for Jews and Freemasons who plotted the destruction of the church. In 1894 they turned their campaign of hatred against the Jews into a national crisis by leveling perjured charges of treason against a Jewish army officer and banishing him to Devil's Island. The Catholic press grew livid with rage against Jews and Freemasons. A wave of anti-Semitism equal to Hitler's arose. There were threats to "*strangle the last Freemason with the bowels of the last Jew.*"

A shamefaced acknowledgment of the Jesuit anti-Dreyfus plot is made by a devout and liberal Catholic author, Yves R. Simon. In his book, *The Road to Vichy*, page 69, he owns up to this "*devastating scandal of the Catholic world standing to a man or nearly so in favor of a judicial error.*" He also adds:

"Nearly all French Catholics, blinded by passions . . . supported the version of Captain Dreyfus' guilt. Now it was a fact that Captain Dreyfus was innocent and that the treason had been committed by another captain, named Esterhazy. But Dreyfus was a Jew, Esterhazy was not; consequently the guilty one had to be Dreyfus . . . The real facts mattered little . . . With few exceptions, French Catholics committed themselves unreservedly in the anti-Dreyfus campaign and against justice."

#### ACTION FRANCAISE

Even long after Captain Dreyfus was exonerated before the world through the noble work of Emile Zola, Anatole France and others, at the end of several years in exile and torture, Jesuit Catholicism stood by its calumnies and the perjured sentence of the court, as Yves Simon admits. Then when the democratic French government took badly-needed measures against the Catholic church to curb its Clerical politics, the Jesuits working

underground used this as a new weapon in their campaign against the French Republic. They cried, "Persecution!" They kept alive the fires of anti-Semitic hatred to such an extent that when Pierre Laval in 1942 was chided by democrats for his cruelty to Jews, he could justify himself by saying, "*I am only applying to Jews the same treatment prescribed centuries ago by the Catholic church.*" (N. Y. *Times*, Sept. 18, 1942.) During the Dreyfus affair, Pope Leo XIII conferred high papal honors on Edouard Drumont, author of the notorious book *La France Juive* ('Jewish France') in which he accuses the Jews of ritual murder. (*Jewish Encyclopedia*, vol. X, p. 127)

The Jesuits are known to be utterly unscrupulous as to what means they use to gain their ends. So it is no surprise to learn that in their intrigues against the French Republic they made use of two Catholic women of the French nobility, Countess Hélène de Portes and Marquise Marie Louise de Crussols, the mistresses of the two last Premiers of France, Daladier and Reynaud, to gain as much secret information as possible. These mistresses are known to have paid visits to Otto Abetz, leading fifth columnist of France and later puppet ruler in Paris under Hitler.

By similar token, it is no more surprising to find that in France the two leaders of Clericalism throughout the present century, Charles Maurras and Léon Daudet, were both agnostics. They published the *Action Française*, leading royalist-fascist daily in France. They were brilliant writers and fanatical 'political Catholics.' No one in the Catholic church from prelate to peasant rejected their leadership because they disowned both the doctrine and the morals of Jesus Christ.

Catholic William Teeling, author of *The Pope in Politics*, briefly describes (p. 211) the growth and development of *Action Française*, political faction and newspaper, that was the pulse of French Clericalism:

"As long ago as the end of the 19th century, there was started an organization called the *Action Française*, which had its own newspaper. . . . Bit by bit the organization developed into a great Royalist, Conservative, Right-Wing body. Soon most of its members were prominent Catholics, and bishops and other clerics joined it. . . . It certainly advocated many of the doctrines advocated by the Popes in different encyclicals."

"In the meantime the *Action Française*, which had supported Catholicism through the difficult period before the War [World War I] was now fast reaping its reward. It became more and more the leader in Catholic activities, and above all in political activities, but its policy was one of complete nationalism, and advocated placing the State in a position of power compared to the Church that was only equalled by Fascism in Italy."

In spite of their devotion to Catholic reaction, the strongly nationalist leaders of *Action Française* resented the pronounced pro-Germanism of Pope Pius XI and especially his strong condemnation of French occupation of the German Ruhr after World War I. Over-sensitive to their quips, the proud pontiff condemned their paper. The cautious Jesuits resented this show of independence on the part of the pope; they considered premature the elation and aggression that he was starting to show as a result of his recent success in saddling Fascism on Catholic Italy.<sup>2</sup> Jesuit Cardinal Billot, a Frenchman, who had crowned Pius XI as Pope of Rome, resigned his cardinalate in protest against the condemnation of *Action*

*Française*. It was a warning to the Pope not to enforce his condemnation too strictly. As it turned out later, the Pope's condemnation of *Action Française* was a mere gesture. No one took it very seriously. French bishops continued to give the publication their secret backing. The French laity in general continued to read it as usual. It continued to be sold on the front steps of Catholic churches. The Pope made clear that it was not the Fascist doctrines of *Action Française* that he condemned by giving tacit approval to its sister journal *Candida* to which its editors contributed regularly. Nor did the Pope utter a word of disapproval against other Clerical-Fascist journals which merely paraphrased *Action Française* in coarser language, such as *Gringoire* or *Je Suis Partout*.

In 1939, the ban on *Action Française* was lifted when it was serving Hitler's purpose to perfection by spreading disunity and defeatism throughout France just when the German armies were about to strike. After the years of so-called condemnation, *Action Française* was stronger than ever. It had made remarkable progress during those years. Catholic Yves Simon (p. 42) says of it during its years of condemnation: "Then many of its readers felt a pious indignation; but as long as the *Action Française* simply calumniated Jews, Freemasons, socialists and Christian democrats, they never doubted the veracity of their paper. Powerful among the intelligentsia, the *Action Française* exercised at the time we are describing an almost complete dictatorship over Catholic intellectual circles." He adds later on (p. 65): "The spirit of *Action Française* made enormous progress during the 13 years of its condemnation, and this progress was not

<sup>2</sup> See pamphlet *Clerical Fascism in Italy*, by J. J. Murphy.

only the work of unbelievers and refractory Catholics; it was in large part the work of Catholics.’’

#### CLERICAL-FASCIST MOVEMENTS

Out of *Action Française* at a most critical moment in French history there sprang full-fledged Catholic-Fascist movements. The best known of these were the *Croix de Feu* (literally, ‘Fiery Cross’) and the *Cagoularde* (‘Hooded Men’). The founder of the *Croix de Feu* was Colonel de la Rocque, a high army officer, one of the so-called ‘Jesuits of St.-Cyr.’ John Gunther in *Inside Europe* (p. 204) calls him “French Fascist No. 1 . . . He founded a private army like Hitler.” Of his background he adds: “His milieu is upper middle class, Roman Catholic, illiberal.” Just as Hitler had the backing of millionaires like Catholic Fritz Thyssen, so de la Rocque was financed by wealthy Catholic reactionaries like de Wendel, Ernest Mercier, and Mumm the champagne magnate.

Pierre Cot, former Minister of Aviation in France, in his book *Triumph of Treason* (p. 78) says: “The *Cagoulard* plot was the French version of the Franco insurrection in Spain. This was in 1937. In 1940 the *Cagoularde* formed the staff of Pétain’s new [Vichy] regime . . . The connections between the French *Cagoularde* and the German, Italian and Spanish organizations were proved not only by the origin of their armaments but by unequivocal documents and the pattern of their activities.” The pro-Clerical nature of Fascism in Italy, Germany and Austria has been proved elsewhere.<sup>3</sup>

*Current Biography* of 1940 states (p. 648): “Documentary evidence later

revealed that Pétain’s name, along with Laval’s, was among those in the Fascist scandal of the ‘Hooded Men.’” No one can contradict the devout French Catholic and royalist Georges Bernanos, when he regretfully admits: “*There are certainly far too many Catholics in France who applaud methods of which the abject efficacy is apparent both in Austria and Spain.*”<sup>4</sup>

The real power behind Colonel de la Rocque, the man who fashioned him to his own designs, was General Weygand, under whom he served in Africa, Poland and elsewhere. Weygand has always been too good a Jesuit to do his own dirty work; he chose and placed in the limelight colleagues who could do his work even better than he himself could: de la Rocque to head the Fascist terrorists; Gamelin to lead French armies to disaster; Pétain to be bell-wether of a Fascist France. John Gunther in the book quoted above says (p. 197): “Weygand’s Catholicism—he is a fanatical Catholic—naturally made him suspect to the Left. They accused him of political ambitions, of having turned St.-Cyr into a royalist-Catholic nest . . . Weygand is naturally the white hope of the Right and the terrier-darling of the Fascist Leagues.”

#### WEYGAND—‘UP TO HIS NECK IN JESUITS’

The arch-traitor of France was undoubtedly General Weygand, tool of the Jesuits. Crafty and ruthless, he used others as willing tools in the destruction of democracy in France, while he lurked in the background pulling strings until the time for the kill was at hand. He was a made-to-order tool for the Jesuits. They held him in their power because they knew the secrets of his early life: how they rescued him from apparent illegitimacy, spon-

<sup>3</sup> See pamphlets *Clerical Fascism in Austria*; *Clerical Fascism in Italy*; *How the Catholic Church Helped Hitler to Power* by J. J. Murphy.

<sup>4</sup> *A Diary of My Times*, page 10.

sored his upbringing in a royal family, and made a place for him, a Belgian alien, at the exclusive West Point of France, St.-Cyr.<sup>5</sup> Little wonder that Clemenceau, the great French premier, said of him: "Weygand is brilliant. He is resolute. He knows what he wants, and *he is up to his neck in Jesuits*. And of the Jesuits, we know what they think of republics and of the French Republic in particular." Elsewhere he said: "Weygand is the most dangerous of the clerical-military clique." Also: "If the Republic is ever overthrown by a coup d'état, it will come from him."<sup>6</sup>

Weygand's twisted character, bigoted and fanatic, is the past-perfect participant of Jesuit training. Pierre Cot (p. 265) describes him as follows:

"Dry and methodical, he lacked humanity, sensitivity and imagination. His small, shriveled frame enclosed a narrow and uncultured mind. Belgian by birth, he entered St.-Cyr as a foreigner, without examinations. . . . 'He has a curious resemblance to a weasel,' said Painlevé; still more he resembled an old woman. He was famous in the Army for his ostentatious bigotry. . . ."

Similarly John Gunther (p. 197) quoting Clemenceau highlights the subtlety and danger that lurked in Weygand's warped soul:

"'He is a man—how shall I say it?—dangerous, capable of going far in a moment of crisis. . . . You don't know what he did or what he's about.'"

As heir to Generalissimo Foch's glory and prestige, General Weygand was considered France's leading strategist

<sup>5</sup> Cf. John Gunther, *op. cit.*, p. 196: "Rumor will not die that he was an illegitimate son. . . ." Pierre van Paassen, *op. cit.*, p. 488: "Weygand was born in Belgium and brought up in France on the estate of the late Empress of Mexico, the demented Carlotta."

<sup>6</sup> The first two quotations of Clemenceau are quoted from van Paassen, *op. cit.*, pp. 487-8. The second is quoted from Pierre Cot, *op. cit.*, p. 265.



Acme

#### GENERAL MAXIME WEYGAND

"... up to his neck in Jesuits"

and military authority. Supreme power over its military destiny from 1918 on lay in his hands and that of his small group of satellites like Generals Gamelin and Pétain. He was chosen to be the Trojan Horse of Clerical Fascism. Placed in the key military position of the one country that blocked Fascist domination of the European continent, it was his task to betray it into the hands of the enemy. This he accomplished by five carefully planned steps. They deserve to be discussed one by one:

#### 1. Demoralization of the French Army

Weygand's first step toward direct betrayal to Fascism was to leave the French army so disorganized and demoralized in time of peace that Nazi

victory would be assured. He had knowledge of Nazism's open threat to attack France by surprise. His strategy of betrayal was to deceive France into thinking it was strong when in reality it was pitifully weak. Through his Jesuit-trained puppet, General Gamelin, a graduate of St. Stanislaw's College, he saw to it that the Little Maginot Line was no more than a name, its shoddy fortifications an open door to German aggressors. Through other fellow-Catholic officers of Fascist mentality, Pétain and Darlan, he dominated the High Military Committee that on December 30, 1936, as well as at later times, voted down every move to increase the French Air Force, *even after its utter weakness had been demonstrated by the Nazi invasion of the Rhineland*. Pierre Cot, Minister of Aviation at that time tells us (p. 178) how Premier Sarraut, wishing to oppose the German threat with force, learned to his amazement on consulting French military experts "that the French Army had not one anti-aircraft gun, not one anti-tank gun, and that it was incapable of partial mobilization and of active resistance to Hitler."

The failure of Weygand and his clique to prepare for the predestined attack by Hitler continued right up to the declaration of war in 1939 and after. André Simone, a first-hand witness, in his work *J'Accuse* (p. 344) tells how in the winter of 1939-40 the French Army lacked blankets and heavy shoes. He adds too: "In the second month of the war . . . they were producing less planes than before the war." The army at that time was under the command of General Gamelin, who, Pierre Cot tells us (p. 263), was named Commander-in-Chief "on the recommendation of Weygand and with the assent of Pétain."

When the real Nazi attack was opened in the Spring of 1940, the utter disorganization of the French Army was revealed in all its nakedness. Pierre Cot (p. 262) tells us that before the fall of France in the late Spring of 1940 the French Army was so lacking in trained signal corps men that one part did not know what the other was doing, and the General Staff did not know what any of them were doing. He also reveals (p. 197) how most of the officers were so corrupted with Fascist propaganda emanating from top military officials that they "were the first to retreat, without blowing up the bridges or firing a shot." He rightly attributes this disastrous condition of the French Army to the evil influence and deliberate negligence of General Weygand.

## 2. The 'Red' Menace

Early in World War II when Gen. Weygand was supposed to be in the Near East working out a joint strategy with General Wavell of England, he spent much of his time secretly and illicitly in France urging French attacks on Russia, one by way of Murmansk and another simultaneously by way of the Black Sea. This at a time when Poland was prostrate and millions of Germans were drawn up in battleline along the border about to invade France! What was the aim of France's greatest strategist in his country's hour of great peril in leaving his important post of duty to create dissension in Paris with his fantastic plans and to foster intrigue against a country 2,000 miles away that had never made the slightest threat to invade France? Pierre van Paassen (p. 497) answers as follows:

"Maxime Weygand, in advocating an expedition against the Soviet Union, merely sought to get into Herr Hitler's good

graces. He wanted to make an attempt to change and transform the war into a holy alliance against Russia. . . . In other words, he attempted to incorporate France into the Fascist bloc by a detour. He tried to convey the message to Hitler that France, at least the French ruling clique, had no desire to fight him and that he and his friends did not look on Fascism as an evil but as a supreme good. . . ."

### 3. *Sabotage of Near-East Defense*

At the beginning of World War II Gen. Weygand was sent to the Near East to organize the French armies and to work out with the British Commander-in-chief in Africa a defense plan for the Suez canal and its approaches. Weygand refused to cooperate, much less pool forces with the British, picked quarrels with General Wavell; refused to move French troops to Egypt, which Mussolini was threatening with increasing troop concentrations. Van Paassen (p. 494) says: "To the amazement of British staff officers Weygand hotly disputed General Wavell's allegations that the Duce had anything but the best of intentions toward France." He quoted his friend Pierre Laval to prove it. This at a time when Fascists were parading in Italy demanding the cession of Nice, Corsica and French colonies in North Africa!

### 4. *Double-cross of the British Army in Flanders*

In the late Spring of 1940, after his friend and co-worker General Gamelin had compromised the defense of France, Gen. Weygand had himself appointed Commander-in-Chief with supreme command of the French army, navy and air force. Doubtless he felt that he could then surrender to Hitler and put the blame, if need ever arose, on his diffident and subservient predecessor. On his arrival in France, the Belgian High

Command offered to take over on their left flank the part of the French line that had been withdrawing without firing a shot. Weygand curtly refused. Pierre van Paassen (p. 499) narrates later developments in these words:

"Weygand began by quarreling with the British over the technique of the withdrawal from Belgium and then ordered French divisions to fall back without first informing the Belgians or the British of his decisions. The front was thrown into hopeless confusion. But Weygand was playing his own game. At last he had the reins in his hand and was steering the French Republic toward the harbor into which he had wanted to steer her for a long time—perdition. In the cabinet he had an able second in *le faux frère*, Marshal Henri Philippe Pétain the mythical hero of Verdun, who had counseled surrender in the previous war, back in 1917 and 1918."

### 5. *The Actual Betrayal*

When Weygand took command in the Spring of 1940 the rank-and-file French soldiers were patriotic, well-disciplined and burning with a desire to fight the Nazi invaders. The military situation of France was not hopeless. It was far better in every respect than that of the Nazis in 1944 who fought stubborn delaying actions for months in Italy and even in Western Europe when defeat was certain. At the very worst the French Army in 1940 could have fought a fierce rearguard action, while the bulk of its troops could have retreated swiftly to the coast and been transported to England and North Africa by the combined navies of France and England. The British in fact offered to mass every possible ship in the Mediterranean and Atlantic fleets for this purpose. Most of the French cabinet, as well as the presidents of the Senate and Chamber of Deputies, had agreed on such a plan. How the Clerical traitors squelched it

is best narrated by van Paassen (p. 500) when he describes an emergency meeting of the French government at Tours where it had taken refuge:

"When this plan was brought to the attention of Weygand at Tours on June 13, 1940, in a cabinet meeting, both he and Pétain vetoed it. One who was present at that session has declared that the attitude of General Weygand not only surprised the cabinet members but 'filled every man present with stupefaction.' This stupefaction turned to icy horror when Weygand in icy tones mentioned capitulation. The General was asked if in his opinion the military situation had degenerated to such a point that no other course of action was left. It was then that he gave the answer that unmasked him and his intentions. 'It is not that the military situation is so bad,' he replied, 'but if you gentlemen do not ask for an armistice, there will be Communism in France.'"

General Weygand gave no orders to fight the Nazis. His one and only order to his armies was to keep falling back. The officers he had demoralized by Fascist propaganda abandoned their troops. When the crisis increased and the government had retreated to Bordeaux, Weygand plotted with Pierre Laval, forced weak-kneed President Reynaud to resign, put Marshal Pétain in his place. Pierre Cot (p. 264) summarizes Weygand's betrayal in these words:

"Weygand lost the war by refusing to fight in the réduit Breton [on a narrowed-down front in Brittany] or in the Colonial Empire. He dishonored himself by giving the cabinet false information—the false news of a Communist revolution in Paris—to frighten the government and induce it to ask for an armistice."

Pétain on taking over immediately made an abject surrender to Hitler, prevented the French fleet from fleeing to safety and ordered the arrest in North Africa of Mandel, Daladier, Delbos and others who had fled there with

the purpose of organizing resistance to Germany. Georges Mandel, member of the last French cabinet, after being arrested in North Africa and transported to Vichy France was murdered by members of Pétain's Gestapo.

After the execrable French surrender and armistice, Gen. Weygand, now a member of the Vichy government, was sent to command French troops in North Africa. Though the army there was not large, there were enough well-trained soldiers to keep Hitler in Europe and to cooperate with General Wavell to throw Mussolini out of Tripoli. Weygand made it his purpose to prevent any French opposition to Hitler and to use his position to allow the Nazis to penetrate all North Africa. Van Paassen (p. 506) says of Weygand in North Africa after the armistice:



**ROBERT MURPHY, JESUIT-TRAINED  
DIPLOMAT WHO ARRANGED THE  
'DARLAN EXPERIMENT' IN  
NORTH AFRICA.**

"He facilitated the Duce's attack on Egypt by allowing Italian and later German armored equipment to be landed in Tunis. He next permitted German troops to filter into Morocco, into Algiers, and into Senegal for the occupation of strategic positions in the Reich's eventual drive against the Western Hemisphere. . . . It was Weygand who, without being compelled to do so, handed Hitler the pistol directed at the heart of America."

#### PÉTAIN AND LAVAL

Not much needs to be said of Weygand's fellow traitors, Pétain and Laval. As soon as they established their Vichy government to do Hitler's work in France better than he could have done it himself, virtual union of Church and State was established within a few days, obviously according to a pre-arranged plan. A Catholic prelate was attached to Vichy diplomatic staffs in foreign countries. A Msgr. Boyermas was "religious attaché" to the Vichy staff in Madrid, where Pétain as ambassador to Franco a few years previous had been cheered by the *Falange* with cries of "Down with France! Long live Pétain!"

The Vichy government immediately gave admittance and full recognition to Catholic religious Orders that had been banned from France for political plotting against the Republic. Freemasonry was abolished and Jews persecuted. Catholic instruction was introduced in public schools and soon after Catholic schools received State support. The historic democratic motto of the French Republic, "Liberty, Equality and Fraternity," was torn down from public buildings to be replaced with a Catholic-Fascist catch-phrase similar to that of the Nazis, "Labor, Family and Fatherland."

Pétain's burning Catholicism is well known. It so dominated his mind that the Jesuit social ideal of a return to

medievalism became almost a mental obsession with him. In the New York *Post* of April 1, 1942, he is described as follows:

"He is obsessed by several religio-political foibles. . . . He is a puppet of a religio-political *Weltanschauung* (philosophy) that is fundamentally anti-British and anti-American. . . . Pétain's *Weltanschauung* is that French defeat is really a blessing. Now the real Christian France, as Pétain would have it, with patriarchal employers and landlords and devout employees and peasants can be resurrected."

Pierre Laval is a "devout Catholic," as *Current Biography* of 1940 (p. 484) remarks. On his visit to Mussolini in 1935, when he came to an understanding with Fascism and assented to the projected rape of Ethiopia, he was lavishly received by Pope Pius XI who made him a papal nobleman, a 'Prince of the Church,' thus conferring on him one of the highest Vatican titles. When he returned to Paris a few days later, he was greeted at the station by a parade of the Clerical-Fascist organization, the *Croix de Feu*. A few years later he entertained Hitler's foreign minister von Ribbentrop in Paris and, as *Current Biography* notes, "helped Hitler by seeing that France had nothing to do with the policing of the Saar plebiscite." In this he cooperated with the Catholic bishops of the Saar who urged the overwhelming Catholic population to vote for annexation to Hitler Germany. The N. Y. *Times* of November 11, 1942, pertinently observed that when Laval went to meet Hitler in Munich the previous day he was "attended only by his envoy to the Vatican, Léon Berard."

#### VATICAN APPROVAL OF VICHY FASCISM

The Catholic church was overcome with joy at the destruction of the French Republic and the establishment of the Pétain-Laval puppet dictator-

## REVIEWING VICHY TROOPS



This photograph, taken after the Pétain-Laval regime came to power, shows two Roman Catholic Cardinals with Chief of State Marshal Pétain and Chief of Government Pierre Laval reviewing a parade of Vichy-French troops.

*Left to right: Marshal Pétain; Cardinal Suhard, Archbishop of Paris; Cardinal Gerlier, Archbishop of Lyon (in Vichy France), and Pierre Laval.*

ship. *The Catholic International*, summer edition of 1942, could scarcely restrain its glee at the government-enforced Catholicizing of France. It went on to say:

"The days of [Jewish Premier] Léon Blum, of Socialism and Freemasonry are gone forever in France . . . Isn't it all glorious? France has lost her navy and regained her soul."

*Current Biography* of 1940 (p. 648) says: "The Vatican, through its official organ (*Osservatore Romano*) approved Pétain as head of the reconstruction of France, saying that he was 'an inspiration to the youth of France.'"

The N. Y. *Times* of October 6, 1942, reported:

"Emanuel Cardinal Suhard, Archbishop of Paris, issued in the name of the church yesterday an appeal to the people to support with frank and complete loyalty the government of Henri Philippe Pétain.

"The Archbishop of Toulouse in a statement reaffirms his loyalty to Marshal Pétain."

The same newspaper in its issue of July 20, 1942, recalled that Cardinal Gerlier of France said in 1940, "France is Pétain." It also remarked in the same issue that Cardinal Baudrillart "was the churchman who represented the spirit of collaboration in its most extreme form." Speaking of Cardinal Baudrillart, Yves R. Simon, ardent Roman Catholic, in his book, *The March of Liberation*, (p. 41) admitted:

"A few days later he brought to the government of Marshal Pétain an adherence worth an army. Then he became, and remained until his death, one of the leaders of collaboration with the Nazis. He was lavish in his encouragements to the 'French legionaries' who, having donned the German uniform and sworn allegiance to Hitler, went to Russia to fight and die in order to make definitive the victory of the Nazis and the enslavement of the French people."



**JEFFERSON CAFFERY**

*Ardent Catholic, newly-appointed Ambassador to liberated France, was formerly U. S. Ambassador to Brazil*

## CONCLUSION

While the tactics used by the Jesuit strategists in their war against democracy vary with each country, their over-all strategy is the same. The betrayal of France is a classic example of their master plan: The Catholic people are taught that Jews and Freemasons are plotting against them; they are given a sense of inferiority and wounded pride, plus a persecution complex; they become religiously class-conscious, aggressive, militant; they come to identify themselves more and more, socially and politically, with the church. In short, Catholics are led to believe that the only way to save their country is

to overthrow the "Jewish-Communist government." Weygand and Pétain did not believe they were traitors. They had been deceived by their church into believing that the destruction of the French Republic was the only way to save France. They considered themselves superpatriots and the only true Frenchmen.

The Vatican's fanatical hatred of the French Republic is of long standing and well known to European statesmen. It is news only to Americans who seem afraid even to inform themselves of the well-documented facts in the matter. The so-called "saintly" Pope Pius X (soon to be canonized) expressed that hatred in even more unvarnished terms than other popes. He called France "*The diabolic trinity of Freemasonry, Christian democracy and modernism.*" Like the popes before and after him, he counted upon the armies of Germany as "the instrument chosen by God to punish France." Count Carlo Sforza, who is anything but a radical, is not afraid to publish these and other facts that every American should know about the pro-Fascism of the Vatican in his recent authoritative work, *Contemporary Italy*.<sup>7</sup> Of Pope Pius X's fierce desire to see the French Republic destroyed by Germany in the First World War, Sforza further declares:

"When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French, and in his naivete he said:

"Thus they will understand that they must become obedient sons of the Church."

But it was left to Hitler's armies in 1940 to accomplish this with the help of Catholic Generals Weygand and Pétain.

## HITLER'S 'PERSECUTION' OF CATHOLICS

MANY are still puzzled at the persecution of Catholic priests and people in Nazi-occupied countries despite the Vatican's tie-up with the Axis from the beginning. No less puzzled and chagrined have been those Catholic priests and people themselves. In Germany itself, as was once pointed out by Catholic George N. Shuster who visited there before Pearl Harbor, freedom-loving Catholics, after being released from Gestapo prisons, were amazed to behold high prelates of their church parading through the streets in Nazi-bedecked automobiles. They were equally astounded at the Catholic hierarchy's praise of "Our Fuehrer" at their annual conference at Fulda in 1936, and again by their endorsement of Hitler's war at their meeting in 1940. They still fail to understand why the present Pope's signature (with that of Von Papen) still stands at the end of the Vatican's concordat with Hitler's Reich.

This seeming contradiction is fully explained in our book, "*Behind the Dictators*," where it is proved that throughout history the Roman Catholic church has been the greatest persecutor of its own people, and always employed the authoritarian civil power to which it was allied to kill off its own members who failed to fall in line with its political plans. The 'heretics of history' have usually been Catholics who led the great liberating movements against combined Church-State oppression.

A good example of this may be seen in the opposition of Catholics to the Vatican-supported Franco rebellion and subsequent regime. Not only were Catholic priests and people brutally

<sup>7</sup> *Contemporary Italy*, by Count Carlo Sforza, p. 105, E. P. Dutton, 1944, \$3.50.

killed and imprisoned without protest from their church authorities because of their defense of the Spanish Republic, but even a cardinal of Spain (Vidal) was forced to flee the country and died in exile because he acted likewise against the wishes of the Vatican. We had a reminder of this in a letter to the N. Y. *Times* of last September 7, written by José Antonio De Aguirre, President of the Basque Government-in-Exile, in protest against the pretensions of Señor Cardenas, Franco's ambassador in Washington, that Franco's regime is Christian. He declared:

"As the legitimate and freely elected representative of the Basque people, who are both Catholic and democratic to their very roots, I protest against Señor Cardenas' attempt to whitewash the present regime of oppression ruling the Spanish state and the Basque country with the principles of Christian civilization, thus jeopardizing universal values, of which the Spanish dictator and his friends have no monopoly.

"Those who were responsible for the death of a million people, those who sanctioned the German aviation's de-

struction of Guernica, the first test of totalitarian war, those who imprisoned and shot Basque priests and thousands of patriots . . . these people may say that their state is ruled by Fascist principles, but they may not state with decorum that it is ruled by Christian principles."

What adds to the confusion is that now, when the tide has turned against the Fascists, Catholic officialdom which tied its policy to the Axis, will take credit for Catholic anti-Fascists who risked and sacrificed their lives to protest against the Axis criminals who were in league with Catholic church authority. As reported from Rome to the N. Y. *Herald Tribune* of last June 9 by its correspondent Russell Hill: "In the past the Vatican has opposed revolutionary forces by working with the Mussolinis, Francos and Pétains . . . Today, however, the Vatican seems to have made a significant shift of policy, hoping to gain the same ends by collaboration with the Anglo-Saxon powers."



WHO WILL WIN?

—Courtesy "The Good Citizen"

## THE PASSING SHOW

P. J. WHELAN

► LOUIS B. MAYER, movie mogul of Hollywood is planning to produce a picture of the Passion Play and has spent much time discussing it with Archbishop Spellman of New York, who has chosen a young, handsome priest to play the part of Jesus Christ. MGM will draw up a contract with the archbishop that the priest "shall not act in any other production or movie after the Passion Play is finished." Hollywood's movie potentates seldom consider making consultation with any other religious body but the Catholic church when a religious picture is to be made.

► DR. ALEXIS CARREL, who left this country in 1940 to devote his services to the Health Ministry of the Vichy Government under Marshal Pétain, has been dismissed from his post as "head of the Vichy Government Foundation for the Study of Human Relations" by the new French Minister of Health, according to a United Press dispatch in the N. Y. Times of August 2. Dr. Carrel is a French Catholic and was assisted by Col. Charles A. Lindberg in research on a mechanical heart. Dr. Carrel's dismissal was described by the new French Minister of Health as "one of his first acts of necessary purification."

► ADDRESSING the graduation class of the Roman Catholic Cathedral High School in New York on June 28, Msgr. Joseph Flannelly drew the following contrast between Catholic and public-school education: "Your Catholic education has developed in you moral courage, while secular education . . . has been becoming more and more materialistic. It is simply a cramming of information . . ."

► THE POPE'S GOLD, which was shipped by clipper from the Vatican to New York in 1941 is now being returned to him, according to Walter Winchell in the N. Y. Daily 'Mirror' of September 14, 1944.

► ACCORDING to the Catholic 'Register' of Denver, Colo., of last July 23, the Pope never publishes the amount he receives each year from "Peter's Pence," but it estimates that "in pre-war times it was running between \$2,000,000 and \$5,000,000 annually."

► MORE than 3,000 persons, clerical and lay, are on the Pope's payroll, according to a dispatch from Vatican City to the N. Y. Times of last July 5. At that time an increase in all their salaries was decreed. Cardinals are also paid a salary by the Pope (called *piatto cardinalizio*, "cardinal's plate"), which before the increase mentioned above was fixed at 86,000 lire a year. Cardinals also have other sources of income.

► THE VATICAN is much pleased with Mr. Sumner Welles' book, *The Time for Decision*. Official Vatican newspaper, *Observatore Romano*, went out of its way to quote from it. All of which again was quoted in the Catholic press in the United States and throughout the world as a release of the official, universal news service of the N. C. W. C. Particularly pleasing to the Vatican is Mr. Welles' plan for the establishment of a bloc of Catholic nations in Europe, including a separate German-Catholic State, also his defense of Catholic-Fascist Argentina.

► WILLIAM C. BULLITT'S scare-article in *Life* magazine of September 11 echoed the call of the Pope for a world-crusade against Soviet Russia. He boasted the Pope as the only savior of civilization against Bolshevism. "If the Communists come close there will arise," he declared, "a wind in Italy, a gale of the spirit, and the Italians . . . will begin to march in defense of the Holy Father, as the Crusaders marched to the old battle cry: 'Christians are right!'" This Vatican-Bullitt cry for crusade against Russia is identical with Hitler's when he sent his legions lunging for Moscow in June, 1941.

► NEW JERSEY Supreme Court, on September 13, 1944, declared unconstitutional a law of 1941 authorizing local boards of education to finance transportation of parochial school children.

► **THE NEW** Minister of Justice and Public Instruction in the Argentine Cabinet, Dr. Romulo E. Boneo, who was appointed last September 11, is described in a dispatch from Buenos Aires to the New York 'Times' of Sept. 12, as "a militant Catholic." The post was formerly held by Dr. J. Honorio Silveira who courageously resigned in protest against the decree of last December 31 making the Roman Catholic religion compulsory in all Argentine schools. Dr. Silveira was immediately branded as a "Protestant and a Freemason."

► **A LIBERTY SHIP**, *The Joseph N. Dinand*, was christened last July 15 in honor of Jesuit Bishop N. Dinand, twice president of Jesuit Holy Cross College in Worcester, Mass., according to an Associated Press dispatch from South Portland, Me.

► **THIEVES** broke into Vatican City last July 28 and stole 10 automobile tires.

► **ONLY** after a 12-year battle with the City of Quebec's Catholic authorities did the Jewish community of that city succeed in erecting a synagogue. When the project was first broached of building a Jewish house of worship in Quebec City in 1932, strong opposition was encountered by the municipal administration and Catholic Fascist forces there. A municipal by-law prohibiting the erection of the building had to be fought. When the synagogue was finally ready for the opening ceremonies last May 12, an attempt was made by anti-Semitic vandals to set the structure afire. The windows were smeared with kerosene and ignited rags thrown into the building. The fire blackened the walls but did not seriously damage the interior. Freedom of speech and religion is not welcome in Catholic-dominated Quebec.

► **A FUND** of \$1,250,000 was awarded recently to Jesuit Father James B. Macelwane of (the Jesuit) St. Louis University for the development of his seismological school. The amount, awarded him by a Chicago court, was from the will of the late Henry Edwin Sever, and will allow the Jesuit priest to build up his school of geophysics to equal those of the Massachusetts Institute of Technology and the Rice Institute in Texas.

► **IN HIS RECENT BOOK** "The Grave-diggers of France," Pertinax (André Guerard) says of Robert D. Murphy of the U. S. State Department: "He was a man of Irish descent, a Catholic, an old friend of Henry Hays (Vichy ambassador to the United States). Occasionally he went so far as to make innocent gibes at the English. This furnished a cozy little common ground which, in addition to the general's [Weygand's] verbal stratagems, gave warmth to their conversations."

► **THE NETHERLANDS GOVERNMENT** resumed diplomatic relations with the Vatican last June 28 with the appointment of Jonkheer Marc W. van Weede, Chief of Cabinet of the Netherlands Foreign Office, as "Minister to the Holy See." The Netherlands broke off diplomatic relations with the Vatican in 1925.

► **AN AMERICAN PRIEST**, Msgr. Walter Carroll, attaché of the Vatican State Secretariat, has been appointed "to head a special commission that will deal with Allied military authorities on economic, political and religious questions of interest to the Holy See," according to a report from Vatican City to the N. Y. *Herald Tribune* of September 8.

► **OF** the 35 ministers and under-secretaries in the Italian Cabinet set up in Rome under Signor Ivanoe Bonomi last June, six belong to the *Christian Democratic Party*, generally regarded as the new Catholic "Center Party." Two are ministers with portfolio, one minister without portfolio and three under-secretaries. The Communists have five members, the Action Party six, the Labor Democrats seven, the Socialists four and the Independents three. Bonomi himself is a Catholic, according to the official N. C. W. C. *News Service* in the Brooklyn *Tablet* of July 8, 1944.

► **THE NEXT PRESIDENT** and Vice-President of the U. S. will both be Freemasons, whether the Republican or Democratic nominees will be elected November 6.

► **BING CROSBY'S** Production Company is making a movie of "The Life of Mother Cabrini" who will soon be canonized as "the first American saint," although she was born in Italy.

## The Editor's Corner

### SUBSCRIPTION RENEWALS

SO MANY subscriptions will expire with our next issue that we are asking each reader whose subscription ends with our December issue to save us time, labor and expense by renewing now in advance for the year 1945. If you are one of them, kindly enclose remittance in attached, self-addressed, prepaid envelope and mail to us as soon as possible.

During the past year we had an increase of about 8,000 new subscribers, and due to paper and labor shortage it is impossible to continue sending you a magazine beyond the month of expiration. We do not like, nor can we afford to keep sending notices of expiration to those who fail to renew on time. So, will you kindly help by sending remittance for renewal well in advance of expiration?

It would be of still greater benefit if all whose subscriptions will expire during 1945, would renew ahead of time at the end of this year.

\* \* \*

### SUBSCRIPTION RATE

We greatly appreciate the helpful thought of those who this past year have voluntarily sent \$2.00 or more for renewal of their subscriptions. This has enabled us to keep the advertised subscription rate for our magazine at the low figure of only \$1.00 a year (Canada & Foreign \$1.25) for new subscribers and those who cannot afford more. Many with small incomes appreciate this and tell us that our \$1-subscription rate alone makes it possible for them to subscribe and renew; otherwise they would be obliged to deprive themselves of our valuable magazine with factual information on this vital question impossible to be had elsewhere.

But, we have been able thus to make our magazine available to so many for \$1 a year, only through the generosity of those who have voluntarily renewed their subscriptions at \$2.00 or even \$5.00 a year, and of those who have further contributed to our Sustaining Fund to help

expand our work of both the Magazine and Mission.

\* \* \*

### ADVERTISING BUDGET

OUR INCREASE of close to 8,000 new subscriptions this past year has been due to the response made about a year ago to our appeal for pledges toward an Advertising Budget, out of which approximately \$3,000 has been spent on advertising in about 50 periodicals. This success is proof of the eager demand for a magazine such as ours, which supplies factual, objective and well-documented information on the Roman Catholic question denied to the American public through other channels. It is proof also that we would soon increase our list of subscribers to a very imposing and effective figure if we could afford to continue and increase our advertising.

The Board of Trustees of Christ's Mission have been so impressed with these results of our advertising that they have urged us to do everything possible to continue and increase it, which we have already begun to do in the hope that our readers who value our work and magazine will renew their efforts to supply the means of continuing it. *We ask no one to help who is not firmly convinced that our work is good and needed.* We started the work without funds or equipment for its continuance and expansion; have even refused large subsidies from groups or individuals whose financial control over us would thus hamper our complete freedom to carry on the work as we have been doing. A work at this nature, which is a delicate work and liable to be used for unworthy ends, must sustain itself and increase its usefulness *by its own intrinsic value.* It must never be used for aggrandizement of any group or individual.

Our appeal to you, therefore, is not to help us unless you are convinced that the work itself is good, needed and effective and should be expanded. If you are so convinced, we have no hesitation in asking and expecting your generous financial cooperation.

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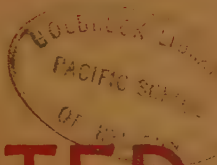
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**December, 1944**

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# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M. A., REV. FRANCIS GUGLIELMI, D. D.  
REV. A. MALINVERNI, D. D., REV. P. J. WHELAN

Vol. 5 (*New Series*)

DECEMBER, 1944

No. 10

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 5 (*New Series*)

DECEMBER, 1944

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## A Challenge to the Christian World

**W**ITH THE APPROACH OF CHRISTMAS our thoughts turn to the promises of universal peace and joy, love and brotherhood, that the birth of Christ would bring to the world. The prophets of old pictured a 'new creation' of the world as a result of his coming, when the hills would flow "with milk and honey." This year, nearly 2,000 years after the event, Christians will celebrate the anniversary of his birth in a world filled with war, hate and destruction on a scale heretofore unknown.

The terrible thought is that this is a war of Christendom, that it was not brought on the world by the Mohammedans, the Persians, Hindus or other so-called pagan nations. Our Western civilization is alone responsible for it. It was actually started by Rome and Berlin after solemn agreements had been signed between them and the Pope, who claims to be the Vicar of Jesus Christ and God's sole mouthpiece for men on earth. If the present state of the world is the sole measure of these 2,000 years of Christianity, well may the pagans and atheists cry out 'away with it!'

But the challenge is not to Christ or his teachings, but to the leaders and teachers who profess to speak in his name. The herald angels who appeared over the hills of Bethlehem on the first Christmas night announced the birth of Christ as truly a *Saviour*, and when and wherever his saving Gospel has been properly and fully taught, it has proved to be "*the power of God unto salvation to everyone that believeth.*" (Rom. 1:16) But for the most part that saving message has been betrayed, that saving power has been kept from the hearts of the masses of the people where Christ should reign. Instead of the truth, they have been taught a lie, and have been shown, instead of the power of God, the work of Satan "*with all his power and signs and lying wonders.*" (2 Thess. 2:9) Only the truth shall make men free; only the power of Christ can save the world.

To our Christmas greetings to our readers this year we add a prayer that even at this late date suffering humanity may recognize and turn to its real Saviour.

## EDITORIAL NOTES AND COMMENTS

### HITLER'S STAR

NOW that Hitler's star is in decline, it is well to recall for the record the jubilation expressed by the Catholic church in Germany at the signing of the Concordat between the Vatican and Hitler's regime in July 1933, shortly after he rose to power. In his book, *Church and State in Germany*, widely circulated in this country by the German Library of Information, Frederick F. Schrader, gives the official text of the Concordat and quotes from a review of its contents by *Germania*, most influential Catholic newspaper in Germany. *Germania* concluded its review in the following words:

"It was reserved for the constellation of Adolf Hitler, Franz von Papen and Cardinal Pacelli [later Pope Pius XII] to renew the old bonds between the Reich and the Church."

Schrader also recalls that this Vatican-Hitler Concordat was the first all-out agreement between the Vatican and Germany in the past 100 years. For such an agreement is possible only between an authoritarian State and an authoritarian Church. The "old bonds" renewed between the Vatican and Hitler's Reich were those that tied together the policies of the Pope and Emperor of old and that tied the people of Europe in bondage. The "constellation" of Hitler, Franz von Papen and Pope Pius XII, in which *Germania* rejoiced, aimed to restore pre-Reformation conditions in Europe. That constellation is now being shot out of the sky, and with it should go all those who conspired to bring it into prominence.

### A RELIGIOUS WAR

IT HAS LONG been our contention that this disastrous war is rooted in the religious conflict existing between Roman Catholicism and Protestantism since the Reformation. Mr. H. G. Wells, in his recent book, *Cruz Ansata*, confirms this by pointing out that the Nazi-Fascist conspiracy was a part of the Jesuit plan of Counter-Reformation, the aim of which has been to restore the condition of things in religion and government that existed in pre-Reformation times. A moment's consideration of the aims of the Axis dictators makes this clear: one-man rule of the State, abolition of freedom of speech, freedom of the press and freedom of religion, together with reunion of the authoritarian state with only one authoritarian Church.

Americans did not see the war in this light until recently, and now that Fascism has raised its ugly head on this side of the Atlantic in Argentina, it is becoming more apparent to them that the fight is between two cultural and religious traditions—one Latin and Catholic, the other British-American and Protestant. The N. Y. *Times* of last October 6, brought this out in a dispatch from Mexico City concerning the pressure brought by Argentina to force Brazil into a "Latin-American bloc" to oppose United States Protestant influence in all of South America. Quoting Samuel Wainer, former editor of the Rio de Janeiro weekly newspaper *Dirertrizes*, the dispatch reported that the pressure of Argentina on Brazilian

military leaders was being applied to secure for Latin American countries "*the continuity of Spanish and Portuguese cultural and religious traditions as opposed to United States Protestant materialism.*"

Here we have very simply and clearly expressed the root cause of the head-on clash between Fascism and Democracy in the whole world today. It is an open fight between the forces that would restore church-controlled, Inquisition government and religion, and those that are ready to suffer and die again to keep open the way of decency and progress for mankind initiated by the Protestant Reformation four centuries ago.

## ROME OR RUSSIA

IF THE CATHOLIC CHURCH has its way, the present world-conflict will develop into a race for world control between Rome and Russia — between the Vatican and the Kremlin. The Vatican-Bullitt call for a holy crusade against Russia in *Life* magazine last September is being trumpeted throughout America and the world by the Catholic press, which proclaims that there will be no alternative to our fighting Russia in the end on behalf of what it calls 'Christian civilization.' This was best summed up in *Our Sunday Visitor*, most popular Catholic weekly in the United States, in its issue of last October 8, as follows:

"If we can't democratize Russia, then we can at least seal it off and confine its sphere of influence to Russia. That can best be done by promising no territorial prize to Russia; by telling her plainly that we'll bitterly resent and even fight any land-grabs on her part."

No one can fail to see that the aim of the Catholic church is to force America to fight to retrieve the disastrous failure of Hitler's 'holy crusade' which he launched in the interests of Vatican international policy against Russia in 1941.



## WHAT REPENTANCE MEANS

REPENTANCE is a change of mind leading to a change of conduct. It is brought about in the soul by the Holy Spirit revealing one's condition in respect to sin and need of God's power. It is the convicting of the Holy Spirit whereby one is led to an acknowledgment of the truth concerning salvation and induced to yield to Jesus Christ as the only one able to save and make us free from sin.

This true understanding of repentance in the Christian life has nothing in common with the Roman Catholic teaching, which substitutes *penance* for repentance. Such works of penance and acts of "mortification" have the value only of human acts and are totally without any power that can spiritually save. They are a part of the practices of pre-Christian, pagan religions which relied entirely upon the power of men and the rituals of a human priesthood.

The "new message" proclaimed to the world by Christianity consists in the fact that in place of worthless acts of penance and mortification on which men had to rely before, there is now available a power beyond that of any man, and which, apart from man's own effort, cleanses from sin, gives light and life and saves to the uttermost.

# HOW THE PAPACY CAME TO POWER

By L. H. LEHMANN

"Remember ye not, that, when I was yet with you, I told you these things? . . . And then shall that wicked one be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

"Even him, whose coming is after the working of Satan with all power and lying wonders,

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

*Much of the mystery of the spectacular power of the church of Rome can be explained by knowing its true nature and origins. To explain fully about these would take more space than we can afford. In two short articles, however, we hope to supply enough to whet the appetite of those who want to study further to find a satisfactory answer to all the questions involved. In such short articles we prefer the factual to the prophetic approach to the problem of the Roman Papacy. Following is the first of this series of two articles:*

**T**HE WHOLE STRUCTURE of the Roman Catholic church is rooted in the fact that it is the legal successor of the old Roman empire of the Caesars. By its union with the Roman State, the church of Rome partook of its policy—world conquest by force of arms. Just as the old Roman empire was the universal dominating power of the then known world with its central seat of government in Rome, so the church of Rome was declared to be the universal church and "Mother of Christendom," and the Bishop of Rome soon became the King of Bishops. Likewise, since the authority of Rome was the universal law of all nations, so the law of the church of Rome became the universal and authoritarian law for all the churches of Christendom.

## ROMANIZATION OF THE CHRISTIAN CHURCH

But the church of Rome not only carried forward the policy, authority and law of the old Roman empire; it also absorbed the beliefs, the ritual and the institutions of the religion of pagan Rome. Whatever may have been the

hopes to the contrary, the union of the church of Rome with the Roman State did not Christianize the State; instead it Romanized the Christian church, leaving to it in the end little more than the mere label of Christian. Contrary to the belief of most people today, the pagan Romans did not in effect become Christians after the Emperor Constantine proclaimed Christianity as the State religion of Rome. They became Christians in name, but incorporated their former officers, rites, ceremonies, festivals and doctrines into the church of Rome. With some slight changes in the old heathen traditions, the Christian religion in Rome became identical with the pagan religion of ancient Rome. Roman Catholic apologists today do not attempt to conceal this. They even boast of the fact that Roman Catholicism veered away from primitive Christianity and has not only borrowed its dogmas, morals, laws and worship from pagan religions in the past, but will continue to do so in the centuries to come. Dr. Karl Adam, Roman Catholic priest-professor at the University of Tuebingen, Germany, for instance, in his

authoritative Catholic work, *The Spirit of Catholicism*,<sup>1</sup> frankly declares:

"We Catholics acknowledge readily, without any shame, nay with pride, that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the Gospel of Christ, in the same way that the great oak cannot be identified with the tiny acorn. There is no mechanical identity, but an organic identity. And we go further and say that thousands of years hence Catholicism will probably be even richer, more luxuriant, more manifold in dogma, morals, law and worship, than the Catholicism of the present day. A religious historian of the fifth millenium A.D. will without difficulty discover in Catholicism conceptions and forms and practices which will derive from India, China and Japan, and he will have to recognize a far more obvious 'complex of opposites.' "

To what extent the rites, beliefs, worship and customs of Roman paganism were taken into the church of Rome may be seen from the following:

### 1. THE 'PONTIFEX MAXIMUS'

The high priest of ancient Rome, the *Pontifex Maximus* surrounded by his senate of seventy *flamines*, became the Pope, with the same title of *Pontifex Maximus* (which he retains to this day) and his college of seventy cardinals. Just as the distinguishing sign of the pagan *flamen* was a hat, so the distinguishing sign of a Roman cardinal to this day is a hat. The tiara of the pagan high priest of Rome also became the head-dress of the Pope. The *lituus* of the Roman augurs became the crosier or pastoral staff of the Pope and bishops

<sup>1</sup>p. 2. This work was published in English by The Macmillan Co. in New York in 1928, and bears the *Nihil obstat* of the Board of Censors of the Archdiocese of New York and the *Imprimatur* of the late Cardinal Hayes.



POPE PIUS XII, 'PONTIFEX MAXIMUS' OF THE ROMAN CATHOLIC CHURCH, WEARING HIS BEJEWELLED TIARA, OR TRIPLE CROWN, SYMBOLIZING HIS CLAIM TO BE

"THE FATHER OF PRINCES AND KINGS, RULER OF THE WORLD AND VICAR OF JESUS CHRIST."

This is the official pronouncement used at the coronation of every pope.

of the church of Rome. When Julius Caesar became the high priest or *Pontifex Maximus*, he compelled Pompey to kiss his foot, a custom followed also by his successors Caligula and Heliogabalus. The Popes also took over the custom.

The custom of paying abject reverence to the Pope and hierarchy of the



### THE POPE'S TIARA

—Made of cloth of gold and comprises: 3 crowns with 252 pearls, 229 diamonds, 32 rubies, 19 emeralds and 11 sapphires.

Roman church has an even more ancient origin. It originated with the Egyptians who deified and worshipped monkeys. It was an artful and refined stroke of policy on the part of the Egyptians to single out so ridiculous an animal as a monkey for reverence and deification, and it suited the policy of the priesthood of both the pagan religion in Rome and its 'Christian' successor to rationalize and apply like reverence and deification to the Roman *Pontifex*. The Egyptians did so to show that even the most despicable person was entitled to reverence and worship, not because of any intrinsic worth in the person himself, but because of the high office conferred upon him. Thus,



A LARGE PANCAKE HAT SYMBOLIZES THE POWER OF THE ROMAN CATHOLIC HIERARCHY SURROUNDING THE POPE AS IT DID THE POWER OF THE 'FLAMINES' ATTACHED TO THE 'PONTIFEX MAXIMUS' OF THE PAGAN RELIGION OF ROME.

Roman Catholic apologists today, when faced with the objection that so many Popes were arch-criminals, murderers, adulterers, even unbelievers, answer by saying that it is the high office that elevates a man, and that the man himself does not either enhance or degrade his office. The Knights of Columbus' magazine *Columbia* (which claims to be "the largest Catholic magazine in the world"), in its issue for August 1938, dramatically explains how the power of the Roman priest depends solely on the legal authorization of his office, and has nothing to do with the man himself, his morals or his beliefs, as follows:

"A priest's existence would be justified if he never did anything but give us the infinite boon of the Mass. If he said it on an old crate in a ramshackle barn, in the most barbarous

Latin, with no music but the cackling of hens and the mooing of cows; if he paused after the gospel to preach the purest balderdash, mingled with constant appeals and demands for money, or the dullest observations on the weather; if he were ugly, ignorant, dirty, tactless, profane, greedy, cantankerous, intolerant, even immoral—if all these conditions existed, and the man was properly authorized to say Mass, and said it, he would be conferring on his parishioners a favor so great that they ought to be glad to crawl for miles on hands and knees, if necessary, to receive it."

## 2. THE MASS AND OTHER RITUALS

The victim of the Roman pagan ritual became the daily "Sacrifice of the Mass" in the Roman Catholic church. The circular consecrated wafer used by Roman priests to this day is identical with the round consecrated cakes used by the ancient Romans—and farther back by all the Oriental religions—as a symbol of the Sun-God. When exposed in the "monstrance" at Benediction service in a Roman Catholic church, the rays of the sun may be seen surrounding the circular wafer. The candles kept constantly burning in Roman Catholic churches are similar to the fires constantly replenished in the sanctuary of Jupiter Ammon in the Capitol in Rome and in the temple of Hercules at Tyre. The "Holy Water" or *aspersio*, and the incense used in ancient Roman temples were taken over completely and have remained without alteration in the church of Rome.

The long list of patron saints in the Roman Catholic church, with their alleged power over every possible contingency in the life of man, are but the Roman *Divi*, the minor tutelary gods invented by the ancient Romans to protect the various vocations of men. Their names alone were changed. Likewise

the deification of a Roman hero became the canonization of a saint. The ancient monuments and statues of the Goddess of the Year nursing the good Day, and the pictures of Isis giving suck to the boy Horus, were also reproduced by the church of Rome in the statues and pictures that abound in Roman Catholic churches of the Madonna and Child. In these it can be seen that the Virgin's head is circled by a crescent light and the child's by luminous rays, the former symbolizing the new moon sacred to Isis, and the latter the sun of which Horus was the offspring.

Clearest of all is the identification of the Goddess Venus with the Virgin Mary. The title of both, "Queen of Heaven," is the same.

## 3. CULT OF THE DEAD AND OTHER CORRUPTIONS

The Roman art of governing has always been dictatorial and laid particular stress on plans for the subjection of the people, which is clearly evident to this day in the Roman Catholic church. Fear of death and the contemplation of the gruesome contents of the grave have thus always played an important part in the ritual of both the ancient religion of Rome and the religion of the Popes. Public and spectacular interment of the dead was compelled by law in ancient Rome, and this has been carried on in the solemn and pompous funeral rites in the church of Rome to this day. Common to the ancient Egyptians, Romans and the Catholic church today is the teaching that the deceased cannot obtain eternal rest in the next world without the help of funeral rites and prayers.

The Roman Catholic doctrine of Purgatory stems from the teaching of the philosophers of Alexandria that there is a fire in which the souls of men after

death must be purified. This doctrine of Purgatory was added to the list of dogmas, binding under pain of eternal damnation, at the Fourth Council of the Lateran in 1215.

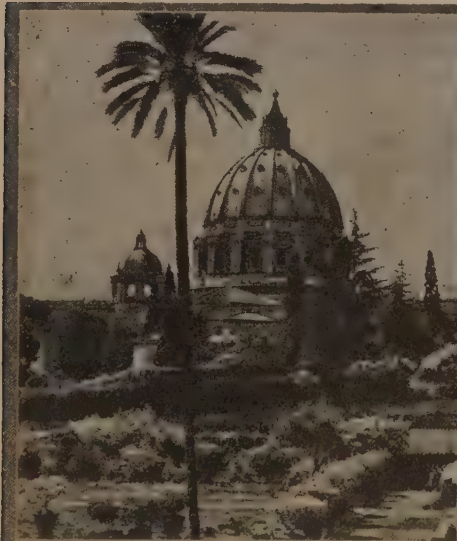
The mendicant monks or "begging friars" of the Roman Catholic church are the lineal descendants of the lazy pagan priests of heathen Rome against whom Cicero protested in his *Book of Laws*. He described them as traveling from house to house with sacks on their backs, and which they filled with eatables given by their superstitious hosts.

The church of Rome also fixed the birthday of Jesus Christ to coincide with the birthday of the Sun-God Mithra on December 25. Likewise the observation of the Sabbath or seventh day of the week (Saturday) as commanded by the fourth commandment of God, was changed by the church of Rome to Sunday, the first day of the week, which the ancient Romans named

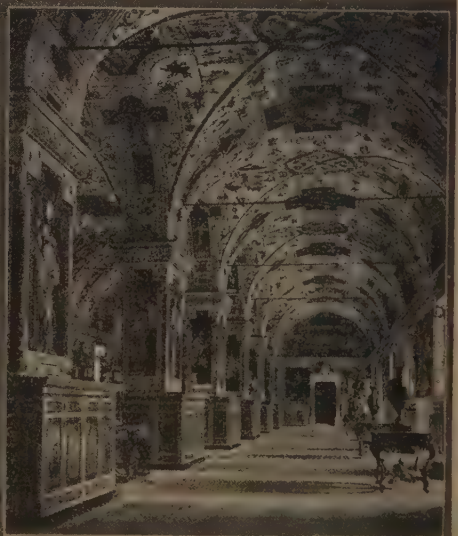
after and dedicated to their great Sun-God *Sol*.

Cardinal Newman recorded for posterity his insight into the way in which the true teaching of Christ was covered over with the paganism of old Rome by the Roman Catholic church. In one of his *Tracts for the Times*, written in 1883, he declared:

"The spirit of old Rome has risen again in its former place, and has evidenced its identity by its works. It has possessed the Church there planted, as an evil spirit might seize the demoniacs of primitive times, and makes her speak words which are not her own. In the corrupt papal system we have the very cruelty, the craft and the ambition of the [Roman] Republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its craft in its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition in the very structure of its polity, in its assumption of uni-



ST. PETER'S AND THE POPE'S GARDEN IN ROME.



INSIDE THE VATICAN

versal dominion: old Rome is still alive; nowhere have its eagles lighted, but it still claims the sovereignty under another pretence. The Roman church I

will not blame, but pity—she is, as I have said, spell-bound, as if by an evil spirit; she is in thralldom."

*(How this Romanizing of Christianity was made the groundwork of the dictatorial power of the church of Rome in both religious and political affairs, as we see it today, will be explained in a second article in next month's issue.)*

## CATHOLIC-FASCISM ON OUR DOORSTEP

THE MEXICAN GOVERNMENT has at last cracked down on the Sinarquists. On July 8, Attorney General Aguilar y Mayo ordered the arrest and imprisonment of Sinarquist author Juan Ignacio Padilla for writing treasonable articles in *El Sinarquista*, and imprisonment also of "such other persons responsible for crimes of social dissolution and attacks against the public peace." Suppression of *El Sinarquista*, official organ of the Sinarquists, was also ordered. In his statement of the Sinarquists, the attorney General declared:

"During seven years Sinarquism has spread among the peasants the ideas, programs and norms of conduct of the Spanish Government based on Falangism, disturbing public order and clandestinely urging the Mexican Army and people to revolt against the Government."

Shortly before their suppression in Mexico, the Sinarquists stepped up their activities in Texas, and made notable progress in such cities as Fabens, Clint, Fort Hancock, Borderland, Isleta and San José, according to a report of the *Overseas News Agency* from Mexico City on May 18, quoting from their newspaper *El Sinarquista*. These activities in Texas, *El Sinarquista* boasted, are part of "a general offensive from Texas to Quintana Roo" in Mexico's far South. The Sinarquist organ

also reported "successes" in the Mexican border State of Nuevo Leon, especially in Monterrey, Mexico's most notorious open-shop town in which Nazi-inspired 'Gold Shirts' have been very active.

On July 1, President Manuel Avila Camacho extended the ban on meetings of the Sinarquists to all of Mexico and, as a result, the weekly magazine *Tiempo* reported that the organization urged all its members to go underground.

Mexican Sinarquism is admittedly Catholic and Fascist, and constitutes a real threat to the peace of Mexico and the whole Western Hemisphere. *The Commonweal*, a weekly magazine edited in New York by Catholic laymen who sometimes dare to express alarm at their church's collaboration with Fascism, published a frank analysis of the Sinarquist movement on June 10. Their findings were a result of their own private investigation of conditions in Mexico, and they were forced to the cautious conclusion that Sinarquism "is an authoritarian and highly centralized secret organization led by zealous and high-minded men . . . for which there is some reason for the application of the Fascist label." The article warns that, "If Sinarquists succeed in growing considerably more in numbers, there is real danger of a bloody civil war." Estimates from reliable sources, it says, "put the membership now as high as 3,000,000 out of Mexico's 20,000,000 population."

Sinarquism, according to this *Commonweal* article, is basically a religious movement, and explanation for its origin and growth is traced to the conflict between Church and State in Mexico, and to the resistance of the revolutionary Government of Mexico to the claims of the Catholic church—called by Catholics “religious persecution.” The Catholic bugaboo of “Communism” is exploited by the Sinarquists to full advantage. There is no doubt about the movement’s Fascist character, for it has all the earmarks and slogans of Fascism and Nazism as conceived by Mussolini and Hitler. Lest we be accused of reading more into the Catholic *Commonweal*’s frank analysis of it, here is a summary of what the *Commonweal* says, as reported in the N. Y. *Times* of June 11, 1944:

“In structure the organization is hierarchical and totalitarian, with no democratic controls. The identity of the real leaders and their immediate substitutes are secret. ‘The chief is put in office by God,’ according to the movement’s slogan, and obedience to superiors must be complete.

“The official uniform is a green shirt or an armband with a green map of Mexico in a white circle.

“The political program aims at ‘national regeneration,’ ‘order’ and discipline. It includes: one-party rule, abolition of any representative assembly, an army capable of defending Mexico against any aggressor, replacement of The Associated Press and the United Press in Latin America by the Sinarquists’ own Hispano-American Press Service and establishment of a chain of newspapers and radio stations under the regime’s control, and of a native motion-picture industry minutely regulated by the regime.

“In politics the movement is aimed at the United States. ‘Imperialistic ambitions’ and materialism are attributed to the United States. There is no doubt that under the cover of the cultural Hispanidad movement certain efforts are being made by the Sinarquists to

promote the Latin-American policy of the Spanish Falange.”

The *Commonweal* article, which cautiously tries to be as objective as it dares in its analysis of Sinarquism without antagonizing Catholic church authorities by openly condemning it, admits that “it is an unofficial civil movement of Catholic laymen *not without support and counsel from the clergy.*” No one can doubt this, in view of the movement’s similarity to European Fascism and Nazism and their like support by the highest Catholic authorities. Just as Mussolini and Hitler could never have come to power without the backing of Rome’s ecclesiastical politicians, so Mexican Sinarquism could never have so strongly entrenched itself and grown to such numbers and efficiency without clerical support.

Proof that José Antonio de la Lama Rojo, would-be assassin of President Camacho of Mexico, was a member of the Sinarquists and a close friend of Salvador Abascal, Sinarquist ex-chief, was revealed by the Mexican magazine *Tiempo*, in its issue of last April 19.

According to *Tiempo*, the Sinarquists held a meeting on April 14, four days after the attempted murder of Camacho and two days after de la Lama’s death, at which one speaker is quoted as saying: “*We are impatient to act; we only await orders from our leaders to avenge the death of our brother José Antonio.*” After the meeting, according to *Tiempo*, the following document was signed:

“All persons sign this as Catholics, as Mexicans and as Sinarquists. We wholeheartedly support the proposal of our national leadership that the name of our brother and comrade José Antonio de la Lama be inscribed on the list of Sinarquist martyrs. He was killed treacherously for having tried to exert his rights as a Mexican and a Catholic, when he tried to kill the treasonable

President whom we do not recognize as our Constitutional chief because he serves those totalitarian powers [the United Nations] now at war with Mexico's best friend as a nation [Germany]."\*

The true nature and danger of the Catholic-supported Sinarquist movement will become apparent only in the post-war world.

In the meantime a wave of intolerance and persecution of Protestants by fanatical Roman Catholics and Sinarquists continues in Mexico, according to the August, 1944, issue of the reliable *Latin-American News Letter* published by the Committee on Cooperation in Latin America. Quoting from *El Popular*, a newspaper of Mexico City, it tells of the latest outrage when a Roman Catholic priest named Hermelindo Montealgre incited Catholics and Sinarquists in the name of God to attack the members of a Protestant church (the Church of God) in a village called La Gloria in the State of Vera Cruz. They descended upon the village, set fire to the church, broke into the homes of the people, raped the women, attacked the men with machetes, robbed and looted at will. Several persons, including children, were killed and many injured.

*El Popular*, one of the few papers which carried this story, said in an editorial:

"Will the crimes of these bad Catholics—these Catholics who leave a stain on their own religion—go unpunished? Are we going to allow Sinarquist fanaticism to impose a reign of religious intolerance and terror against those who do not profess their religion? Have we returned after so many struggles against dogmatism and obscurantism to the frightful darkness of the Middle Ages or the diabolic sway of the Inquisition?"

\*cf. *PM* of April 25, 1944 p. 7.

## IS SOUTH AMERICA CATHOLIC?

**P**ROOF of the immediate menace to our heritage of religious freedom on the American continent can be seen in the attempt of the highest Roman Catholic authorities to stop Protestant missionary work in Central and South American countries. The trumped-up excuse, used by Catholic pressure on the State Department to deny passports to Protestant missionaries to South America, is the entirely false claim that these are not missionary countries, that they are almost 100% Catholic and do not need to be evangelized. Added to this is the further falsehood that Protestant missionaries are a hindrance to Pan-American solidarity, that they are disliked and often treated violently by the Catholic people of those countries. Reports prove that attacks on Protestant missionaries in Latin-American countries are indeed frequent. But it should also be made known that these attacks are invariably instigated by Roman Catholic priests.

Reliable statistics utterly confound the claim that Latin-American countries are almost entirely Catholic in population. Not only do Catholics in the United States proportionately outnumber those in Latin-American countries, but the proportion of priests to the population is much larger in the United States than in any country of Latin-America. Catholic church authorities know this better than anyone else. They know that Latin-American countries are very much a missionary field, with very few practicing Christians, and in immediate need of evangelization. Their fear is that Protestant missionaries, if allowed a free hand, will make it forever impossible to bring Latin-America under the political control of the Roman Catholic church.

Proof of all this may be seen in the feverish efforts now being made by the Catholic church to send large numbers of missionary priests to Central and South American countries. While it is extremely difficult and often impossible to secure entrance for Protestant missionaries to those countries, a constant flow of Catholic priests from the United States to Latin America is being steadily maintained. Their departure is recorded not only in the Catholic press but even in our secular newspapers. Last July 31, the New

York Times reported the departure of "twenty-seven Catholic priests for mission posts in South and Central America this afternoon," after ceremonies in the cloister of Maryknoll Seminary at White Plains, N. Y.

Judged by the proportion of Roman Catholic priests to the total populations of Latin American countries, the United States is much more a 'Catholic' country than any below the Rio Grande. Figures to substantiate this are as follows:

PROPORTION OF PRIESTS TO POPULATION IN DIFFERENT COUNTRIES\*

Nation	Population	Year	Priests	Per Priest
Spain .....	24,000,000	1939	42,000	571
Belgium .....	8,000,000	1939	13,269	602
Italy .....	45,000,000	1939	65,000	692
France .....	39,000,000	1939	56,200	693
U. S. A. ....	130,000,000	1940	36,000	3,611
U. S. A., Catholic.....	22,000,000	1940	36,000	600
Canada .....	10,376,786	1922	8,950	1,159
Chile .....	4,287,445	1935	1,615	2,654
Costa Rica .....	551,541	1926	143	3,856
Uruguay .....	2,020,040	1939	438	4,611
Peru .....	6,500,000	1923	1,100	5,909
Mexico .....	17,813,870	1931	3,000	5,937
Nicaragua .....	827,100	1937	138	5,993
Colombia .....	8,472,584	1924	1,300	6,517
Cuba .....	3,963,344	1937	600	6,605
Bolivia .....	3,000,000	1938	376	7,978
Argentina .....	12,000,000	1931	1,400	8,571
El Salvador .....	1,632,000	1937	192	8,500
Brazil .....	47,794,900	1937	5,016	9,528
Honduras .....	962,000	1937	89	10,808
Haiti .....	2,600,000	1928	213	12,206
Paraguay .....	992,050	1939	72	13,778
Panama .....	521,675	1937	35	14,905
Guatemala .....	3,200,000	1940	126	25,396

\* From a table published by the Roman Catholic *Primer Congreso Nacional de Vocaciones Eclesiásticas*, of Guatemala, reproduced by *La Voz del Presbiterio*, Guatemala, 1942, and published in this country by the Committee on Cooperation in Latin America.

Worthy of note in the above figures are the following: 1. There are more than twice as many priests, in proportion to the whole population, in the

United States as there are in Brazil; 2. In Argentina, where the Roman Catholic church is specially favored by the present Fascist regime, there are only 1,400 priests for a total population of 12,000,000; 3. In Spain, where priests are proportionately most numerous if we admit, as is claimed, that Spain is an almost completely Catholic country, the number of people per priest is only slightly less than that in the United States.

The most devastating analysis of the position of the Roman Catholic church in Latin America is contained in the authoritative book, just published, by Rev. Dr. George P. Howard entitled, *Religious Liberty in Latin America?* with a most effective introduction by Rev. Dr. John Mackay, president of Princeton Theological Seminary. The facts therein presented should go a long way to expose the sinister aims of the Roman Catholic hierarchy and awaken Protestant ministers to the realization that the time is coming when they will have to fight again to preserve their heritage of religious freedom.

By tradition and culture—to their detriment—Latin-American countries are Roman Catholic, but not by numbers. If it were true, as is claimed, that Brazil, for instance, were almost completely Roman Catholic and not a missionary country, how could one priest minister to more than 9,000 souls—to more than 8,000 in Argentina, and in Guatemala to more than 25,000!

Yet, the *political* control of Latin-American countries by the Catholic church is a fact that cannot be denied. This is very obvious in Argentina, whose Fascist regime was planned and established in collaboration with the hierarchy of the Roman Catholic church.

## DEIFYING THE POPE

PROMOTION of prelates in the Catholic church depends primarily on their servility to Vatican authorities. Flattering the Pope by identifying his life with that of Jesus Christ is a formula that is as profitable as it is servile. No one can doubt that Archbishop Spellman will be made a cardinal, after reading in the *N. Y. Times* of last October 10 how he characterized the Pope as follows:

"... the Christlike figure, Christlike shoulders and, above all, a Christlike sanctity and spirit seem to characterize him. It is impossible for me to see him without identifying or rather paralleling his life with the life of Christ and the cross of Christ, and today he reminds me of the wounded Christ."

Popes themselves are as vain as their followers are obsequious. Recently Pope Pius XII had a medal struck depicting himself as the 'Savior of Rome.' As every student of history knows, the Popes have vied with one another in attempts to perpetuate their memory. They not only took over the trappings of the pagan Caesars, but like them endeavored to have themselves venerated and flattered like demigods. At the time of his coronation Pope Alexander XI had erected a triumphal arch with the following Latin inscription inscribed on it in gold:

"Caesare Magna Fuit, Nunc Roma Est Maxima, Sextus Regnat Alexander, Ille Vir, Iste Deus."

The translation of this inscription is as follows:

"By Caesar Rome was Great, But now is Greatest, when Reigns Alexander the Sixth. The Former was a Man; the Latter is a God."

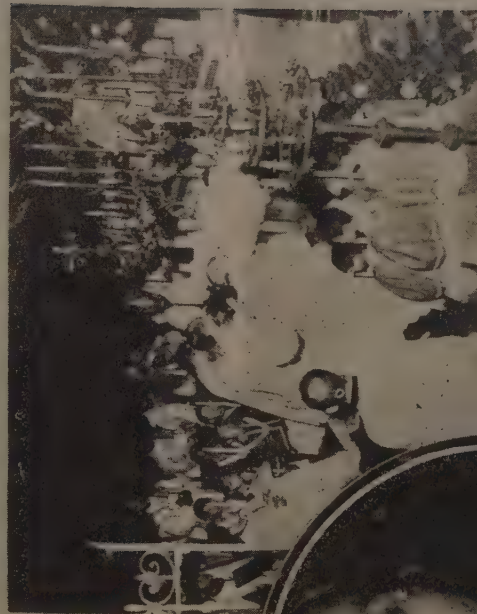
Another inscription in his honor reads: "Liberty, Pious Justice, Golden Peace, the Gifts Which, Rome, are thine, this new God gives to thee."

IN YOUR CHRISTMAS GIVING  
REMEMBER OUR WORK AT  
CHRIST'S MISSION

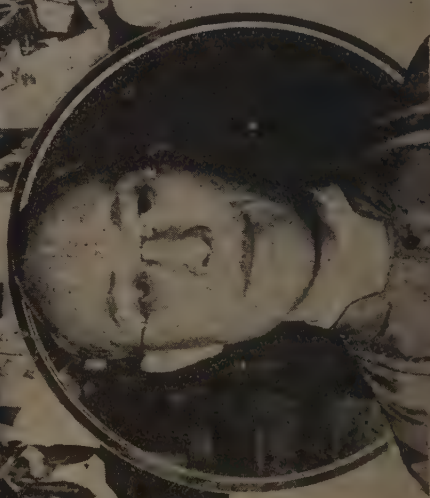
# JAPAN SANCTIONS CATHOLIC CHURCH

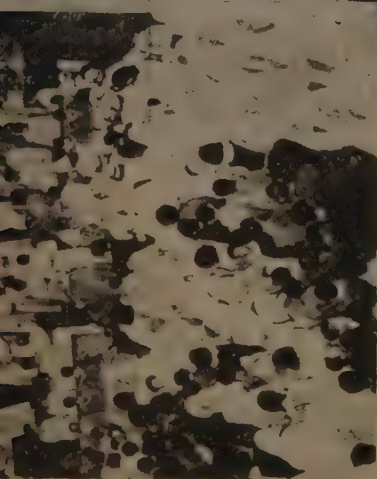


The picture above was taken in the Cathedral of Seikiguchi in Tokyo at the time the Reverend Peter Tatsuo Doi was consecrated the first Japanese Catholic Archbishop of the Diocese of Tokyo, succeeding Monsignor Chambon, kneeling at his right. The event, which took place in the presence of Apostolic Delegate Monsignor Paul Marcella and six Bishops caused great rejoicing among the Catholics, foreigners and Japanese, in Japan. At this time the French Society of the Propagation of the Faith handed the Diocese over to the Japanese Clergy



Prayer offered at holy communion. Above is shown a scene during the services, with the Archbishop in the center with his attendants, kneeling in prayer in front of the altar and the choir. The rites were of special significance to the Japanese, since the Holy Roman Catholic Church had received the first official recognition as a faith from the Education Ministry, thus settling the burning question of religion in the new order of the Empire. For some time the status of the various churches had been in doubt, but this was cleared by this sanction





The holy communion of the year takes place in the Cathedral of Sekiguchi in Tokyo. Here is shown a part of the throngs that attended the annual event. The procession has just come to the climax of the services with the offering of the sacrament. It was here in this church, earlier in the year, that more than fifty Japanese priests took part in the ceremonies that consecrated the Reverend Peter Tatsuo Doi as their new Archbishop

In Manchukuo, too, the Holy Roman Catholic Church has set up its order. Grouped above in front of their church in Haipai, North Manchuria, are Manchurian Sisters of the Catholic Church. Catholicism has received the official recognition and sanction of the new order in the Japanese Empire



To the Roman Catholics of Tokyo, headed by Archbishop Peter Tatsuo Doi (above), 41, the official sanction of the Holy Roman Catholic Church by the new order in Japan was of considerable gratification as the recognition came near their holy communion services in June. Of interest to many persons was the precedence the Catholic Church took before even Buddhism and Shintoism, the native religions, in obtaining official sanction



The Archbishop in his official robes, is shown bearing the holy scepter, flanked by attendants, at the beginning of the services. There are six other Dioceses besides the Tokyo one which is presided over by Archbishop Doi in Japan. Monsignor Chambron, his predecessor, leads the Diocese of Yokohama. It is estimated that there are 250,000 Catholics in Japan at the present time, with every great Catholic Order represented except the Carthusians

ABOVE IS A REPRODUCTION OF A SET OF PICTURES THAT APPEARED IN THIS WAY IN "THE JAPANESE AMERICAN REVIEW" OF AUGUST 23, 1941, SHORTLY BEFORE PEARL HARBOR.

The captions under each picture are the same as in original and stress the extent to which "Catholicism has received the official recognition and sanction of the 'new order' in the Japanese Empire."

## PERSECUTION OF THE GREEK ORTHODOX CHURCH

By J. J. MURPHY

*(With the liberation of Greece and other Balkan nations there is coming to light the same pattern of persecution of non-Catholic populations that runs through the history of Vatican-Axis collaboration. In this article Dr. Murphy reveals some of the facts about the oppression and persecution suffered by the non-Roman, Orthodox Catholics of the Italian-subjugated Dodecanese Islands.)*

**I**N THIS TWENTIETH CENTURY the Roman Catholic church has fought a cruel, relentless war against the Greek Orthodox church. The coming of Fascism provided the Vatican with the long-awaited opportunity of either exterminating its 1,000-year rival in Eastern Christendom or forcing its submission to Rome. Before the last war in Austria-Hungary the Hapsburgs used economic pressure and even violence to Romanize those among its captive peoples who professed the Greek-Orthodox religion. Pierre van Paassen fearlessly depicts how other thousands of the same religion in Poland were persecuted and killed by the Roman Catholic government under Marshal Pilsudski during the years following World War I.

To these and other campaigns of terror engineered by the Vatican before the rise of Fascism were added others after the Vatican had wedded itself to Fascism in 1929, such as the conquest of Ethiopia where a primitive Christian faith, more ancient than Roman Catholicism, was persecuted and converts made at the point of Fascist bayonets. The latest outrage against Christians of the Orthodox Faith occurred in Hungarian-occupied Czechoslovakia. According to a Reuter's dispatch of last

July 26 from London in the N. Y. Post, "About 20,000 Christians of the Greek Orthodox faith are reported to have been killed in a new wave of persecution in Hungarian-occupied Czechoslovakia."

But in preference to these persecutions, I prefer to describe here Rome's violent proselyting among the Greek Orthodox Christians of the Dodecanese Islands seized by Italy in 1912. The reason is that this persecution, inspired by the Vatican, began before Fascism and continued under it with renewed vigor. This fact shows how perfectly Fascism fitted into the Catholic pattern and carried out its designs even better than its most ruthless predecessors. It shows it to be the ideal "secular arm" for which the Vatican had been searching for almost a century.

### SEIZURE OF DODECANESE IN 1912

The Dodecanese are a group of islands not far from the coast of Turkey that have always been inhabited by Greeks. They include such celebrated islands as Rhodes, Patmos where John the Apostle wrote the Book of Revelation, and Cos, the birthplace of Hippocrates, the father of medicine. The inhabitants were practising Christians while Rome was still the capital of

the pagan world. Long before the Italian invasion and seizure of them in 1912, the Dodecanese Islands attained a degree of literacy that put Italy to shame and deprived it of its favorite pretext for aggression, namely, that it felt "called to educate and civilize a backward people." In *Italy's Aegean Possessions* by C. D. Booth this point is tellingly made:

"In the Dodecanese, as in all other countries where the population is overwhelmingly Greek, public instruction lies within the jurisdiction of the Metropolitan and the Orthodox community. Whilst the islands were under Turkish domination this right was religiously respected, with the result that Dodecanesian schools flourished, acquiring a reputation for the excellence of their instruction in all branches of elementary knowledge. It is also worthy of note that . . . statistics showed illiteracy in the islands to be practically non-existent."

The Dodecanese not only enjoyed a high degree of literacy, but were also almost free of crime. Not only did the Turks, who controlled the Islands previous to Italian invasion, allow full freedom of education and religion; they also granted a considerable degree of local independence in government. The population was overwhelmingly Orthodox or non-Roman in its profession of Christianity. They did not admit the infallibility of the Pope and many other Roman dogmas invented in recent centuries. Twenty years after the Italian invasion the Islands had only 5,000 Roman Catholics, all of whom were imported for purposes of religious and political aggression. As the well-known historian, Professor Salvemini, says of Roman Catholics in the Dodecanese, "none belonged to the native population, but were all officials, priests and monks imported from Italy." Even at that, there are as many Jews and more than twice as many Mohammedans as Roman Catholics there.

From the time of Charlemagne, who slaughtered Saxons who refused to become Roman Catholics, the Vatican has always relied on the sword as its chief means of propagation—indirectly, of course, as the civil power was the "secular arm" of the church. Since the decline of its political domination of Europe in the late Middle Ages, it has intrigued with the crowned heads of Europe to gain its ends. The House of Savoy, although still lacking the open approval of the Vatican in 1912, was anxious to curry its favor. It saw the means of doing so in an attack on the poorly armed Dodecanese (under Turkish domination since the fall of Constantinople) who could be Romanized much to the delight of the Pope. On April 23, 1912, the first of the Islands was invaded and the inferior Turkish garrison forced to surrender almost immediately. One after another the other Islands were forced to give in.

On seizing the Islands, Italian Rear Admiral Ernesto Presbytero issued a solemn declaration in the name of the King of Italy which stated that, "from today all authority of the Ottoman government ceases on the Islands, which under the supervision of the Italian government will be self-governed." He and his marines were said to have been hailed as emancipators by the Greek inhabitants. But these were just soft words to make the enslavement of the people easier, just as were the promises with which the Vatican cajoled the Orthodox church to reunite with Rome on two different occasions in the past.

#### PRE-FASCIST PERSECUTION

What Italian occupation meant to these Greeks and their religion is well synopsized by Dr. Thomas J. Lacey, an eminent American clergyman, writing in a back issue of the Greek-English monthly *Dodecanesian*:

"Italy holds these lands since 1912 in defiance of the popular will and by sheer brute force. It is reported that the Greek language is under ban, Greek schools are closed, the Greek churches are persecuted, Greek leaders are expatriated, the property of Greek natives confiscated."

In 1919, during the Peace Conferences following World War I, the Orthodox bishop of Rhodes addressed an appeal to President Wilson that justice be done the Dodecanese. He said in part:

"I denounce the same government of the Provisional Occupation as having oppressed the religious conscience of the Greek Orthodox people, as is clearly shown by the following events:

"In Villanova, Archangelos, Soroni, Masari, Abanton and in the island of Simi and many other places, my Christians have been hindered from performing their religious duties, either because their churches have been closed or because the priests and singers have been imprisoned, as in Lindos, Archangelos and Platanla, or in some other way, as by threats.

"In Archangelos and in Simi the divine services were interrupted by carabinieri who burst into the churches and proceeded to the Sanctuary itself in order to arrest the priests, who were still performing their duties and dressed in priestly vestments. In Alærma the Holy Gospel was trodden under foot by carabinieri and soldiers intruding into the church, and the icon of the Resurrection and many others were broken . . ."

"The Orthodox religion and the clergy have been insulted . . . with the most offensive expressions by Italian officers . . ."

You will look in vain for any Papal protest against these outrages. When the Roman See stands to gain by the oppression of rival religions, it has no objection. Destruction of heretics has always been its most ardent prayer.

In the negotiations that followed World War I Italy promised in many

ways to withdraw its domination of the Dodecanese, but it never did. The Papacy, today, is very loud-mouthed in defending Poland's right to the Ukraine, (that Pilsudski seized by arms during the Russian revolution), because reactionary landowners have their massive estates there. But in 1919 when Catholic Italy stood to gain by seizure of alien lands, such as Austrian Tyrol or the Dodecanese, the Vatican had not a word to say.

The rise of Mussolini, whom Pope Pius XI called "a man sent by Providence," was destined to increase the persecution of the Dodecanese and the substitution of Roman Catholicism for their native and more ancient form of Christianity.

#### VATICAN-FASCIST PERSECUTION

Vatican-Fascist cooperation aimed to speed up both the Italianization and Romanizing of the Greek Orthodox inhabitants of the Dodecanese Islands. *The Geographical Journal* of March, 1941, narrated the facts as follows:

"All schools have been remodelled, in 1926 and again more fundamentally in 1937, with Italian as the principal language; no Greek at all in the four lower classes, and thereafter as a minority language, like Turkish . . . Efforts have been made to break the traditional bond between the local church and the Orthodox Patriarch in Constantinople, to assimilate the local rites and doctrines to Roman . . . There is active Roman propaganda; candidates for ordination must have official permit; Orthodox festivals, and even Orthodox rites at weddings and funerals are forbidden, and there are many surreptitious burials."

Roman Catholicism favored its customary tactics of suppressing schools whenever possible and making its doctrines a matter of compulsory teaching in those that remained. In Fessopoulos' *Greece Unredeemed* (p. 33) we find:

"At the beginning of the school period in September, the opening of the primary schools was permitted, but not of the gymnasium, the suppression of which was especially sought by the Italian (Roman Catholic) diocese." In the October 1937 issue of the *Dodecanesian* magazine the July 21, 1937, educational decree of Mussolini is described in part as follows: "*The decree finally makes the teaching of the Roman Catholic religion obligatory in all schools of the Islands, which by 90 per cent are members of the Eastern Greek Orthodox Church.*"

In his zeal to spread Roman Catholicism as the spiritual expression of Fascism, Mussolini rode roughshod over the poor Greek Orthodox of the Dodecanesian Islands. The N. Y. *Times* of August 25, 1935, reported: "Two patriarchal archimandrites (prelates) are serving terms of five and four years respectively, four priests more than four years each and another is serving three years. They were sentences recently given by Italian military courts. Four high-school teachers were sentenced to three-to-five years for refusing to recognize the Uniat faith, which uses Greek rites but renders allegiance to the Pope."

J. N. Casavis, a distinguished Greek patriot, in *The Religion of the Dodecanesians* (p. 13), published in 1937, said:

"A tremendous propaganda is carried on by the Catholic missionaries and the Italian Government to change the religion of the Orthodox population. All the means at their disposal are used to silence the voice of the Dodecanesian Church, handed down to us from the time of the Apostles. Italian schools of monks and nuns have been established in the Islands. Many religious customs of the natives have been either restricted or abolished. To conduct the rites of the Epitaph (Good Friday), Second Resurrection, the throwing of the Cross in the waters, etc., costly permits are demanded. Priests going to Dodecanese

from other countries, and especially from Greece, are not permitted to officiate. The ordination of new clergymen is prohibited. The most spirited clerics have been imprisoned or exiled . . . The Orthodox clergy was satirized indecently . . ."

#### WHAT PRICE MORALITY?

The same Roman Catholic church that denounces relativism and clamors for absolute moral principles, discards or uses its moral doctrines according to whether they hinder or expediently help its political objectives. A case in point is the contrast between the moral principles it proclaims here in the United States and the moral principles it has advocated in the Dodecanesian Islands: Here it forbids mixed marriages; there it advised them, even endowed them, as a means of working Italian Catholics into the Orthodox population. Here it condemns the public schools "because they don't teach religion"; there it worked to secularize the schools because religion (of the Orthodox church) was an integral part of the teaching. Again, it has decried as persecution the most justifiable regulations imposed on Roman Catholicism by the Mexican government; there it shackled the Orthodox church with every possible legal restriction, even forbidding its clergy to bury the dead without permission of the Italian government. Here it denounces birth control as a depopulizer; there it has taken no steps to arrest the reduction in population, which in some places has been as high as 50% and more, since it increased the proportionate strength of the tiny Roman Catholic minority.

Although the professed policy of the church of Rome is to unite all Catholics in the world under the sole jurisdiction of the Pope, in the Dodecanese every effort has been made by the Italian rulers to sever the bonds between the local church and the head of the Greek

church in Constantinople. On the other hand, when it suits its purpose, the Vatican vociferously protests every smallest restriction of a Roman Catholic population by State laws. The real issue, however, which deadlocked the establishment of the independence of the Dodecanesian church was the refusal of the Orthodox Patriarch of Constantinople to assent to it without submitting the proposal to a plebiscite of the people of the Islands. Needless to say, this democratic procedure was vetoed by Italy and the Vatican.

How blind the Roman Catholic church is to all ideas of tolerance and how unscrupulously interested only in her own aggrandizement is aptly satirized by Professor Salvemini in his book, *Racial Minorities Under Fascism in Italy*, page 29:

"Meanwhile, at Rome, Pius XI—was praying.

"Towards the Greeks of the Dodecanese Pius XI is not obliged to employ the consideration that is necessary in dealing with the Slav Catholics and even more in dealing with the Germans. The Greeks of the Dodecanese are not Catholics but merely schismatic Christians: therefore the head of the Catholic Church not only is under no obligation to protect them but he must seek to convert them to the true faith, even by utilizing the political opportunities furnished by the Fascist domination. It is for this reason that, in June, 1928, Pius XI, 'lending ear to the fervent prayers of the Catholics of the islands'—Catholics, of whom none belonged to the native population, but who were all officials, priests, and monks imported from Italy—raised the islands into an archbishopric with its centre at Rhodes. Franciscans and other religious orders conducted propaganda as if they were in an uncivilized country, intensifying the traditional hatred of the 'Latins' among the

Greek populace. In September 1931, the intruders loudly took possession of the islands by holding in Rhodes a Eucharistic Congress concluding with a solemn procession:

"'All the houses of the orthodox population'—relates the *Osservatore Romano* of September 21, 1931, in a transport of joy—'decked out in festive array with the most beautiful draperies adorning their walls; and in the doorway stood the heads of the families waiting to burn incense as the Holy Sacrament passed by and to sprinkle the procession with fragrant water according to their ritual. This rendering of homage by a people who, although outside the bosom of the Catholic Church, wished to associate themselves with the Catholics in paying reverence to the Sacrificed Jesus, made a deep impression upon those present. It was not less striking to see many houses inhabited by Jews and Mohammedans also festively decorated and adorned with banners and draperies. The magnificent days of the Eucharistic Congress of Rhodes could not have ended with a finer and more consoling triumph.'

"In order to obtain so fine and consoling a triumph in a schismatic land, it was only just that Pius XI should consent to the policy of the Fascist government when it sacrificed a few little liberties of 200,000 German Catholics and 500,000 Slav Catholics in other regions. Present at the Eucharistic Congress of Rhodes were not only a Franciscan friar who had purposely arrived from California, but also Ritter Von Puttingen, 'who had purposely come to represent the German knights of the Order of Jerusalem.' This gentleman, in all probability, was distressed by the thought of what his fellow countrymen in South Tyrol were suffering under the Fascist yoke; but since in Rhodes it was a question affecting, not Germans or Catholics, but Greeks and schismatics, it was natural that he should demonstrate by his presence the pleasure with which his Order welcomed the methods em-

played by the Holy See in winning a non-Catholic land for the Catholic faith.

"Beyond a doubt, this is the most shameful page in the pontificate of Pope Pius XI."

*We are indebted for much of the source material for this article to The Dodecanesian National Council at 30 Rockefeller Plaza, New York 19, N. Y.*

## On the Lookout

BY J. J. MURPHY

### FREEDOM OF RELIGION

DR. GEORGE SHUSTER, leading Catholic propagandist and false-fronter among the Catholic laity, took time off from his \$20,000-a-year job as President of New York's municipal college for girls (Hunter College) to attend a round table discussion on *The Papacy and the Peace* at the University of Chicago. On page 17 of the reproduction of this discussion in pamphlet form, Mr. Shuster, while bragging about Roman Catholic tolerance, had this to say:

"Yes, I would say that every Catholic, viewing the realities of the present-day situation, must say to himself that the hope for mankind lies in freedom of worship and freedom of conscience and that we have no right to insist on that for ourselves without being the first to insist upon it for others. May I say . . . that we are not without credit in this respect"

Mr. Shuster, as a former instructor at Notre Dame University and later managing editor of *Commonweal*, knows as well as we do that every Pope in the past century denounced and condemned freedom of conscience and religion in the most scathing terms. To mention only the mildest of them, take the words of Pope Leo XIII in his encyclical *Libertas Humana*:

"It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship."

### CATHOLIC INTOLERANCE

CARDINAL GASPARRI, Secretary of State to Pope Pius XI, wrote in an official document to the Bishop of Concepcion in Chile, on July 17, 1922: "*The opinion of those who wish to separate religion from politics is erroneous and pernicious.*" How religion and politics merge in South America to the detriment of religious freedom can be gleaned from the following brief quotations from one of the most reliable dailies in the United States, *The Christian Science Monitor*. In its issue of last August 14, it stated in a special dispatch from Montevideo:

"A subtle, concerted assault against religious freedom in Latin America is under way . . . there have been many signs of a Roman Catholic clerical movement aimed at curtailing religious liberty. Protestant minorities in Latin America bear the brunt of these restrictive efforts. Tents of Protestant missionaries have been burned. Indians have been incited to violence."

"In Argentina, the present military dictatorship and the Roman Catholic hierarchy are repeating a Fascist pattern made familiar in Spain during the Civil War that brought the Franco regime to power."

"A well-qualified observer who went into Peru after an absence of two years says that he found a 'clerical stronghold' on his return . . . Another authority listed the three foes of democracy in South America in this order: 1. The Roman Catholic hierarchy; 2. The military caste; 3. Large landholders. A principal target has been the Protestant missionary."

• • •

### DISCRIMINATION AGAINST ITALIAN PROTESTANTS

THE OFFICIAL publication of the First Italian Baptist Church of Philadelphia has revealed that in Italy the AMG, Allied Military Government, has refused to help members of the Evangelical churches in dire need of food and clothes on the grounds that recognition can only be given to the established Church. The "established church" of course is the Roman Catholic church, established as the official church of Fascist Italy by Mussolini.

This is what could be expected, since Papal Knight of St. Gregory Leo T. Crowley, economic czar of Washington, has the final say on all American money to be spent outside the United States, including that for the support and rehabilitation of war-torn countries occupied by American troops. One of Crowley's first actions was to send a Tammany politician named O'Dwyer, now in Army uniform, to oversee personally in Rome the expenditure of American money for relief of the Italians. The situation is a serious one. The Italian Ministerial Association of Greater New York, realizing the situation, felt obliged to establish a fund-collecting organization known as "National Evangelical Committee for Relief in Italy" with headquarters at 395 Broome St. in New York City.



## HOISTING PAPAL PRESTIGE

POWERFUL Catholics like Anne O'Hare McCormick, foreign editor of the N. Y.

*Times*, are already beginning to brag about how the Pope so manipulated himself during the present war that he is emerging from it stronger than he was before. In her column of last August 21 she said:

"In particular, there is no disposition to reopen the Roman question or rescind the Lateran Treaty. . . . Pope Pius XII comes out of the ordeal a stronger figure, as far as liberated Italy is concerned, than he was before. . . . Almost every day, too, the Pope gives a *private* audience to some American visitor—a general, a Cabinet officer, an envoy on a special mission. . . ."

The same issue of the *Times* that contained the above statement also told elsewhere how the Pope gave a private audience to two prominent labor leaders from the United States, one connected with the CIO, the other with the AFL. Elsewhere in the same issue, the *Times* reported U. S. (Catholic) Ambassador Carleton Hayes' long private talk with Franco in Madrid, and Archbishop Spellman's secret conference with General de Gaulle in Paris.

# ROMAN CHURCH CONTROL IN ARGENTINA

THE FOLLOWING is from a confidential Government report entitled "*Catholic Comment On The Restoration Of Compulsory Religious Instruction In Argentina*" (March 30, 1944):

Representative of the attitude of complete approval of the decree is the following sent by Cardinal Santiago Luis Copello to the then President Ramirez, made public on January 6 by the Under-Secretariat of Press and Information:

"The permanent Commission of the Argentine Bishops in the name and as representative of all the Bishops and of the Argentine Church takes pleasure in addressing Your Excellency in order to express its appreciation of and satisfaction in the re-establishment of religious teaching in the schools of the nation. Your Excellency's patriotism—responding to one of the most profound aspirations of the Argentine people—has returned to the mother country the immortality of her great destiny, toward which she was directed by the thinkers and heroes who forged our nationality. With this act the government has laid the foundation for good and peace, for liberty and progress, for that social justice to which we aspire, and for the most vital spiritual unity of the nation, within its own structure as well as in its relations with the sister nations."

This message was signed by Cardinal Copello and by Archbishops Fernin E. Lafitte, A. Rodriguez Olmos and Roberto Tavella, who form the Permanent Commission of Argentine Archbishops.

This position was confirmed in another document signed by Cardinal Copello and the Archbishops and Bishops of the country dioceses, in which, according to a broadcast

of Argentine Radio El Mundo of February 11, it was stated that the government decree establishing the teaching of religion in Argentine public schools was of great importance as it not only strengthened "the blessings from Heaven" but also the spiritual unity of the Argentines.

A similar note was struck by the Argentine Catholic newspaper El Pueblo, which wrote on January 2, 1944:

**"In the beginning of 1944 the Argentine heart has reasons for hope; hope for the establishment of a Christian social justice, because under the protection of the clear and unassailable ideals of the June Revolution, a new Argentina is being built, beginning with religious teaching in the schools . . . Much was done in 1943 for the reconstruction of the Republic, prostrated by the inertia and incompetence of the adventurers of electoralism . . . What is now on the march is the throbbing spirit which strives for the rebirth of the moral principle which abolishes privileges and monopolies, reproves venality, and ignores greed. Youth, noble and inspired; brave soldiers and sailors; honest men; workers in all fields of activity, all united in action. With this unity the great future of Argentina is being moulded."**

\* \* \*

Here are some of the un-democratic effects of this decree which makes the teaching of the Roman Catholic religion compulsory in all primary and secondary schools in Argentina, as reported by Jacob Landau to the *Jewish Telegraphic Agency* on his return from Argentina last October 19:

**"All Jewish school teachers in the province of Entre Rios, numbering about 120, were dismissed from the public schools largely on the unfounded charges of communism. Retirement rights were endangered as many teachers had long records of service. In one instance a teacher was dismissed after 20 years of service.**

**"In public schools of many Jewish colonies, where almost 100 per cent of the students are Jewish, school-room walls are decorated with crucifixes and other religious objects as part of the State-required morality teachings. Teachers of these morals classes are Catholics. In other schools, where Jewish children are in the minority, parents are fearful of listing their children as Jewish because of the fear of discrimination, and many Jewish children are therefore receiving Catholic instruction."**

We have as yet no report of the effects of this decree on Protestant children. But since the conditions herein described as applying to Jews are in accord with the official decree of the Government, which prescribes these "morals" classes for all non-Catholic pupils, it may be assumed that children of Protestant parents in Argentina must also submit to the same Roman Catholic treatment.

### ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES

## ANSWERING 'THE ANSWER MAN' ON LUTHER

MARTIN LUTHER is anathema to Roman Catholics and in countries where the Catholic church predominates they are taught that Luther and Judas occupy the lowest pit in hell. But in a Protestant country like the United States where Luther and Lutherans are held in high esteem by non-Catholics, an attempt is even made to convince Protestants that Luther remained all his life and died a Roman Catholic. It was not so surprising to us, therefore, when we heard Albert Mitchell, known as "The Answer Man" on radio station WOR, ask and answer the following question last September 26:

Q. "Why, in a way, was Luther a Roman Catholic when he died?"

A. "Because he had never been excommunicated by the Roman Catholic Church."

Rev. Robert A. Biegner, alert Lutheran minister of Mount Vernon, N. Y., wrote Mr. Mitchell reminding him of the Bull of excommunication ("*Decet Romanum Pontificem*")—"Condemnation and Excommunication of Martin Luther, the Heretic, and of his Followers") issued against Luther by Pope Leo X on Jan. 4, 1521. "The Answer Man" immediately rushed to the Chancery Office of the Archdiocese of New York to find out how he could defend his answer. Here is what he wrote in reply to Rev. Mr. Biegner:

"Dear Friend:

Thank you very much for your letter of September 28.

You are right in saying that Martin Luther was excommunicated by the Bull of Excommunication dated June 15, 1520.\*

However, as the Archdiocese of the Catholic Church has pointed out to me,

although Luther was excommunicated, the grace that was bestowed upon him while a priest in the Catholic Church could never have been removed by any one on earth.

In the strict and technical interpretation of the dogma of the Catholic Church, if Luther had chosen later on in his life to return to the Catholic faith by repentance, he would have been permitted to do so. This was the intended implication of my answer.

Sincerely,

THE ANSWER MAN."

The late Al Smith coined a good American phrase which can very aptly be used to describe "official" (phony) explanations of this kind by which the Catholic church deceives Protestant Americans: No matter how you slice, cook or serve it, it still remains "bolognaey."

## THE CROSS AND THE MOTH

Remove not Jesu's cross!  
But let it stand athwart the sky,  
And socketed deep in the earth  
Upon the hill that guards the city's  
through—  
For still we need to weep. We throne  
the wrong,  
We coin our dollars out of human  
dearth,  
We worship reptiles lifted high,  
We scoff at man's eternal loss!  
Our orison is for ease; our power—  
A self-expression though the self is  
blind;  
Our joy the creed of some June he-  
donist,  
And vanity is now life's chosen flower:  
The gorgeous moth is pattern for the  
mind,  
We make the soul a downy sensualist.

Moth of the sunny plot,  
I envy not,  
You cannot weep and pray!  
Still stand, O Cross, and show the  
way.

—Dante Hughes

\* He refers here to the Bull "*Exurge Domine*."

## THE PASSING SHOW

P. J. WHELAN

► **THE CHARGES** made by the Russian newspaper *War and the Working Class* on Oct. 9, that the Vatican has actively supported Fascism cannot easily be denied. "*The sinister shadow of Vatican foreign policy lies across the history and origins of the Second World War,*" it boldly asserted, and that the whole aim of that policy has been and still is to save Hitlerism. It recalls the Vatican's support of Mussolini and Franco, that the Vatican has appealed "for mercy and forgiveness" for the Hitler clique, and "not once openly condemned Hitler, Goering, Himmler or other organizers of mass murders, for looting and destruction of human culture."

► **REV. DR. T. T. SHIELDS**, fighting Protestant pastor in Toronto, Canada, is in favor of organizing a Protestant political party in Canada, not to curtail religious liberty for Catholics but to safeguard Canada from Roman Catholic political control. "*Cardinal Villeneuve is doing the work of Laval and Pétain in Canada,*" he declares. "*Villeneuve rules Quebec, and Quebec rules Canada through Mackenzie King.*"

► **WE HAVE** the authority of the Vatican's official newspaper 'Osservatore Romano' for the fact as recorded by the Associated Press from Vatican City on September 23, that Pietro Caruso, Hitler's hangman in Rome during the Nazi occupation, "held a rosary sent him by Pope Pius XII with a special benediction when he was executed by a firing squad yesterday at Fort Bravetta."

► **CERTIFICATES** of incorporation were denied by Supreme Court Justice Frank E. Johnson last August 22 to two religious organizations in Brooklyn, N. Y., according to the *Brooklyn Eagle* of that date. The two organizations were the American Jewish Evangelization Society and the American Jewish Missionary Society, both formed to spread the Christian Gospel among Jews.

► **HELP** for the 500,000 Protestants in Italy was voted last October 3 at the quarterly meeting of the Presbyterian church in New York at which 150 religious leaders were present. Support was voted for the National Evangelical Committee for Relief in Italy also in its efforts "to secure full religious liberty and the freedom of religious propaganda for the Protestants in Italy." Under the existing relief program, Rev. P. J. Zaccara declared, instances of "outrageous discrimination against Protestants had occurred." Protestants in Italy under Fascism had no legal rights and the Roman Catholic religion, by agreement between the Pope and Mussolini, was the sole religion of the State.

► **CANADIAN JESUITS** are circulating a faked speech which the Chilean Representative Laferte is supposed to have made in the Congress of the Communist Party of Mexico, according to the *Toronto Globe and Mail* of last September 14, quoting the First Secretary of the Soviet Embassy in Ottawa. The forgery is said to have been transmitted to Canada by the reactionary Mexican newspaper *Mañana*. Similar in many respects to the faked *Protocols of Zion* against the Jews, this speech of Laferte depicts a diabolic "secret plan to Sovietize both Americas after the war." It was published in the Jesuit magazine *Relations* and also in the Catholic newspaper *Action Catholique* besides being circulated in leaflet form by the Jesuits.

► **FATHER COUGHLIN**, biding his time till V-Day, is building up vast funds and a network of followers for future action by appeals for his 'League of the Little Flower,' and his 'League of San Sebastian' which has 160,000 members among U. S. servicemen. He gets his money through a leaflet entitled, "Let Us Pray For You," on which he listed 25 "suggested intentions" which the contributor is to check off and send back to be placed "in slots alongside Little Flower Altar." "For nine days after you will have entrusted this petition to us," the leaflet says, "we will pray for you and your intentions . . . We will count it a privilege if you will permit us to be your spiritual friends."

► A LAST-MINUTE scare rumor to get Catholics to vote against Roosevelt alleged that a secret agreement was made between Roosevelt and Stalin to abandon Italy to communism and that the Kremlin and the White House had secretly conspired against the Pope because of his failure to espouse the cause of the United Nations, according to the N. Y. Post of October 17.

► ON THE DAY of his return to New York from his 19,000-mile tour of Europe, Archbishop Spellman preached a sermon in the Jesuit church of St. Francis Xavier on West 16th Street. He told his audience, according to the N. Y. Times of Oct. 17, that he had preached in the Church of St. Francis Xavier in Rome to American soldiers, and that he had then "offered the example of St. Ignatius Loyola, founder of the Society of Jesus [the Jesuits], as a model soldier and priest."

► THE ABBEY of Monte Cassino is to be restored by funds to be collected in this country by the American Cassinese Congregation of the Benedictine Order. It will be remembered that thousands of American soldiers were sacrificed in a vain effort to save this monastery from destruction. When it was finally blasted to get the Germans out of it, the cry was raised by the Catholic press that Americans should underwrite the cost of restoring it.

► WEDDINGS and births in Rome have dropped 20% since 1940, according to a report by Prof. Lanfranco Marco published in the N. Y. Times of last Sept. 30. It was also reported that the death rate has gone up seriously, though no figures were given.

► PROTESTANTS, according to News-week of Aug. 14, alarmed at the fact "that movies lately have tended to ridicule Protestant ministers, while Roman Catholicism has had the best of it," are making plans to correct the injustice. Representatives of 60 Protestant church bodies were called upon to organize a committee and raise a million dollars "to stimulate production of religious films reflecting Protestant ideals." The Catholic church has benefited enormously by such films as "Song of Bernadette" and Bing Crosby's "Going My Way." The

two producers of the latter, Bing Crosby and Leo McCarey, are both Roman Catholics.

► THE NEW Roman Catholic church to be built in the Wall Street district of New York will cost approximately half a million dollars.

► THE OLD-FASHIONED GOSPEL, reasserted by Martin Luther in the sixteenth century, that man is a lost sinner who can obtain salvation only through faith in Jesus Christ, is effectively broadcast every Sunday by a hookup of 224 radio stations in the U. S. and transmitted by 350 more all over the world on 'the International Lutheran Hour.' The speaker is dynamic Lutheran minister Walter A. Maier, Harvard Ph.D. His 'fan mail' amounts to more than 250,000 letters a week.

► IN SPAIN Protestants have no legal right to worship in public. In a few places, according to the latest issue of "Tidings from Spain," Evangelical Christians are "permitted" to hold meetings in halls and private chapels, which is a cause for great rejoicing among them. In most places, however, the report states, Protestant meetings have to be held secretly in homes. In spite of these lamentable conditions, many conversions from Roman Catholicism to Evangelical Christianity have occurred.

A GRATEFUL READER has sent the following, which we welcome as most applicable to us in our work, and which we publish for the benefit of all:

"Be wise, be watchful. Wily men surround  
Thy path, Be careful, for they seek with care  
To trip thee up. See that no plea is found  
In Thee, Thy Master to reproach.  
The snare  
They set for thee will then themselves inclose,  
And God His righteous judgment thus disclose."

## About Books

**SCHOOL AND CHURCH: THE AMERICAN WAY**, by Conrad Henry Moehlman; 173 pages, *Harper & Bros.*, N. Y. Price \$2.50.

MANY at first glance may misinterpret this timely and important work of Dr. Moehlman as an attempt to belittle religious education. Roman Catholic reviewers have already purposely done so, since the main purpose of the book is a defense of our American public school system and our basic principle of separation of Church and State. As the sub-title declares, the work is "an historical approach to the problem of religious instruction in public education." The author is professor of the History of Christianity at the Colgate-Rochester Divinity School, and he has given us a work that is factual, well-documented, plain-spoken and scholarly, in which he has drawn upon a great wealth of material as is shown by an extensive bibliography.

The author's contention is that the First Amendment to the Constitution made it imperative that public education in America be completely free from sectarian control. The result has been the blessings, and consequent protection for our American democratic way of life, of public education for American children completely free from intolerance, bigotry and race prejudice. The American public school, far from being "godless," as its Catholic enemies avow, has thus been the greatest conservator of religious values—precisely because it has not allowed the introduction of religious sectarian devisiveness.

Dr. Moehlman thus upholds the best in American traditions and is in perfect accord with President Grant, whom he quotes (p. 88):

"Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Resolve that either the state or the nation, or both combined, shall support institutions of learning sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan or atheistical dogmas. Leave the matter of religion to the

family circle, the church, or the private school supported entirely by private contributions. Keep the church and state forever separate."

Protestant ministers, in their zeal for the teaching of religion to our youth, should not be scared into taking sides with Roman Catholic propagandists against the American public school, just because sectarian religious instruction must be kept out of it. The Roman Catholic church is not interested in religion as such in education, but solely in having its particular brand of religious instruction taught in the public schools. Whenever it is expedient for the Catholic church to oppose religious instruction in schools it uses every means to do so, as, for instance, in the Italian-occupied Dodecanese Islands, because it so happened that the majority Greek Orthodox religion was taught there. In Roman Catholic countries, on the other hand, it insists that only its religion be taught, exclusively and compulsorily, in the public schools. It clamors for the introduction of religion in the schools of the United States because it hopes eventually to control public education here.

The fact of the matter is, that religion does not belong primarily in the school at all. It belongs in the home and church, and can only enter the school if the children bring it with them. The aim of the school is to *educate*, not to *sanctify* our children. It is the children who should sanctify the school, which they can only do if they come from homes and churches where true religious development is fostered.

\* \* \*

**RELIGIOUS LIBERTY IN LATIN AMERICA?** by George P. Howard, with introduction by John A. Mackay, president of Princeton Theological Seminary; *Westminster Press*, Phila., Price \$2.00.

HERE is the book we have long looked forward to. For it supplies the answer to the vital question of Roman Catholic aggression in Latin America. It should arouse our Protestant ministers from their sluggish and fatal indifference to the Clerical-Fascist conspiracy against our heritage of religious freedom that is assuming alarming proportions next door to us on our American continent. And to answer its ringing challenge to the Roman Catholic hierarchy will take the best arguments the Roman Catholic propagandists can muster.

L.H.L.

## THE EDITOR'S MAILBAG

REV. MERRITH L. HOATH, Protestant missionary in Roseau, Dominica, B.W.I., whose people are under the dominion of the Roman Catholic church, writes to thank us for the copy of *The Soul of a Priest* sent him by one of our readers to substitute for his copy which the priest in Colihaut took and refused to return. He adds the following interesting item:

"The local newspaper here in Roseau recently published a report that out of 1,459 births registered during 1943, 906 were illegitimate. The Bishop of Roseau, in the same newspaper, had an article severely criticising the Protestant missionaries who had left 60,000,000 pagans in the United States to come down and interfere with a totally Christian island like Dominica!"

\* \* \*

## LOOKING BACK

ONLY those who know the Roman Catholic church from the inside, especially those who have belonged to its personnel and view it from without after liberating themselves from it, can see it in its proper perspective. The following, from one who was a teaching Brother in the Catholic church for eight years and is now a successful medical doctor and eminent pathologist, is proof of this:

"My dear Dr. Lehmann:

Thank you very much for your letter. In this matter of having been born into the Roman Catholic church there is an awful lot a man has to unlearn. If an educated man has difficulty fermenting out the real truth, how can the uneducated or the illiterate ever get at it? I was a Brother of Mary for some eight years at—; then left to study medicine. I went to the Catholic University of America, from which I graduated with an A.B. under Msgr. Pace, co-editor of the Catholic Encyclopedia. Until I went to Washington, D. C., I had very little opportunity to study

Catholicism from outside sources. You know how the Roman Catholic libraries in the colleges include only those authors with the Catholic bias. Hitler's indoctrination of Nazi youth has nothing on that of the Roman Catholic church on our youth. If these youths could only get the chance to study comparative religion they would, many of them, become enlightened.

I have read much literature of the kind found in 'The Converted Catholic Magazine' written by born Protestants which does not, however, have the deep understanding which you have of the subject owing to your previous affiliation. As a physician, I have been disgusted with the stand of the Roman Catholic church on therapeutic abortions, where comparatively ignorant nuns in their hospitals pass on the operative procedures of surgeons, whether they should be performed or not. In this connection I have seen some really barbarous things happen, the motto being: 'Save the fetus, to hell with the mother!' Their insincere stand on contraception and on venereal disease is also in line with that church's backwardness in advocating and promoting reforms. Their persecution of Masonry, of which I am a member, is another of the many proofs of its blind, ignorant, lying, murderous fanaticism. As Master of my Lodge next year I ought to know what that organization is all about . . .

I am, with esteem,

Yours sincerely,

K. S. O., M.D."

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**January, 1945**

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# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

## Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

Vol. 6 (*New Series*)

JANUARY, 1945

No. 1

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CANADA AND FOREIGN, \$1.25

All Communications to: The Editors

The Converted Catholic Magazine  
229 West 48th St., New York 19, N. Y.

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CHRIST'S MISSION, INC., at same address.

# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 6 (*New Series*)

JANUARY, 1945

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## Hierarchies and Heretics

• • •

**F**EW AMERICANS connect the Fascist tyranny with ritual and dogma. Yet it was by means of these that Mussolini, Hitler and their imitators put it over on the peoples of Europe.

Ritual divides people by establishing hierarchies of powers that lord it over the masses, and dogma makes heretics of all who do not conform to regimented beliefs. Side by side with hierarchies and heretics there is created the idea of a cruel God, the opposite from the God and Father of us all as taught by Jesus Christ.

The God that can salve the hurt soul of humanity today is that God and Father of us all, who is supremely concerned with human brotherhood, with the reign of justice and love on earth, not with the forms and rituals and the arbitrary dogmas of the Middle Ages.

Emphasis on the forms of worship as of divine origin and appointment has divided mankind into hostile, hating groups, and prevented combination and cooperation for the common good. The year 1945 should see the end forever of the uniformed hierarchs of the Nazi-Fascists and their plan of dividing and regimenting mankind. We hope it will also see the beginning of the Christian religion of universal brotherhood under the loving God and Father of us all.

# 1945 - NOW - AND ALWAYS

**N**EW YEAR'S is not the only time when you can re-make your life and start anew. Salvation is NOW. St. Paul told us this nineteen hundred years ago, when he declared (2 Cor. 6:2):

"Behold now is the accepted time; behold, now is the day of salvation."

We can become free sons of God *now*; not when we die. We can be free *now* from the guilt of sin. Freedom was won for us nineteen hundred years ago. All that is needed is our acceptance of it, for it is a free gift. Why wait even a day longer to experience it? *Now* is the accepted time.

## EDITORIAL NOTES AND COMMENTS

### PROTESTANTS FUNDAMENTALLY UNITED

**S**PEAKING at a combined *Reformation Day* service of 14 Lutheran churches in New York last Oct. 29, Rev. Samuel McCrea Cavert enumerated the following five "key convictions" that bind Protestants together:

1. Protestantism, in all its historic forms, insists upon *the immediacy of man's relation with God.*
2. It holds that the Scriptures provide *the decisive norm of spiritual authority.*
3. It proclaims *the universal priesthood of all believers.*
4. It stresses the importance of *religious freedom.*
5. It tends to a new valuation upon the common life and labor, emphasizing *the potential sanctity of the lay life*, as well as of the professionally religious vocations.

It is significant that all of these five points, upon which Protestants are basically united, are directly opposed to Roman Catholic teaching and practice.

### IS THE U. S. PRESIDENT ABOVE THE LAW?

**A** SMALL but not insignificant fact was reported in the *N. Y. Times* last Nov. 9, two days after the Presidential elections: President Roosevelt, dispensing himself from the law banning congratulatory messages by wire, sent telegrams to Senator Harry S. Truman his successful running mate, and other political associates and opponents. A Western Union spokesman explained that his company complied on the ground that "if the President had the authority to authorize issuance of the ban, he had the authority to

*modify, alter or rescind it*" — to suit himself.

To us this smacks of the arbitrary dispensations, indulgences, privileges and immunities of autocratic monarchs and of the Popes of Rome. The Pope, it is true, may dispense himself from all the laws of the church, and may grant dispensation from all of them to anyone he pleases. But in a democracy such dispensation and immunity are destructive of equality before the law for everyone. The President of the United States is also a citizen and as much bound by the laws he signs as any other.

The dispensation that President Roosevelt allowed himself in the above matter was of little consequence in itself. But if the principle of it were applied in other matters, it would soon make our President above all law and the equal of an autocratic monarch or the Pope of Rome.



## CATHOLIC CORRUPTION IN JERSEY CITY

THE SMASHING DEFEAT last November 7, of the proposed new State Constitution for New Jersey was the work of the disreputable Mayor Frank ('I-am-the-Law') Hague and the forces of the Roman Catholic church, from Archbishop Thomas J. Walsh of Newark down to every priest in the State. The priests ordered their congregations at mass the preceding Sunday to vote against the measure. According to the N. Y. *Times* of November 8, one priest told his congregation that the proposed document was "not

a people's Constitution," and added, "Remember the bus bill!" This was a reference to the action of the Supreme Court of New Jersey in September last year, which declared unconstitutional a law passed in 1941 to provide free transportation for parochial school children.

The story of this combination of the worst gangster politics and the Catholic church to defeat a progressive government measure is nothing new, but should make every good American stop and consider before it is too late. New Jersey's Governor Walter E. Edge had appealed again and again to the Catholic people not to destroy the years of work that had been spent to make this new instrument of government one of the best and most democratic that could be devised. He warned them that a "no" vote would be a "yes" vote to perpetuate Mayor Hague's "ruthless control." He even visited the Archbishop in person and begged of him to cooperate in preventing the ganging up of his church with Hague. Archbishop Walsh treated the Governor with contemptuous silence. After his visit to the Archbishop Governor Edge, according to the N. Y. *Times* of above date, sorrowfully stated: "*My fairness and frankness apparently were without avail, and this golden opportunity for New Jersey's advancement is thus blindly opposed — and without reason advanced therefor.*"

Mayor Hague fought the proposed measure, according to the same N. Y. *Times*' report, "*with sensational falsehoods — falsehoods that Hitler and Goebbels would admire because they were so hard to nail down.*" For Hague's whole Fascist-like empire was

at stake. Had the new Constitution been approved, all public officials, including 'I-am-the-Law' Hague himself, would have been required to testify before a legislative investigating committee on penalty of forfeiting office if he refused, or if he refused to waive immunity to prosecution. Mayor Hague has never yet submitted to such an investigation. And to make the 'Boss' of Jersey City liable to prosecution was out of the question. The Catholic church could never afford to let this happen. The tax article alone in the new Constitution, according to the above *Times* report, "*would strip the Mayor's Hudson County machine of the power to use taxation for political blackmail.*"

The reason given for the defeat of the new Constitution by the Catholic church was "revenge" for the declaring of their "Bus Bill" unconstitutional. But there is more than that to it. It is part of the whole pattern of the Catholic church's support of Fascist methods everywhere—a pattern that has been evident in the broad world-scene for the past decade, in individual countries, and in local communities such as Mayor Hague's bailiwick in Jersey City.

## A SAMPLE OF PROTESTANT DEMOCRACY

ICELAND recently proclaimed itself a republic, and last June 15 the Congress of the United States voted to welcome it as "the newest republic in the family of free nations."

Geographically, Iceland belongs to America, as do the Latin-American republics, although culturally, like them, it belongs to Europe. Iceland, how-

ever, differs from the Latin-American countries in the fact that it is 95% Protestant (Lutheran), whereas Latin-American countries are claimed to be overwhelmingly Roman Catholic. The Icelanders, furthermore, are a freedom-loving, democratic people and despite the fact that they are 95% Protestant, complete religious freedom both to practice and propagate their religion is granted to the very small Roman Catholic minority. For this small Roman Catholic minority a full-fledged bishop was lately appointed and a cathedral for him was built upon a hill. In contrast, the hierarchy of the Roman Catholic church denies like religious liberty to Protestants in Latin-American and other countries where it holds political, if not numerical control.

## CATHOLIC BISHOPS' PLAN FOR PEACE

**S**PEAKING for 103 Roman Catholic bishops and archbishops after their annual meeting in Washington in mid-November, the National Catholic Welfare Conference advisory board, composed of seven archbishops and three bishops, issued their mandate as to how the world must be re-organized after the war. Following is a summary of what they demanded:

1. Their standard of judgment and infallible and unchallengeable view must prevail;
2. Everything they advocated would make for disunion with Russia;
3. They insisted on equal voting rights in a new League for the minor nations—which would secure a balance of power for the Vatican's policies by the votes of such Catholic-controlled countries as Ireland, Spain, Portugal,

Austria and the many small nations of Latin America;

4. They demanded Poland's retention of the Ukraine, which was stolen from Russia under Pilsudski;
5. Germany would benefit by their demand that "The international organization must never violate the rightful sovereignty of all nations."

The entire approach of their statement to the peace treaty is studiously unrealistic and purposely vague, with the seeming intent to sabotage it under the guise of an impractical idealism. Many will wonder why the Catholic bishops of America are so concerned at this late date about territorial integrity and the preservation of national cultures. They made no protest when Franco conquered democratic Spain and tried to exterminate Basque and Catalan culture, when Mussolini Italianized the Austrian Tyrol and later sent his legions to rape Ethiopia, and again invaded Albania on Good Friday, 1939. They had nothing to say against the oppression of the Serbs and Croats by the Catholic Habsburgs, nor when Catholic Poland, in the 1920's, persecuted the Ukrainians. These same Catholic bishops condemn the proposed 1-year post-war conscription for the United States. Peace-time conscription in Germany and Italy was never condemned. It was Pope Leo XIII, in fact, who made Bismarck's militarization of Germany possible in 1887. Nor is there any protest by Catholic bishops anywhere against conscription in Fascist Argentina, where even boys and girls of 12 years are now being organized for military service.

It seems to be fashionable now, and expedient, for Roman Catholic spokesmen to be democratic and idealistic —

when it helps the opponents of democracy.



## SINARQUISM



Above is a picture showing Lieut. Antonio de Lama Rojas (second from left) who tried to assassinate President Comacho of Mexico last April, in company with a United States Army chaplain named O'Brien (second from right).

This was one of several photographs exhibited by Vincente Lombardo Toledano, president of the *Confederación de Trabajadores Latino-Americana*, during a visit to New York last April 16, when he demanded an investigation into "the illegal participation of O'Brien in the activities of this group of conspirators." With the exception of Rojas who died when trying to escape after attempting to kill the President of Mexico, and of O'Brien, all the conspirators in the above picture were arrested and placed in custody.

According to the N. Y. *Times* of April 17, Senor Toledano declared: "The directors of this conspiratorial center were some Mexican Catholic priests and reactionary elements, among whom a prominent place was taken by Lieut. de Lama."

(See article in last month's CONVERTED CATHOLIC MAGAZINE on Mexican Sinarquism entitled "Clerical Fascism On Our Doorstep," (pp. 261-263).)

## HOW THE PAPACY CAME TO POWER--II

*(This is the continuation of L. H. Lehmann's article under the same title in last month's issue.)*

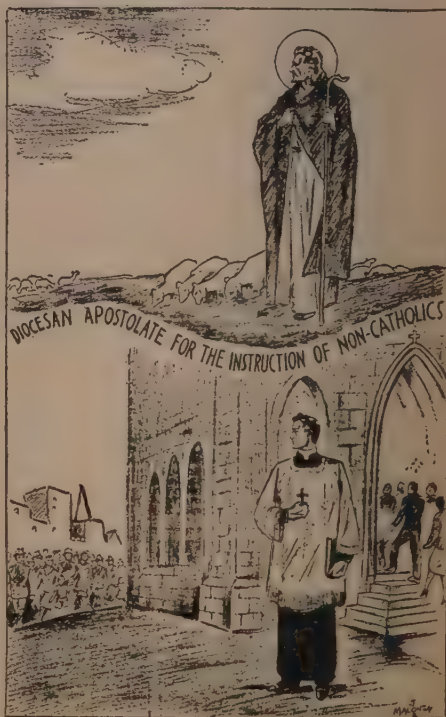
### RISE OF THE POWER OF THE PRIESTHOOD

INSTEAD of filling the earth with light and joy, according to the express declaration of Christ that the Kingdom of Heaven is at hand, the church of Rome soon after its union with the Roman State began to teach that the present life is to be given over to the preparation of the soul for death, under the exclusive direction of the Roman Catholic priesthood. The power of the world was thus placed in the hands of the hierarchy of the church of Rome.

Protestant Americans, in seeking to determine the secret of the power of the Roman Catholic church, focus all their attention on the political and social activities of its organization. Because of their love of religious toleration, they avoid investigation into its religious aspect and thus arrive at a very one-sided view of the whole Catholic question. They fail to realize that the religious teaching of the church of Rome is the pivot on which its whole organization revolves. Were it not for their submission to the spiritual power of their priests, Roman Catholic people would never become blindly obedient followers of their church's secular policies. It is easy to see that, even in a democratic country like the United States, if millions of people are made dependent upon men for forgiveness of their sins and for their hope of eternal happiness after death, those millions will tend to accept without question what their priests and bishops plan in political and social matters.

The power of the Roman priesthood therefore is rooted in the conviction of the people that they cannot get to heaven without the ministrations of their priests.

It was the universal establishment of this spiritual power in the hands of bishops and priests that made the



Above picture, from the Catholic Brooklyn 'Tablet,' of November 3, 1943, falsely shows the priest as 'Alter Christus,' 'Another Christ.'

It further declared:

"A priest is called by God and rightly so to act as a mediator between God and man, and to offer up a sacrifice of propitiation for the sins of men."

church of Rome absolute dictator even in politics soon after its union with the Roman State. The power of the Emperor over the bodies of men and the power of the Pope over their souls were fused into a dual sovereignty—with the power of the Pope superior to that of the Emperor, since the things of the soul are believed to be far superior to those of the body. Thus the Pope was likened to the sun and the Emperor to the moon, and, it was argued and accepted, that “since the earth is seven times greater than the moon, and the sun eight times greater than the earth, so the Pope’s authority is fifty-six times greater than the power of the Emperor and all State authority.”

This contest for power between the Pope and the Emperor came to a head in the year 730 over the worship of images. The Emperor forbade their worship as idolatrous, but the Pope opposed him and aroused Rome and Italy to a successful rebellion against him. As a result of the Pope’s victory the Romans saluted him as their lord and took an oath of allegiance to him as their supreme ruler.

#### ‘DONATION OF CONSTANTINE’

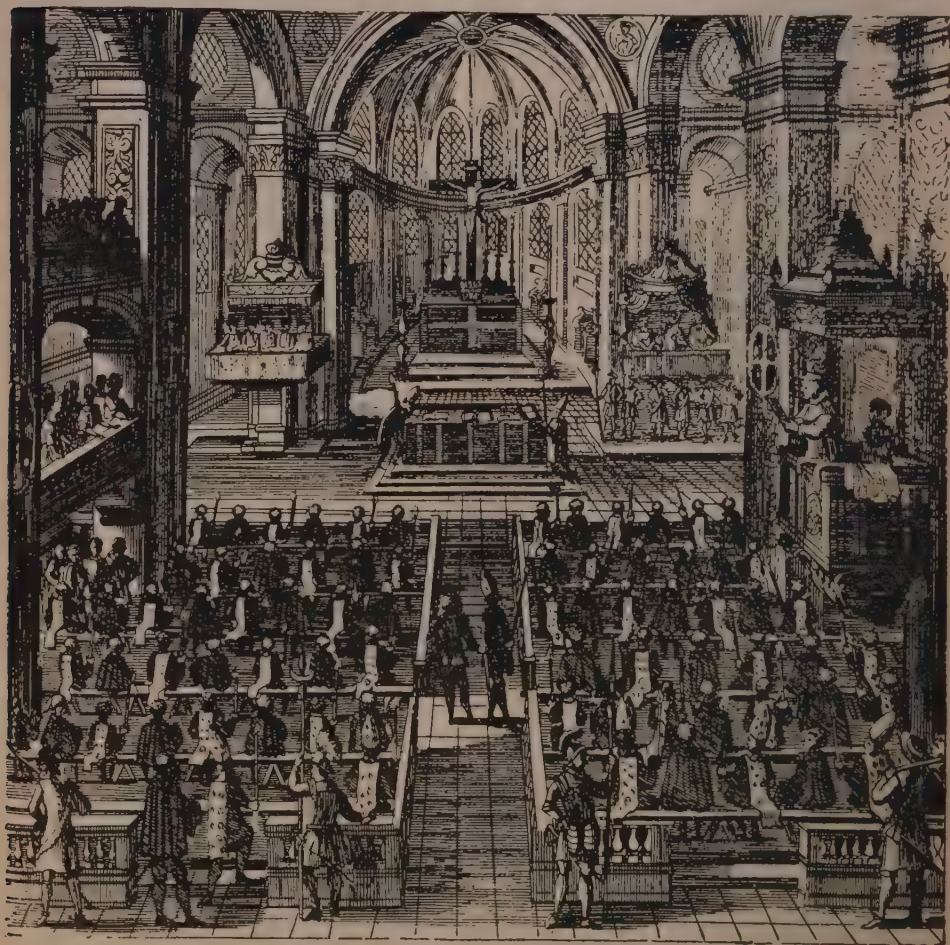
Soon afterwards, about the middle of the eighth century, the document known as “The Donation of Constantine the Great to the Roman Church” was forged. It alleged that the Emperor Constantine conferred upon Saints Peter and Paul the imperial rights, all of Central Italy (which later became the Papal States), the lands of Judea, Greece, Thrace, Asia and Africa and various islands in the Mediterranean to be disposed of by Pope Sylvester and his successors forever.\*

\* The alleged disposition of these lands by Constantine is not without significance in regard to Mussolini’s disastrous attempt to reestablish them as part of a revived Roman Empire in alliance with the Pope in 1929.

With the equally notorious “Decretals of Isidore” which purported to substantiate the forgery, this document was used and believed for over a thousand years to sustain the absolute dictatorship of the Popes of Rome, in political as well as religious matters, over the nations of Europe. Because of the undeniable refutation of these claims by Protestant scholars, the best Roman Catholic historians were finally forced to admit that the “Donation of Constantine” was a forgery and the “Isidorean Decretals” utterly false. Yet, to this day, the whole foundation of the Roman papacy’s temporal dominion rests upon these two admittedly false props.

#### ORIGIN OF THE INQUISITION

Like everything else in the Roman church, its fearful Inquisition laws were taken over from the pagan religion of ancient Rome, where they existed for the repression and punishment of dissidents from the national creed. They continued right down to the last century even in our own Western Hemisphere, when the official Inquisition of the Roman church in Mexico was abolished in 1816. It was enforced in Spain even after that date. But the Inquisition arose again in our time in Rome and throughout Europe under the form of the Fascist *Ovra* and the Nazi *Gestapo*, which functioned as repressive instruments against all dissidents who dared express opposition to the united authority of State and Church. Himmler, speaking for Hitler in his latest proclamation last November 13, fulminated his desperate threats against all free, democratic “parties, petty parties, groups, estates, vocations, organizations, classes and finally those



**PRISONERS OF THE INQUISITION IN THE CHURCH OF SAINT FRANCIS AT GOA  
DURING AN AUTO-DA-FE**

*(From Dellon's 'Relation de l'Inquisition de Goa,' 1688)*

religious confessions most likely to derive benefit from our internal disunity . . .” The Pope signed a solemn concordat with the Nazi regime less than six months after it came to power.

As early as 529, the Justinian Code made it a crime to believe or speak in any way against the teaching of the church of Rome, and all who did so were condemned as heretics. Both Em-

perors Theodosius and Justinian appointed officials called “Inquisitors” whose special duty it was to ferret out and prosecute such offenders. So much did the religion of the church of Rome become a part of the law of the Empire, that the bishop or his representative sat side by side with the civil judge on the bench in court. There was no crime in the civil court calendar that did not



PROCESSION FROM THE INQUISITION TO AN AUTO-DA-FE IN GOA  
*(From Dellon's 'Relation de l'Inquisition de Goa,' 1688)*

include a breach also of the laws of the church. In the later Middle Ages, the civil power yielded complete jurisdiction in Inquisitorial cases to the bishops, the victims to be handed over to the 'secular arm' for execution or other punishment.

In this way the policy of the church of Rome became in every way similar to that of the Roman State—the subjection of the whole world to its spirit-

ual and temporal dominion. Faith and holiness were made secondary to its quest for authority and power. Its primary aim was no longer to save souls, but to gather the whole human race under the sceptre of Rome. Blinded by lust for absolute world-dominion, the Roman church (like its imitators and co-partners, the Axis dictators in our day) was forced to use the cruel weapon of the Inquisition in its at-

tempt to attain it. It was a machine for inquiring into a man's thoughts and beliefs, and for burning him if they were not in accord with the external beliefs and rites of the church. It arrested on suspicion, tortured the victim till he confessed, and then punished with fire. Even as late as the sixteenth century, when the Church of Rome was faced with the rising tide of protest from within its own membership, it did not change its way. Given a chance to reform, it chose to continue, as it does to this day, in pursuing its aim for world dominion. H. G. Wells, in his latest book, *Crux Ansata* (p. 50), has the following to say on this point:

"By the dawn of the sixteenth century, the Church, blindly and rashly, had come to the parting of the ways. The force of protest, that is to say of Protestantism, was gathering against it, and the alternatives, whether it would modernize or whether it would dogmatize and fight, were before it. It chose to fight and tyrannize."

But like the modern Axis dictators, the church of Rome will find from now on that ruthless persecution of dissent from its reactionary creed is not an effective weapon to subdue the enlightened will of the masses.

#### BETRAYAL OF THE CHRISTIAN IDEA

The thrust of the church of Rome for world-power, as could be expected, destroyed the bond that joined all true Christian believers together in the Christian Church, and all of them together, in turn, with Christ as its head. That real bond of unity was *a living faith in the heart of every believer*. In the days of the Apostles, the invisible and spiritual church was identical with the visible and outward community. But after the union of the church of Rome with the Roman State, the outward shell of an external, authoritarian organization was substituted for the internal

and spiritual unity which alone makes for religion proceeding from God. Faith in the heart no longer knit together the members of the church of Rome and its dependent churches throughout Christendom. Fanciful ties were instituted—bishops, archbishops, popes, mitres, elaborate rites and ceremonies, and intricacies of canon law. These built up a huge, spectacular organization of laws, dogmas and external pomp, cemented together by cruel repression, fear and superstition. On one side there arose a priestly caste that usurped the name of Christian church and claimed peculiar privileges in the sight of the Lord. On the other side were the timid and fearful masses of the people reduced to a blind and passive submission, gagged, silenced and delivered over to a proud caste of all-powerful priests. *Jesus Christ had come on earth to free all men and make them sons of God; the Roman church in time made them slaves of men.*

#### WHAT OF SALVATION?

Again we must return to the religious aspect of the church of Rome. Not only is its power based upon its peculiar teaching about salvation of men's souls, but, as to be expected, its lust for that power destroyed the true saving principle of salvation in Christian teaching. That great principle is that grace—eternal pardon—is a free gift of God. "*By grace are ye saved through faith,*" St. Paul tells us (*Eph. 2:8*) . . . "*it is the gift of God.*" The church of Rome, in order to sustain its human organization, soon invented its very profitable dogmatic teaching that the sinner can only be saved by works, by outward conformance to its network of man-made laws, legal observances and penances.

According to true Christian teaching, on the other hand, the disciple is saved

by apprehending Christ through faith, by means of which Christ becomes all things to the disciple. He receives from Christ a new life, a life of divine power that regenerates him and sets him free from the power of self, sin and of human tyranny. The Roman church has taken the power of salvation out of the hands of God and placed it in the hands of its priests who barter it for works of penances, indulgences, and money payments. It boldly asserts that the Roman Catholic priest is the mediator between the sinner and God, and claims that this priest has the power to forgive sins and to offer sacrifice for the sins of men.

The result of all this is an amazing mixture in priests and people of the Roman church of ambition and devotedness, of superstition and piety, of cunning and zeal; a mixture of a theoretical belief in absolute ethical values on the one hand, and at the same time provision for their destruction on the other. It thus becomes a mere counterfeit of the good. Those who hold that it is Satan's work have much to substantiate their charge. For it is difficult to see how the human mind alone could have conceived what the Roman church essentially and actually is — *a clever contrivance to sustain in unrighteousness the semblance of truth.*

## SALVATION FROM PURGATORY FOR \$40!

**W**ELL-DESERVED publicity has been given the outrageous letter of Archbishop A. Sinnott of Winnipeg, under date of March 1, 1944,\* in which he urged all Catholic mothers with sons in the army to "guarantee" their sons' salvation by the payment to him (in monthly installments) of \$40. He said:

"What better guarantee for any boy exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his dear mother and to those who love him."

This payment presumably would guarantee a mother that her son's soul would escape Purgatory, although not even a Roman Catholic archbishop is entitled, in Catholic teaching, to guarantee this. But how such an offer would be gladly accepted and the compara-

tively small sum of \$40 willingly paid by credulous Catholic mothers, can be seen from the following graphic description of what the sufferings of Purgatory are pictured to be by two Jesuit priests, Fathers Mumford and Thimelby, in a book entitled "*Two Ancient Treatises on Purgatory*" (published by the English firm of Burns and Oates, London, 1883):

"Good God! How the Great Saints and Doctors astonish me, when they treat of this fire, and of the pain of sense, as they call it . . . Out of which assertion it clearly follows, that the furious fits of the stone, fever, or raging gout, the tormenting colic, with all the horrible convulsions of the worst diseases, nay, though you join racks, gridirons, boiling oils, wild beasts, and a hundred horses drawing several ways and tearing one limb from another, with all the other hellish devices of the most barbarous and cruel tyrants, all this does not reach to the least part of the mildest pains in purgatory."

Who would not pay \$40.00 to get out of a place like this? Yet, Catholics are condemned to hell if they refuse to believe in the existence of Purgatory.

\* Copies may be had from The Gospel Witness, 130 Gerrard St. E., Toronto 2, Canada.

# CATHOLIC EDUCATION AND CRIME

By L. H. LEHMANN

*The importance at the present time of the startling facts and figures revealed in this article cannot be over-estimated.*



THE AVERAGE AGE of criminals in America in 1890 is said to have been 48 years; in 1933, 26 years and in 1938-40, about 19 years. War conditions after 1940 brought an alarming increase in juvenile delinquency that lowered the average crime age to sixteen. As a consequence, there has been a growing demand for the teaching of religion in the public schools as a possible deterrent to crime increase among American youth. The demand is loudest from spokesmen of the Roman Catholic church, which not only aims to have religion made a part of the public school curriculum but claims the right of being the sole educator of all youth.

Catholic spokesmen, from the pope down, are vociferous in condemning American public school education as "Godless" because of the very wise and necessary provision of our Constitution to keep secular education and church teaching rigidly apart. This, however, does not mean a denial of the benefits of good religious and ethical training as a part of the education of the youth of this country. Religion, in fact, has always been an essential part of the general education of youth in America, but denominational teaching has been kept out of the classroom. Our Constitutional amendment concerning separation of church and state not only does not prohibit the profession and teaching of true religion, but it guarantees and safeguards liberty of conscience and

of worship to all religions not subversive of the American way of life. What it does prohibit is the "establishment" by law and tax support of any religion. The teaching of the religion of any church in the classrooms of the public schools would soon lead to that.

Many states are relaxing or changing their constitutional provisions to allow school boards to cooperate with religious organizations by devoting "released" time from school to religious instruction. To many this seems to be the entering wedge for the actual introduction of specific church teaching into the classroom. From that it would be but one step further to other privileges fostering this or that religious organization at public expense and upholding religious teaching by public law.

This is happening because many have been convinced that the alarming increase in crime among young people today can best be overcome by uniting the teaching of religion with mathematics and other school subjects heretofore taught in a "Godless" way, as the Catholics call it. But before admitting that the mixing of religious and non-religious teaching would lessen the prevalence of crime, two things should be carefully considered:

(1) *Has the teaching of religion in private schools lessened crime among their pupils compared with pupils from public schools?*

(2) *Is all religious teaching productive of correct ethical conduct?*

## CATHOLIC CRIME STATISTICS

If New York City be taken as a sample of war-time juvenile delinquency, the Roman Catholic church must take the largest share of responsibility. Father George B. Ford, Roman Catholic chaplain at Columbia University and authority on social matters, is on record as admitting that *more than three-fifths of the juvenile delinquents arrested in New York City in the early part of 1943 were Roman Catholics*. As quoted in the newspaper *PM* of February 29, 1944, he declared:

**"During the first four months of 1943, 64 per cent of the juvenile delinquents in Children's Court were Catholic. This means the Catholic church has something to be greatly concerned about."**

How grave an indictment of the Roman Catholic church this is may be judged from the fact that *only about one-fifth of the total population of New York City is Roman Catholic*.

The same amazing percentage of Roman Catholics is to be found among the most hardened adult criminals in jails and penitentiaries. A sample of this may be seen at Clinton Prison, Danemora, N. Y., which is called the "Siberia of America," both because of its frigid climate and the high percentage of long-termers and lifers. In a feature article in the N. Y. *Daily Mirror* of March 12, 1941, lauding efforts of the Roman Catholic church to reform the many Catholics there, it is revealed that *of the total prison population of 1,989 at Danemora, twelve hundred are Roman Catholics*. Reporting the results of a religious survey of all the jails of Connecticut the Catholic *Commonweal* magazine for October 9, 1942, says: "Catholics far outnumber Protestants in Connecticut jails, possibly *by four to one*."

Despite facts such as these, Catholic spokesmen in America continue to condemn the public schools of the United States as the breeding centers of American crime. They point to America's "great horde of practicing pagans in the medical and legal professions," to educators in American schools "misinforming and misdirecting students," and predict in dire terms the complete undermining of Western civilization unless religion (the Roman Catholic religion) is taught in our public schools and secular colleges and universities. Their diatribes against our American democratic way of life are too closely reminiscent of the Fascist outpourings of Mussolini and Hitler in the heyday of their power.

In the N. Y. *Times* of May 17, 1943, Jesuit Father Francis P. Le Buffe declared:

**"Thanks to our godless American public school, which is un-American, we have a generation today which does not know God."**

The amazing part of it all is the supineness of groups of otherwise intelligent, alert business and professional men who listen to such utterances, accepting them without question, overwhelmed, it seems, by the oracular and pontifical manner in which they are delivered.

An outstanding example of this was an address of the Jesuit president of Fordham University, the Rev. Robert I. Gannon, before a no less august body than the Chamber of Commerce of the State of New York at their 172nd Annual Banquet in 1940, and repeated by him many times since at important public gatherings. The speaker's main object of attack was our public school education—because it does not permit the teaching of religion, that is, of

course, the Roman Catholic religion<sup>1</sup>. To this lack he ascribed the high percentage of criminals inside and outside of our jails. Sneering at Ezra Cook's truly American and practical adage: "Better build schoolrooms for the boys than cells and gibbets for the man", he added "*but now every time we put in an order for a classroom, we have to include an order for two sanitary cells and a chromium gibbet*"!

He quoted glibly from a report by the Citizens' Committee on the Control of Crime in New York to prove how crime is on the rapid increase with no signs of abatement, and that "one New Yorker in every 53 was arrested in the course of the past year—not for traffic violations or for leaving ash cans uncovered, but for serious violations of the law". He further proved to his amazed audience that the rest of the country is even worse in this regard than New York. Since the honorable body of outstanding citizens who comprise the Chamber of Commerce of the State of New York made no protest nor questioned the speaker's conclusion, they must all have gone home convinced that we are a wayward, if not lost nation solely because the teaching of the Catholic religion is divorced from our public school system of education.

Had any member of Father Gannon's audience been quick and brave enough to tackle the underlying significance of his statistics on crime, the Jesuit's pre-arranged conclusion could have been proved utterly false and misleading. For he carefully

avoided any approach to the well-known and provable fact *that an abnormally high proportion of our prison populations is the product of the Roman Catholic church and its educational system* where religion, the Roman Catholic religion, is the most important subject in the curriculum. In order to confirm and explain this fact, the writer of this article personally interviewed Mr. H. C. Kane, the chief observer in the criminal courts for that same Committee on the Control of Crime from whose report Father Gannon quoted his findings. Mr. Kane's frank opinion was, that the teaching of religion in the public schools would seem to provide no deterrent to crime, since Roman Catholics numerically top all crime lists and the Catholic church exceeds all others in teaching religion in schools.

The statistics below fully bear out this conclusion. They are not taken from anti-Catholic sources, not even from the cold, impartial figures supplied by Government bureaus. In order to be scrupulously fair, I have taken them from official Catholic sources, from the published results of a lengthy and careful survey made by the Fr. Leo Kalmer, O.F.M., Chaplain at Illinois State Penitentiary, Joliet, Ill., from 1917 to 1936, the year of publication<sup>2</sup>. His facts and figures were supplied to him by thirty-six Roman Catholic prison chaplains throughout the country. There can therefore be no possibility that the figures have been unfairly made up by us to overstress

<sup>1</sup> The full text of Father Gannon's speech may be seen in the *Catholic Brooklyn Tablet*, Dec. 14, 1940. It will repay reading in full.

<sup>2</sup> cf. *Crime and Religion*, by Leo Kalmer, O.F.M. Preface by the Very Rev. Francis J. Haas, Ph.D., Franciscan Herald Press, Chicago, Ill. 1936.

the greater prevalence of crime among Catholics.

On page 54, Table II, are shown the following percentages of Catholics in the prisons named :

	Catholics
Florence, Ariz. ....	53.33%
State Pen., San Quentin, Cal. ....	46.92%
State Pen., Wethersfield, Conn. ....	63.64%
Ill. State Pen., Joliet .....	48.50%
So. Ill. State Pen., Chester .....	7.88%
Indiana State Prison, Mich. City .....	7.69%
State Prison, Ft. Madison, Ia. ....	8.51%
La. State Pen., Baton Rouge .....	16.22%
Md. Pen., Baltimore .....	21.91%
State Prison, Charleston, Mass. ....	53.29%
State Prison, Jackson, Mich. ....	10.00%
Miss. State Pen., Parchman .....	0.94%
State Pen., Jefferson City, Mo. ....	22.03%
State Pen., Lincoln, Nebr. ....	27.69%
State Prison, Trenton, N. J. ....	47.61%
State Pen., Santa Fe, N. Mex. ....	66.67%
Auburn Prison, Auburn, N. Y. ....	57.31%
Sing Sing Prison, Ossining, N. Y. ....	54.77%
Ohio Pen., Columbus .....	25.01%
State Prison, McAlister, Okla. ....	1.76%
Oregon State Pen., Salem .....	15.63%
Eastern State Pen., Phila., Pa. ....	36.15%
The Pen., Columbus, S. C. ....	1.00%
Tenn. State Prison, Nashville .....	2.71%
Brushby Mt. Prison, Petros, Tenn. ....	0.63%
State Pen., Huntsville, Texas .....	12.20%
State Prison, Salt Lake City, U. ....	32.79%
West Va. Pen., Moundsville .....	9.96%
Wisc. State Prison, Waukon .....	23.53%
State Pen., Rawlins, Wyo. ....	28.85%
U. S. Pen., Atlanta, Ga. ....	21.20%
U. S. Pen., Leavenworth, Kans. ....	23.44%

In judging these percentages it must be remembered that Catholics, according to their church's own estimates, form only about 16% of the total population of the United States. On Page 76 of Father Kalmer's book, Table III shows that in a selection of 28 States, the average Catholic population is slightly higher, but still only 17.24%, whereas the average Catholic prison population in those same 28 States is 33.62%.

But if we select a few typical States, we find the following :

New York:	26.73% of total population is Catholic
" "	56.46% of prison population is Catholic
Arizona:	3.16% of total population is Catholic
"	53.26% of prison population is Catholic
California:	16.83% of total population is Catholic
"	43.61% of prison population is Catholic
Wisconsin:	23.79% of total population is Catholic
"	43.52% of prison population is Catholic
Wyoming:	7.13% of total population is Catholic
"	32.18% of prison population is Catholic

It should be noted that these Catholic prison chaplains put forward the argument, as in their favor, that the majority of Catholics committed to prison are either of foreign birth or parentage, mostly Italian, Spanish, Polish, Austrian and Irish. This, however, does not serve to exculpate the Catholic church, since these are Catholic countries *par excellence*, where "Roman Catholic culture" is most effective. On the contrary, it only serves to show that our much-maligned traditional American secular education and non-Catholic culture cannot be blamed for the crime increase in this country. The balance, therefore, in every instance—both as to religion and type of schooling—is in favor of non-Catholic upbringing and our secular public school education.

If we turn to official government statistics of the number of criminals committed to prisons each year, we find that a consistently abnormal 50 per cent or more of them are Roman Catholics. This can be seen from the most recent *Annual Reports of the Commissioner of Correction in the State of New*

*York to the State Legislature.* In the latest available report for the year ending June 30, 1942, we find the follow-

ing figures of prisoners committed to the two largest New York prisons—Clinton (Danemora) and Sing Sing.\*

	Total	Roman Caths.	Greek Caths.	Protestants	Jews	Misc.
Clinton .....	159	80	....	74	3	2
Sing Sing .....	1,303	627	10	514	130	22

For the year ending June 30, 1941, we find the following (page 19) :

	Total	Roman Caths.	Protestants	Pagans	Jews	Misc.
Clinton .....	149	80	65	....	4	....
Sing Sing .....	1,477	725	581	5	152	14

For the year 1940, when Father Gannon delivered his diatribe before the N. Y. State Chamber of Commerce against the "Godlessness" of American secular education, the following figures

on the religious affiliation of criminals committed to the above two prisons were submitted to the New York Legislature by the Commissioner of Correction (page 18) :

	Total	Roman Caths.	Protestants	Jews	Misc.
Clinton .....	168	89	76	1	2
Sing Sing .....	1,559	788	574	175	22

There were no "pagans" committed that year to these two prisons.

The same average of 50 per cent Roman Catholic criminals committed to these two jails is listed consistently year after year in these reports. The significance of this high percentage can be judged by the fact that *Roman Catholics make up only about 25 per cent of the total population of New York State.*

#### THE NATURE OF CATHOLIC RELIGIOUS TEACHING

This second aspect of education and crime requires probing into a matter that tolerant Americans want to avoid. Everybody is afraid to connect crime with any religious teaching. Yet if it could be proved that crime were more prevalent, say, among Mormons, Methodists or Mennonites in proportion to crime among other religious sects, Catholic authorities would not hesitate to ask whether this is not due to the moral teachings of those sects. One should not hesitate, therefore, to pose this same question with regard to Roman Catholicism, since it is an admitted fact that crime among Roman Catholics is more than twice what it should be (all other things being equal) in propor-

tion to the relative number of Catholics in the United States.

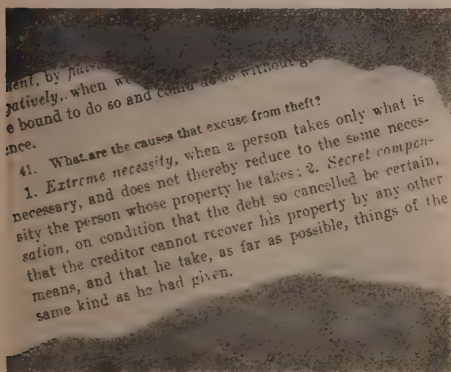
Space here permits consideration of only one principle of Roman Catholic moral theology which could easily have a direct bearing on the question, namely, *the condoning of theft and robbery under certain circumstances.* This is known among Catholic theologians as "occult compensation". It is also contained in catechisms and textbooks of Catholic doctrine used in Catholic schools in the United States. It is to be found, for instance, in *The Manual of Christian Doctrine*, which went into its 49th edition in 1928, and which bears the *nihil obstat* of M. S. Fisher, S.T.L., *censor librorum*, and of Arthur J. Scanlon, S.T.D., *censor deputatus*, along with the *imprimatur* of Cardinal-Archbishop Dougherty of Philadelphia, and is published by John J. McVey, Philadelphia, Pa. In the preface we are told that, "This book is intended as a manual of religious instruction

\* cf. *Annual Report of the Commissioner of Correction for the Year 1942* (published in 1943), page 18.

not only in the novitiate and scholasticate of teaching congregations, but also in the classes of high school, academies and colleges." On page 295, this textbook describes and discusses theft, its nature and various forms, such as larceny, robbery, cheating, fraud, extortion, etc. On page 297, we have the following regarding the condoning of theft:

"Q. What are the causes that excuse from theft?"

"A. 1. Extreme necessity, when a person takes only what is necessary, and does not thereby reduce to the same necessity the person whose property he takes. 2. Secret compensation, on condition that the debt so cancelled be certain, that the creditor cannot recover his property by any other means, and that he take, as far as possible, things of the same kind as he had given."



Facsimile photograph from page 297 of *The Manual of Christian Doctrine*.

Now, moral conduct can be no better than the moral principles upon which it is based. Most crimes are directly connected with thievery and robbery.\*

\* The N. Y. State Commissioner of Correction in his report for 1942 on juvenile delinquency (p. 112) states: "Stealing is the reason for court appearances of the largest group among boys, 4,307 or 53.7 per cent having been referred for stealing in some form."

If a Roman Catholic youth, for instance, can persuade himself that he has "extreme necessity" for an automobile, he will consider himself justified in stealing it legitimately according to the above teaching, provided he knows that the owner will not be thereby impoverished. The doctrine of "secret compensation" applies mostly to employees who consider they are being underpaid for their labor. A twenty-dollar-a-week cashier in a side-street cafeteria may consider herself underpaid and apply this principle to justify her pilfering of odd dimes and quarters from the cash register whenever she can safely do so. Many a cashier in a large bank or commercial business corporation has done just this until he found himself in jail for large-scale embezzlement. A desperate man could also easily argue himself into thinking that he is justly entitled to some of the surplus money of a rich victim and will go after it with a gun. Likewise grafting politicians seize upon the argument implicit in this teaching to justify their conviction that they are worth much more to the community than their elected offices pay them. Such a one was "sewer-pipe Connolly" of the Borough of Queens, N. Y., whose self-appropriations left large areas of New York City without an adequate sewer system.

This doctrine of "secret compensation" was, of course, unheard of in Christianity, even in the Catholic church, prior to the Jesuit casuists of the seventeenth century. It was invented by them along with other unethical doctrines such as "mental reservation", "the end justifies the means", "the end sanctifies the means" etc., to make Catholicism popular with the masses. It also helped to thinly rationalize their own exploits. Thus Catholic textbooks of moral theology today make no pretension of showing

that these principles of conduct take their origin from the Ten Commandments or from Christian revelation. They merely propound them as accepted Catholic doctrine and trace them back to Gury, the Jesuit fountain-head.

When Protestants uncover and attack this doctrine of "secret compensation", the Jesuits have a stock argument ready to meet it. Their alibi sounds like this: "The Catholic doctrine of secret compensation is limited to cases of dire emergency; its application is strictly qualified and limited. No Catholic takes it in the sense of a free-for-all license to steal."

The sophistry in this confusing of strict theory and loose practice is common to many other Catholic doctrines. It is found in the teaching about the worshipping of saints and their images. In theory the veneration of statues and medals can be rationalized and stripped of all appearance of superstition and idolatry. But in practice among the common people this means nothing. The millions of ignorant Catholics, from the semi-feudal peasantry of Europe to the Mexican peons and the superstitious-minded Latin Americans, attribute magical qualities to these images and feel that the Catholic church wholly approves of it. So with the doctrine of "secret compensation". Finespun distinctions of theologians mean nothing to the masses, above all to children, even if you grant that nuns and other Catholic teachers know and take the pains to emphasize these scholastic subtleties.

The blunt fact, confirmed by countless cases, is that many Catholics just get the one idea from this teaching, namely, that stealing is not essentially evil at all times, but, on the contrary, fair and reasonable if one needs something badly enough and the owner does

not. How this conviction can be stretched to cover untold cases is easy to imagine. It is limited only by the envy and self-prejudice of the individual conscience—which vary immeasurably from person to person.

All in all, it is most unfortunate that any religion is permitted to teach such a principle as part of the curriculum of American school education, much more if it should ever be taught in the public schools on the pretext of helping to lessen crime among the youth of America.

The fact of the matter is, that religion does not belong primarily in the school at all. It belongs in the home and church, and can only enter the school if the children bring it with them. The aim of the school is to *educate*, not to *sanctify* our children. It is the children who should sanctify the school, which they can do only if they come from homes and churches where true religious development is fostered.

#### Work for All



—Paul R. Carmack in *The Christian Science Monitor*

## THE CATHOLIC CHURCH IN FRANCE

GENERAL DE GAULLE has pledged to wipe out all the Fascist laws imposed on France by Marshal Pétain during the years of German occupation. But it is not yet certain if this includes the abrogation of the Vichy mandates uniting Church and State, bringing back the Catholic religious Orders and restoring the teaching of the Catholic religion in the public schools of France.

Here is an account of this, as published in the Catholic Brooklyn *Tablet* of last October 14, from a radio broadcast of Scripps-Howard columnist Henry J. Taylor, over Station WJZ on October 2:

"In the Vichy era, largely effective outside Paris and in the departments of the south, the Church's influence increased, especially in the schools. During the emergency, and for the first time since the disestablishment of the Church from the State in 1905, Catholic monks and nuns were allowed to teach in State schools, and it was agreed that every State school would supply a religious education. De Gaulle is a devout Catholic and his attitude toward rescinding or not rescinding these and other measures involving the Church in his Fourth Republic gave special importance to his recent visit to the Pope, a visit reported as reassuring in Vatican circles."

This expressed pleasure of the Vatican after de Gaulle's visit to the Pope is taken by Catholic spokesmen in America to mean that he will not restore separation of Church and State in France and will continue Marshal Pétain's decrees making the teaching of the Roman Catholic religion compulsory in the public schools. Henry J. Taylor, in the above broadcast, states that if de Gaulle retains Pétain's religious favoritism for the Catholic church he

will not receive the support of Russia that he needs. A question mark remains also regarding de Gaulle's eventual attitude toward Franco Spain.

In the meantime, General de Gaulle has not been squeamish in reprimanding the Catholic hierarchy in France for its cooperation with the Nazis under the Vichy regime. He has gone so far as to demand the recall of Monsignor Valerio Valeri, the Papal Nuncio to France and the resignation of Cardinal Suhard, Archbishop of Paris, Bishop Beausart of Notre Dame and other French bishops and high prelates. The Vatican is much incensed at all this, and its imperious attitude of defiance was clearly expressed in the *N. Y. Catholic News* of last November 17, as follows:

"The Sovereign Pontiff designates what Prelates are to occupy which Sees in France, and it is not in keeping with the tradition of the Holy See to deliver over to public discussion decisions of such a delicate nature."

How tense have been the relations between de Gaulle's government and the Roman Catholic hierarchy in France may be judged from the significant fact that when General de Gaulle and his entourage marched to Notre Dame Cathedral on the day of the liberation of Paris, "*neither the Cardinal Archbishop nor any of his Auxiliary Bishops,*" as the *N. Y. Catholic News* of above date reports, "*were present at the ceremony.*" A few days later, says the same *Catholic News*, Cardinal Suhard declared in a letter to the priests and people of Paris as follows: "*As everyone knows, our presiding, as we would have rejoiced to do, at the act of thanksgiving in our Cathedral did not depend upon us.*"

On the other hand, according to a full account of the occurrence by Helen Kirkpatrick from Paris last September 5 and published in the N. Y. *Post* and Chicago *Daily News*, both Cardinal Suhard and Bishop Beaussart "far exceeded their duties as leaders of the Catholic hierarchy in France" in order to put Notre Dame Cathedral at the disposal of the Nazis during their occupation of the French capital. Kirkpatrick quotes Father Bruckberger, a priest of the Cathedral, as telling her that on many occasions, "*Official German services were held in Notre Dame with the Archbishop officiating, with German priests participating, and with special pews reserved for the German High Command.*"

The pivotal position of France in the post-war world makes it essential that Nazism, Fascism and Vichyism do not continue their evil influence on the people through the Catholic hierarchy on orders from Rome. The majority of the French people and a goodly number of the lower clergy can be counted upon to resist their bishops and the Vatican in this regard. It is from these, not from the Vatican and the French hierarchy, that de Gaulle must take his cue. Whether he will be brave enough to do so remains to be seen.

### PASS IT ON

WHEN you have read this copy of our magazine, pass it on to someone else; leave it in your hotel room, in the street car or train, on the reading table of your church or library; give it to your friend or neighbor; mail it to a friend or a soldier overseas. In this way the truth will spread.

Many who keep every copy for reference order an extra copy every month to pass on to others. Do this if you can afford it.

## CATHOLIC BIGOTRY AMONG ARMY CHAPLAINS

IT WAS A SURPRISE to many readers to read in Chaplain Van Delinder's article in our issue of last September how Roman Catholic intolerance shows itself even among the chaplains of our Armed Forces. Especially disturbing is his report that many Catholic chaplains frankly told him: "*I cannot cooperate with you; a line must be drawn between Catholics and Protestants, and if I do not draw the line I will get into trouble.*"

This may be surprising news to Protestants, but it is official Roman Catholic teaching, well known to Catholic priests. Proof of it can be had from the official monthly magazine for the instruction of Roman Catholic priests entitled: *The Homiletic and Pastoral Review*, published by Joseph Wagner Inc., 53 Park Place, New York City. In its issue of last March (Vol. 44, No. 6) this question of cooperation between Catholic and Protestant chaplains is treated. The answer to the question "*Is it ever lawful to call a Protestant minister to administer the helps of his religion?*" is given as a frank "No," by Rev. Joseph P. Donovan, C.M., J.C.D. ("Doctor of Canon Law"). In the case of Army chaplains a little leeway, for expediency sake and out of necessity because of Army regulations, is allowed. Here is the full text of the question and answer on the matter in this March, 1944, issue of *The Homiletic and Pastoral Review* on page 447:

"WAR CHAPLAIN AND 'COMMUNICATIO IN DIVINIS'

**QUESTION:** *In virtue of my office as the Catholic Army Chaplain at a station having a large hospital, I am very often asked to notify the Protestant Chaplain*

*of the serious illness of a patient. I have in the past merely told the Protestant Chaplain to call the hospital. Is this the best manner of handling this situation? Am I ever permitted to tell the Protestant Chaplain that a sick person wants to see him?*

Capellanus Castrensis  
(Camp Chaplain)

**ANSWER:** First of all, it is never lawful to call a Protestant minister to administer the helps of his religion, because this is to request an action formally illicit. Moreover, those who find themselves in this position regularly (viz. that their work is liable to make them the recipient of such a request) should make this fact known.

An army Chaplain's position, however, is somewhat different, because besides his priestly office he has also military duties to perform, which are either directly or indirectly related to the religious obligations and practices of the men with whom he works. In general then, when a request is made such as that proposed in the question, he should strive to handle it indirectly (by a messenger, etc., who belongs to the same religious group). But if this were not possible, then for grave reasons, such as avoiding the enmity which would be present towards the church, as well as the consequences which might follow from the failure to perform the duties of his office, it would be permitted to tell the Protestant Chaplain that one of the patients wished to see him (cf. Noldin, Vol. II, 122, e.) When the calling of a minister of a false religion is an act of duty or even civility, it is hard for it to be anything else than justified material cooperation in that which is objectively wrong.

*Joseph P. Donovan, C.M., J.C.D."*

In the light of the above, it is natural to ask how many Protestant soldiers have died on the battlefields and in hospitals without the help of their chaplains because Catholics are instructed that "it is never lawful to call a Protestant minister." American Protestant soldiers are dying for freedom of religion, and yet Roman Cath-

olic chaplains are instructed that it is "formally illicit" to help a dying Protestant boy to obtain the consolations of his religion. It is well that the believing Protestant soldier does not really need the presence of priest or minister in his last hour to obtain eternal salvation. He can have Jesus Christ, his true Savior, with him at all times and in every place.



## CATHOLIC BOYCOTT OF THE PRESS

TIME magazine in its issue of last October 23 told a story about the Catholic boycott of the press that has shocked all freedom-loving Americans. On September 11, the San Francisco *News* published an item that a Roman Catholic priest with a woman companion had pleaded guilty to drunken driving. Other San Francisco papers were afraid to publish the story. Ten days later the *News* again reported that the priest had paid a \$250 fine.

*Time* magazine not only repeated the *News'* item, but told how Archbishop Mitty of San Francisco first tried by threats to suppress the publication of it. Having failed to intimidate the *News*, the Archbishop organized the entire clergy and laity of San Francisco to boycott the *News* in every parish "until it recognized the well-known weight of the Church." All Catholic advertising was immediately withdrawn from the columns of the *News*.

Such brazen attempts of the hierarchy to hide its corruption by intimidating the American press should be denounced in every Protestant publication. In the interest of a free democratic press every reader of THE CONVERTED CATHOLIC MAGAZINE should write in to commend the San Francisco *News* for its courage and fidelity to facts.



## HOW MUCH I OWE

When I stand before the throne,  
Dressed in beauty not my own;  
When I see Thee as Thou art,  
Love Thee with unsinning heart;  
Then, Lord, shall I fully know—  
Not till then—how much I owe.

—C. H. Spurgeon.

# On the Lookout

By J. J. MURPHY

## DIVIDING THE DEMOCRACIES

IN MID-NOVEMBER Anthony Eden of the British Foreign Ministry solemnly warned that future war cannot be avoided unless we preserve good relations with Russia. On the same day, the *Associated Press*, Nov. 15, told of Russia's good-will toward the West and its willingness to accord full toleration even to Roman Catholicism. It reported that "the Catholic University at Lublin, Poland, closed for five years during the German occupation of Poland, had held its first classes after a formal opening."

Meanwhile the Jesuit strategists at the Vatican continued their uncomprising war on Russia with the hope of fulfilling Hitler's plan of sowing disunion between Russia and the democracies. The N. Y. *Times* of Nov. 15 also reported that, in Rome, "under ecclesiastical auspices," a violently anti-Russian pamphlet was being circulated under the title, "*Bolshevism and Religion*." The *Times* said:

"The pamphlet is being circulated privately and is obtainable only from Church circles. It was made available at the Vatican . . ."

The pamphlet uses Goebbels' own words in describing the Russians as "*Eurasians who hate European civilization and who have the Mongolian civilization of the Steppes, a destructive, imperialistic civilization*." It reshapes the unproved libel of the murder of almost a million Polish refugees in Russia and other similar tales. It laments the "defeat of the Nazi totalitarian system" as the triumph of an "atheistic and destructive force that is contrary to divine and human law."

The *Times* indicated that the pamphlet can be traced to Roman Catholic Bishop Joseph Gawlina, chief chaplain of the Polish Army in Italy. In 1941 THE CONVERTED CATHOLIC MAGAZINE exposed Bishop Gawlina as a violent anti-Semite. He also suffers from Russiaphobia. It should not be overlooked that he has the unqualified backing of the Vatican. His pamphlet was

printed in Rome, not in Vatican City, under the nose of the Allied Occupation Authorities.

\* \* \*

## JESUITS ALONE EXCEPTED

THE JESUITS are to the Catholic church what the small, highly organized Nazi party is to Germany. It is the inner circle, the hand that holds the whip. As explained at length in *Behind the Dictators*, the Jesuits through their control of Vatican politics both in Rome and in Germany engineered the tie-up between Catholicism and Nazism to prevent the church from becoming liberal and modern in its outlook. With Hitler they planned a counter-Reformation that would turn the social, political and religious conditions of Europe back to the Middle Ages and revive the Holy Roman Empire where everyone and everything would be ruled by a supreme dictatorship of Church and State. They considered the liquidation of Catholic liberals a means to this end.

It is not surprising therefore to find that even in its decline Nazism has special consideration for the Jesuits. The N. Y. *Times* of last October 23 told how in its present straights the Nazi government is forced to draft even clergymen for home defense. By way of exception to this general conscription it significantly added: "*Only the Jesuits will be exempt*."

\* \* \*

## INTRIGUING WITH THE HABSBURGS

ARCHDUKE OTTO, pretender to the Austrian throne, would have been drafted into the U. S. Army over two years ago, were it not for the repeated postponements secured for him by the Roman hierarchy. Now thanks to further appeasement on the part of the Roosevelt and Churchill governments he is on European soil ready to indulge in intrigues that will further complicate the delicate pattern of European politics. Speaking of his arrival in Lisbon, the London *Star* said, "Not only Austrians, but all Danubian peoples will be puzzled by the news of Otto's arrival in Lisbon."

Shortly after Otto's arrival in Lisbon, the N. Y. *Times* of Nov. 16 reported from Rome:

"Archduke Otto of Habsburg is due in Rome around the end of this week, it was learned today, and an audience already has been arranged with the Pope

... The very nature of his position makes it inevitable that his trip will be connected with future plans for Austria ..."

\* \* \*

### "FRANCO'S GODFATHER"

DESCRIBING the Vatican as "Franco's chief ally," and the Pope as "Franco's godfather," the Russian magazine, *War and the Working Class*, in late October published a sharp attack on the reactionary politics of the Roman See. E. F. Golubev asserted in this article that it was no accident that, when Cardinal Pacelli became Pope, he claimed, in a broadcast on April 16, 1939, that Franco's conquest of Spain was "a victory of religion over atheism."

The article noted that on June 11, 1939, the Pope welcomed 3,000 of Franco's troops as "fighters for Christian ideals," and that on June 20, 1942, the Pope decorated Franco "for special service to God and the Church."

"It is absolutely evident," the article continued, "that the Vatican is supporting Franco, not to strengthen its internal position in Spain, but for purposes of foreign policy."

\* \* \*

### COMPROMISING WITH THE VATICAN

PRESIDENT ROOSEVELT'S submission to clerical dictation during his last terms of office was so obvious that the *Christian Science Monitor* gave it as its chief reason for refusing to support him in the recent election. His post-election policy bids fair to be even more favorable to the Roman Catholic church, thanks to the demands and threats of the hierarchy in the tense days before the election. The threats were spiked with a little demonstration of what could be done, in case the President refused to "play ball" with Rome. As Marquis W. Childs, nationally known journalist, reported in the *N. Y. Post* on Nov. 1, "Some Catholic churchmen . . . have openly urged the election of Dewey." This potential threat in the big cities on which Roosevelt depended gave point to the hierarchy's pressure.

What promises Roosevelt made are not known. It is probable that he could later

wriggle out of a promise to support the restoration of the Habsburgs in Austria on the grounds that Russia thwarted his plan. He might be less successful in a promise to support clerical reaction in Spain, since Churchill inclines in that direction. In any case the recently granted permission for Otto of Habsburg to visit the Pope, the sudden and unexpected support of de Gaulle and his alienation from the leftists, and suppression of Spanish loyalists on French soil are so many straws in the wind.

Marquis W. Childs in the *N. Y. Post* of Nov. 13 predicted:

**"Closer relations with the Vatican are a certainty in the light of the State Department policy which favors collaboration with Catholics in war-torn Europe . . . This is to be the cornerstone of American policy in the occupation of Germany."**

He also considers it probable that Roosevelt will attempt to establish formal diplomatic relations with the Vatican, instead of the present "personal ambassadorship." He adds that in case Roosevelt is thwarted by Protestant opposition to this plan, he will in all probability appoint a Roman Catholic to take the place of steel magnate, Myron Taylor, an Episcopalian, Leo Crowley, papal Knight of St. Gregory and utility magnate, is the most likely prospect for this position, whether the ambassadorship is personal or formal.

\* \* \*

### FASCISM PREFERRED

JOHN O'DONNELL, Catholic columnist of the reactionary *N. Y. Daily News*, is a sounding-board for clerical reaction in this country. In his column of last Nov. 1, he made no secret of the fact that the Roman hierarchy prefers the Fascist textbooks prepared for Italian schools by Mussolini to those prepared by democrats. After voicing Catholic opposition to Protestant Charles Poletti, the American Protestant military governor of Rome who is tearing out Fascism by the roots, he went on to say:

**"Vatican officials have privately deplored an effort which they describe as an attempt to weaken the spiritual authority of the Church in Italy under the guise of purging the childhood of Italy of 'Fascist' ideology."**

## A PLEA FROM LATIN-AMERICAN PROTESTANTS

*(The following is from the 'Central Committee of the Latin American Union of Evangelical Youth' in Buenos Aires, Argentina, and should appeal to all who cherish our democratic, Protestant heritage of religious freedom.)*

### TO OUR FELLOW-CHRISTIANS IN THE UNITED STATES:

Last year the Central Committee of the Latin American Union of Evangelical (Protestant) Youth sent a letter to the president of your country, Mr. Franklin D. Roosevelt, expressing its points of view in regard to the campaign against Protestant missions in Latin American countries which was being carried on at the instigation of the Roman Catholic Church. In that note we pointed out:

1. That the influence of Protestant missions, from all points of view—spiritual, moral, cultural, social, educational, civic—could hardly have been more beneficial; and that the Catholic Church itself has benefited, being obliged to examine various aspects of her own position and to try to correct some faults.

2. That only theoretically does the Roman Catholic Church include the great majority of the inhabitants of Latin America in its membership, because almost all of those who call themselves Roman Catholics are such only by tradition or convenience or superstition or fear; and we might add, that the Catholic Church counts many as members who no longer really consider themselves to be so.

3. That Protestant missionaries, far from being an obstacle to the Good Neighbor Policy, are rather a factor which favors that policy, inasmuch as the people respect them knowing that they are disinterested and constructive.

4. That the four freedoms proclaimed by Mr. Roosevelt would be in danger if the campaign against Protestant missions should triumph.

We explained in the former letter why, in each case, the four freedoms would be in peril if the Roman Catholic campaign should be successful, and with respect to the freedom to worship God, we said: "Such a campaign is the first step in the direction of curtailing or destroying the free profession of religion. We know positively, for there is abundant evidence, that wherever she can, the Roman Catholic Church exercises pressure against Protestants and, in general, against all those who do not share in her ideas, and even persecutes or causes them to be persecuted. We do not want repeated here what occurred in Spain, where, since the triumph of Nazi-fascist Franco, the Evangelicals have been subject to restrictions and humiliations of all sorts and Gospel preaching prohibited."

What has happened since that last letter was sent confirms our position. In the first place, the measures taken to restrict the sending of Protestant missionaries to these countries have not served in the least to strengthen the Good Neighbor Policy. We are pained to note that in several of these countries there exists toward the United States more suspicion and less confidence than formerly. We say this fact pains us as Christians, because we consider ourselves brothers of all men, of whatever country, and we know what splendid contribution the United States has made to civilization in general and to the Americas in particular. Therefore, it is not the existence of Protestant missions which endangers the Good Neighbor Policy. The source of that danger lies in other factors which it is not our purpose to examine here.

On the other hand, for some time the Roman Catholic Church has been intensifying her attacks on Protestantism in the various countries of Latin America. To that end she does not hesitate to use any means whatsoever, such as alliances with governments, influencing them to exert pressure in various ways against the Evangelicals, and

also to slandering of Protestant churches, etc. In some countries, freedom of worship is in danger, because it is being more and more restricted, in spite of constitutional and legal provisions which definitely protect it. We have a case in point in one of our countries, where Catholic religious instruction has been imposed upon the public schools, where teachers and pupils are obliged to attend religious ceremonies of that church, and where conscripted men in the army are punished for not confessing said religion.

We address ourselves to you, our brothers in the United States, so that you may understand the situation and not be misled by possible information.

We would emphasize two important points:

**First:** We firmly reject the idea that Protestantism is an exotic plant in these countries. Protestantism is a Christian movement, adequate for any people. If it were not, why does it have so many devoted and enthusiastic members among persons of widely differing races and national traditions? If not, why could it be drowned only in blood in Spain in the period of the Inquisition? If it were so contrary to the genius of the Latin peoples, as the Roman Catholic Church pretends, she would not have needed to use all her strength and might against it. Moreover, this, our organization (Latin American Union of Evangelical Youth) which herewith addresses you, is a perfect demonstration that Protestantism, or the Evangelical Church, has a real place among our people. It is the result of the Lima Congress of February 1941, which was an expression of the vitality of native Protestantism in Latin America. This may be gathered as much from the significance of the task of its preparation, organization and realization, as from its composition (all the delegates were nationals except two), and also from the results obtained. All this could be appreciated by the fraternal representatives of the Protestant youth of the United States, who, with great sympathy and interest attended all the sessions and expressed the cordial and friendly greetings of our brethren of that great country.

**Second:** We firmly reject the idea that our words may be prompted by fanaticism and intolerance. All that we Protestants of Latin America are asking for is that we be given equality of opportunity with Roman Catholics to profess our own religion according to the dictates of our own conscience. That is to say, we wish the same liberty which Roman Catholics enjoy in your country, where they are in the minority. We would repeat that we respect Roman Catholic people, especially those who are sincere, but as Christians, and therefore lovers of freedom of conscience, we cannot accept the policy of the Roman Catholic Church which is opposed to such liberty.

All that may be deducted from this acknowledgment is very dangerous, and not only for us Protestants of Latin America in view of what it may bring forth, but even for you. Even if the Roman Catholic Church in your country be in general superior to the same church in our countries, the official policy of that church in its entirety is opposed to freedom of thought and speech and religion. **If this policy triumphs in Latin America, it will function more and more aggressively in other countries including the United States.**

Cordially yours,

Maruja I. de Lura Villanueva,  
General Secretary.

Rafael R. Hill,  
President.

### ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

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## THE PASSING SHOW

P. J. WHELAN

► **HOLLYWOOD** is working on another Catholic movie, "The Scarlet Lily," prize-winning novel about Mary Magdalene by Rev. Edward S. Murphy of the Blessed Sacrament Church in New Orleans. It will star Ingrid Bergman. "Why can't Hollywood put any other religion on the screen except Catholic?" Hedda Hopper asked in her column last October 30. She added that "Metro-Goldwyn-Mayer is still offering \$125,000 for a religious story about a Protestant church."

► **TRUE STORY MAGAZINE** has been publicizing Jesuit Father F. X. Talbot, former editor of the Jesuit magazine *America*, as a contributor of an article in a forthcoming issue of *True Story*.

► **MAJOR** John Jacob Astor, third son of millionaire Viscount and Viscountess Astor, was married last October 23 at St. Mary's Roman Catholic Church in Chelsea, London, to Chiquita, daughter of Dr. N. A. Carcano, Argentine Ambassador to Britain. Major Astor inherited \$4,000,000 from his grandfather, the first Viscount Astor. Neither Lord nor Lady Astor attended the wedding, since they disapproved of their son's marriage to a Roman Catholic.

► **JESUIT** Father Robert I. Gannon, president of Fordham University was awarded the insignia and diploma of the Grand Commander's Cross with Star of the Order of Polonia Restituta from the London Polish Government-in-Exile last October 19. "Europe needs the example of a truly legitimate government like the Polish Government in London," Father Gannon declared when accepting the honor from Ambassador Jan Ciechanowski at the Polish Consulate in New York, according to the *N. Y. Times* of October 20.

► **A WIRELESS DISPATCH** from Rome to the *N. Y. Times* last November 27 stated: "One of President Roosevelt's first acts after his re-election was officially to prolong the mission of Myron Taylor as his personal representative to the Holy See for the duration."

► **THE BURGLAR** who recently bathed in the bathtub of the Archbishop of Cincinnati left his soiled underwear behind and went off in a clean set belonging to the Archbishop. Jean Valjean, the villain in Victor Hugo's "Les Miserables," went him one better by taking with him a pair of the Archbishop's silver candlesticks.

► **AMONG** the many Roman Catholic prelates in France who are in the disfavor of de Gaulle's Provisional Government of liberated France because of their collaboration with the Nazis is Bishop Albert Dutoit of Arras. According to a dispatch from Paris to the *N. Y. Times* of last October 30, Bishop Dutoit was arrested and sent to internment camp. Charges against him were that in his weekly church bulletin and public addresses he advocated measures that were "*flagrantly inimical to the Allies, the French Forces of the Interior and the resistance organizations.*" Bishop François Auvity of Mende escaped the same fate by an apology for having urged that it was "*a patriotic duty for French youths to accept forced labor in Germany.*" Cardinal Suhard, Archbishop of Paris, Bishop Beaussart of Notre Dame and the Pope's nuncio are also under suspicion. Many of the "minor" Catholic clergy, the above report stated, as well as all the Protestant ministers played a very active part in the resistance movement.

► **EVIDENCE** of witnesses at the trial in a Quebec court last October 30 of three French-Canadians accused of black-market operations in gasoline was challenged by defense counsel Elias Flynn, because the witnesses were not Roman Catholics and one, Sgt. Edward Chamberlain, was a Freemason. According to the 'Toronto Telegram' of October 31, Flynn argued vociferously with the judge that "the whole basis of Freemasonry is a denial of God," and therefore evidence submitted by a Freemason "could not be honest." Despite Sgt. Chamberlain's sworn statement that he was an Anglo-Catholic, that he believed in religion and God and life after death, Flynn persisted (in voluble French) that neither Chamberlain nor the other R.C.M.P. officers could give unbiased evidence since all of them admitted they were not Roman Catholics. The case was described as "one of the most amazing ever heard in this ancient city."

► **A PROTESTANT JUDGE** in an American court recently decreed that the children of a Protestant mother and a Catholic father be forced to attend a Catholic school and be brought up as Roman Catholics. He did so in accordance with the pre-nuptial agreement which has to be signed in all cases of 'mixed marriages' in the Catholic church. This fact was recorded by the Catholic weekly "Our Sunday Visitor" of last November 12, which quoted it from "The Catholic Mirror" of Springfield, Mass.

► **THE SAME** issue of *The Catholic Mirror* states that "More souls are lost to the Catholic Church through mixed marriages than are gained by conversions." It is for this reason that Catholic church authorities force the parties of a mixed marriage to sign a legal contract binding them to bring up all their children in the Roman Catholic religion.

► **DESPITE** Catholic spokesmen's cry of alarm over birth control in Australia, the London office of the International Federation of Trade Unions estimates that the population of the dominion has actually increased during the war. In an analysis of the latest official data on the make-up of Australia's population of 7,100,000, it shows that "The number of births in the last five years exceeds by 51,000 the number of natural deaths," according to the N. Y. *Times* of last November 8. "Even after deducting the 15,000 killed in action," the report goes on to say, "there still remains a net increase of 36,000, as compared with a loss of 104,000 during the first World War."

► **FOR THE FIRST TIME** in many centuries, the nobles who carry the Pope shoulder-high on his *Sedia Gestatoria* broke a precedent last Oct. 24 to allow some Polish officers to carry the Pope on their shoulders out of the Hall of Benediction. The Vatican newspaper *Osservatore Romano* of that date featured the occurrence as of great importance.

► **THE CATHOLIC ACTION MEDAL**, awarded annually by St. Bonaventure College, Allegany, N. Y., to an outstanding Catholic layman, was presented last October 9 to J. H. Jefferson Caffery, recently-appointed Ambassador to France.

► **THE GERMAN CATHOLIC BISHOPS** addressed a joint pastoral letter to their congregations requesting them "to stand loyally behind the troops at the front," according to a dispatch from Switzerland to the N. Y. *Times* on November 1, 1944. "We want to express our common gratitude," the bishops declared, "for the effective protection had on all fronts . . . especially for the defense against the on-storming of Godless bolshevism."

► **ARCHDUKE OTTO** of Hapsburg, pretender to the throne of Austria-Hungary, was reported in an Associated Press dispatch from London last November 8 to have left the United States and gone to Lisbon. It was stated that he was hopeful of a restoration of the Catholic monarchy in Austria.

► **THE PROPORTION** of people of British stock in Canada is now below 50 per cent, according to the *Canada Year Book* recently issued. During the ten years from 1931 to 1941, people of British stock in Canada decreased 2.18 per cent, and now number 5,715,904 out of a total population of 11,506,655. On the other hand, the French in Canada increased from 27.91 to 28.22 per cent. Roman Catholics in Canada are now 43.34 per cent of the total population, an increase of 2.03 per cent in ten years. Other denominations declined from 58.7 per cent to 56.66 per cent in the same period.

► **FRENCH CATHOLIC BISHOP** Marcel Theas of Montauban has protested against the "purging" of Vichy collaborationists that has followed the liberation of France. According to a wireless dispatch from Paris to the New York *Times* of last October 20, Bishop Theas expressed his "painful emotion" at the sentences passed by military courts in France against collaborationists, especially subordinate government officials "who may have believed they were serving a just cause."

HIMMLER THE HANGMAN, officially listed in the German *Wer Ist's* ("Who's Who") as a Roman Catholic, is reported as taking over supreme control of Nazi Germany from Hitler, another Roman Catholic.

## THE EDITOR'S MAILBAG

THE PRAISE we receive daily from grateful readers for the worth of our magazine is of great encouragement to us, and it would be impossible for us to find space to publish even part of it. Besides, it would seem like self-praise to do so. We are especially encouraged by the many testimonies of spiritual benefit obtained through the reading of our magazine; also by the fellowship of hundreds of former Roman Catholics who rejoice with us in having found the same path of spiritual liberation.

Proof of the high esteem for our magazine by our established readers is the voluntary remittance by so many of them of \$2.00 for renewal of their subscriptions when they become due. This enables us to preserve our advertised subscription rate of \$1 a year for new subscribers.

\* \* \*

PROTESTANT MINISTERS in particular find it difficult to subscribe to all the magazines they desire. Here is a sample letter from one of them, which is to the point:

"Gentlemen:

I am inclosing a dollar to extend my subscription for another year. I gratefully appreciate your making it possible for me to continue my subscription at this very low rate. It is a strain on the budget of the low-income bracket, as most ministers today, to maintain subscriptions to eight other religious publications, as I am doing at present.

Please accept my whole-hearted endorsement of the magnificent work you are doing, and be assured that I shall be happy to continue to advertise your magazine and work to others."

—Wayne D. Miller, Pastor,  
Church of Christ, Hope, Ark.

### NEW PAMPHLET

"THE CLERICAL - FASCIST BETRAYAL OF FRANCE" from our November issue is now available in pamphlet form at 15c a copy, 10 for \$1.00. Because of its factual importance, it deserves a wide circulation.

## FROM A SOLDIER EX-PRIEST

THE FOLLOWING edifying letter is from a converted Roman Catholic priest and colleague of ours who left the priesthood about two years ago and joined the army:

"Dear Brother Lehmann:

I am very happy that I have put away the works of iniquity and embraced the pure, simple Christian Gospel after resigning from the Roman Catholic priesthood.

It is my intention after I lay aside the uniform of a soldier of my country, to take up and put on the uniform of a soldier of Christ and devote the rest of my life to the uplifting of souls wherever the Lord will call me. I hope to visit you this winter during my furlough.

Wishing you the blessings of the Lord on your work."

—Sgt. J. A. Fernandez,  
Student Officers Det.

\* \* \*

A MEDICAL DOCTOR writes:

"After my visit with you at your office yesterday afternoon, I attended a meeting of the Episcopal Evangelical Fellowship at St. James' Church, Madison Avenue and 71st Street. One of the speakers, a clergyman, quoted from H. G. Wells' 'Crux Ansata,' while another speaker, one of our leading laymen and a prominent banker, recommended the reading of 'Crux Ansata' and 'Behind the Dictators' by L. H. Lehmann.

"I am telling you this to let you know that your work is not going unnoticed by important churchmen. You probably know that already.

Yours faithfully,

—C. M. K., M.D."

## GREETINGS

To the many greetings of our readers all over this great land we extend our heartfelt greetings for this coming year, and we join our prayers with yours that the hopes of our hearts, so long sustained, for even a beginning of a truly Christian world order of universal love and brotherhood, may be at hand.

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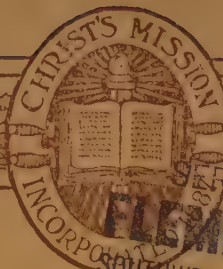
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EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

Vol. 6 (*New Series*)

FEBRUARY, 1945

No. 2

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*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

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## EDITORIAL NOTES AND COMMENTS

### WORLD-WIDE CATHOLIC CONSPIRACY

THE STARTLING ARTICLE by Canadian-Senator T. D. Bouchard in this issue should be of interest to all Americans. Of particular interest is his stated conviction that the conspiracy of the Roman Catholic secret Order of Jacques-Cartier, which he recently uncovered in his native Quebec, is but a part of an international conspiracy of the Roman Catholic hierarchy to establish an eventual world-wide Catholic and Corporate State on Fascist lines. He proves that there are active cells of this organization all over the world.

T. D. Bouchard is a senior Canadian Senator and himself a Roman Catholic entrusted with positions of high responsibility in his province. Because of his honesty in making public his findings regarding the Catholic-controlled secret Order of Jacques-Cartier, he has suffered the loss of his \$18,000-a-year job as head of the Quebec Hydro-Electric Commission. He has furthermore deeply angered the heads of the Catholic church in Canada where their power is very great. No one, there-

fore, can say that his motives are anything but the highest and most patriotic.

For the past five years THE CONVERTED CATHOLIC MAGAZINE has been trying to call the attention of Americans to facts about the Catholic church similar to those now made public by Senator Bouchard. In the beginning it was difficult to get anyone to listen to us. In our book, *Behind the Dictators*, factual and documented proof was produced showing the same world-conspiracy of the Vatican with the Axis dictators to destroy democracy in every country and to set up a world-Fascist "new order." Only recently have Americans begun to recognize the truth of the facts set down in *Behind the Dictators* in 1939. We had no connection with Senator Bouchard, nor did he ever see a copy of THE CONVERTED CATHOLIC MAGAZINE or *Behind the Dictators*. He arrived at the same conclusions as we did independently of us, and we of him.

At the same time, the well-known British author and historian, H. G. Wells, arrived independently at like conclusions about the Roman Catholic

church in our time. So strongly convinced did Mr. Wells become of the tie-up between the Vatican and the Axis, that he put down his conclusions even more concisely than we did in his latest book *Crux Ansata*. On page 98, he goes so far as to say bluntly that this whole war and the tangle of minor wars sure to follow is but "*the world-wide struggle of our species to release itself from the strangling octopus of Catholic Christianity.*"

As everyone can easily understand, this complete substantiation of our facts by outside authorities is of great encouragement to us. It should also be a cause of alarm and serious consideration on the part of thinking Americans. It is to be hoped that our press and other channels of public information will cease trying to appease the Roman Catholic church and allow intelligent people to find out the truth about it. We could do in the United States with a few brave public men like Senator Bouchard, and a few magazines as courageous as *Magazine Digest*.



## CATHOLIC CENSORSHIP TRIUMPHS

**B**ISHOP JOHN F. NOLL, chairman of the Catholic bishops' committee of NODL ("National Organization for Decent Literature"), reported at its annual meeting in Washington last November 24, that "*All but 71 of 300 editors have brought their magazines into conformity with the NODL code.*"

This Catholic censorship organization brings pressure to bear on publishers to submit their material for re-

view before publication. The threat behind this is that editors are given to understand that their publications will run the risk of being held up by the Post Office and their second-class mailing privilege revoked, unless their magazines are first given a clean bill of health by this Roman Catholic censorship organization.

Bishop Noll's report, which was released by the NCWC News Service last November 24 and published simultaneously in the Catholic press that week, gave further facts and details of how his organization works. "*There are at present 64 reviewers reading 156 magazines for the NODL,*" he declared. This means that publishing companies have to go to the tremendous expense of sending advance "dummies" of their magazines to these 64 Catholic censors who, in accordance with the rules imposed by Catholic church authorities, blue-pencil and change what must be re-set before the magazines go to press. Confidence was expressed that the remaining 71 out of the 300 editors would also soon be brought into line.

We are not forgetful that there is good reason for the cleansing of many of the magazines that appear on the newsstands. But what everyone should object to is the forced yielding of editors to sole censorship of the Roman Catholic church working in accord with the Post Office authorities. It will not be long until not only so-called "indecent" magazines are called to task, but religious and other magazines and periodicals containing anything critical of the Roman Catholic church.

## CAN THE LEOPARD CHANGE ITS SPOTS?

THE AMERICAN PRESS fell over itself in its haste to praise the Pope's Christmas Eve broadcast because he mentioned the word "democracy" for the first time. Anne O'Hare McCormick, N. Y. *Times'* Catholic columnist in Rome, ecstatically proclaimed the Pope's speech "an extraordinary document," and proof that the head of the Catholic church had suddenly discovered that "democracy is the best and safest form of government." Why the Pope took so long to make this alleged discovery was not mentioned. We have been tirelessly telling his Catholic people this by the printed and spoken word for the past five years. For twelve years as papal nuncio, Pope Pius XII saw and helped the destruction of democracy in Germany and lost no time in drawing up and personally signing a concordat with Hitler immediately after he came to power in 1933.

The use and doubtful praise of the word "democracy" by the Pope was intended to deceive Americans into believing that he is in accord with our principles of American democracy. A careful reading of the official text of his speech reveals that he spoke not in favor of democracy but rather of "the problem of democracy," and approvingly quoted from the pseudo-liberal Pope Leo XIII's encyclical *Libertas* of 1888, that: "*It is not forbidden to prefer temperate, popular forms of government, without prejudice, however, to Catholic teaching on the origin and use of authority.*" The kind of "democracy" that this implies and of which Pope Pius XII approves

can be judged from what Pope Leo XIII decreed in that same encyclical *Libertas*, when he concisely declared: "*It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship.*"

This should be enough to convince anyone that the Pope has his tongue in his cheek when he speaks of democracy, since he is determined to enforce Pope Leo XIII's teaching that it is "absolutely unlawful" to demand or fight for the four freedoms. Most Americans believe that we are fighting the forces of Fascism and Nazism in this cruel war in defense of these four freedoms!

But if further proof were needed of the kind of "democracy" the present Pope favors, it can be had from the fact that he deliberately went out of his way to end this Christmas pontifical circumlocution with special praise for Franco and his Fascist regime. A special dispatch from Rome to the N. Y. *Times* on December 24, made particular mention of this fact to prove it was purposely done and so noted in Rome. This dispatch said:

"Although the Pope listed the nations alphabetically today when praising them for their charity at the close of his message, he preceded the general list with Spain and Ireland, and in the former case specified 'the head of the State' as well as the Government and the people."

Even Sir Samuel Hoare, now Lord Templewood, ardent friend of Franco while British ambassador in Madrid, recently returned to London and publicly denounced the Franco regime in Spain as a stooge of Hitler. Yet the American people are asked to believe

that the Pope, who praises and upholds Franco and his like in Ireland, Argentina, Slovakia, etc., has suddenly discovered and favors democracy as the best and safest form of government!

## A CONVERTED CATHOLIC SUFFERS AGAIN

THE RELIGIOUS ISSUE entered into the appointment of a new Secretary of State after Mr. Cordell Hull's resignation last December, just as it did in the selection of a candidate for Vice-President at the Democratic National Convention last summer. And again James F. Byrnes was the loser. Washington spokesmen were confidently predicting his appointment as Secretary of State up to the very moment of the announcement that Edward R. Stettinius received the job. The reason why Byrnes was turned down on both occasions was plainly stated by Charles Van Devander writing from Washington on December 4 in the *N. Y. Post*: *"It's simply the fact that at the time of his marriage—on his 27th birthday, back in 1906—Byrnes left the Catholic Church and joined the Presbyterian faith."*

Like every converted Catholic, Mr. Byrnes is regarded by the Catholic church as an *apostate*. "Apostasy," the above Washington columnist continued, "is something which few Catholics can easily overlook and which many cannot forgive; and their consequent general attitude toward Byrnes' abandonment of the Church has now militated strongly against him at two crucial points in his career during the past year." The Catholic political bosses at Chicago for this reason turned thumbs

down on his candidacy for the Vice-Presidency.

## 'MAKE AMERICA CATHOLIC'

THE CAMPAIGN to 'Make America Catholic' now uses the block-warden plan. Two or three Roman Catholic families in each block are appointed to distribute Catholic literature to their neighbors, to write letters to local newspapers and to threaten the proprietor of the corner drug store if he sells anything objectionable to the Roman Catholic church.

Catholics who carry on this work are imbued with very fervent zeal and convinced, in Nazi fashion, that their cause alone is right. This fanaticism is the result of constant indoctrination by priests and bishops that the Roman Catholic church alone has the whole truth and no one can be saved who deliberately remains outside its membership. Here is what Bishop Noll declared before the convention of the National Council of Catholic Women in Toledo last October:

**"Non-Catholics need to be instructed in the fundamentals of religion and the moral code. Catholics are the only ones capable of so instructing them, because they alone have the whole truth, and because no other religion but theirs even claims to be absolutely certain of the correctness of its teaching."**

It is time Protestants got busy and told their Roman Catholic neighbors some of the home truths about true Christianity. Armed with the undeniable facts and figures, for instance, contained in the article *"Catholic Education and Crime"* in last month's issue of THE CONVERTED CATHOLIC MAGAZINE, it would be easy to challenge Bishop Noll's statement that only Cath-

olics are instructed in "the fundamentals of religion and the moral code." How does it happen then that (1) *nearly 50% of the population of our largest prisons is Roman Catholic*; (2) *64% of juvenile delinquents in New York City are admittedly Roman Catholic*; and (3) *Catholics outnumber Protestants in Connecticut jails by four to one?*

### FOR AN ACCURATE RELIGIOUS CENSUS

THE GENERAL SYNOD of the Reformed Church in America at its meeting last June proposed something of invaluable service to religion and country by petitioning Congress to add a religious preference poll to the next national census in 1946. It asked that each denomination be requested to supply figures on its church members *over 21 years of age*.

As it is now, the Roman Catholic church gives a well-padded figure which includes everyone, from infants to adults, who has ever been baptized into the Roman Catholic church. Nearly all Protestant churches give the number only of their *actual communicants*, that is, of those over 13 years of age who have formally entered into communion with their churches and remain members of their own free will. The petition made by the Synod of the Reformed Church does not call for the abolition of this division by the Census Bureau of church membership of those under and those over 13. But it does request the addition of a further classification, namely, of all over 21.

The result of this would be obvious. For then we would know approximately

how many members of each religious denomination are of voting age. The advantage would be that candidates for political offices would not be stampeded into favoring the Roman Catholic church, or any other denomination, as they are now, by the threat of a bloc of votes that does not exist. It would blunt to a great degree the weapon commonly used by Catholic spokesmen to bring a Presidential candidate into line when they threaten him with "twenty million Catholic votes," which includes infants, minors and fallen-away Catholics.

►DISTINGUISHING between the "Catholic faith" and "*the political power which the Roman Catholic hierarchy seems to exert, and toward which we must manifest a resolute opposition*," Rev. Dr. Samuel McCrea Cavert of the Federal Council of Churches led the opposition to a U. S. representative at the Vatican at the biennial meeting of the Council in Pittsburgh last November 28.

### SINARQUISTS STILL ACTIVE

A DISPATCH from Mexico City of December 19, 1944 to *Overseas News Agency* reported that despite the fact that meetings of the Sinarquists have been banned, a clandestine meeting was recently held at which Sinarquist leaders from all parts of Mexico attended. They proclaimed a Crusade against "Protestantism" and "Jewish influences," and for "the establishment of a social Christian order."

**BUY  
MORE  
WAR BONDS**



# QUEBEC—SPEARHEAD OF AMERICAN FASCISM

By J. J. MURPHY

**P**EOPLE familiar with Quebec were able to appreciate the article in *Life* magazine (Oct. 19, 1942) which described at length how priest-ridden its education and politics really are. But even many of these people have been shocked by recent events into a realization that clerical politics in Quebec constitute a threat to disrupt all of Canada. Quebec has grown to the point where it holds the balance of political power in the national Canadian parliament. Its recent success in frustrating unlimited conscription for foreign military service is just another case in point.

Quebec Catholics openly admit that they consider themselves the only real "Canadians." What they intend to do with Protestantism, once they attain full power, can be deduced from what Jesuit Father Braun of Montreal wrote, with the approval of former Archbishop Bourget, in his book on 'Christian Marriage':

"It is customary to regard Protestantism as a religion which has rights. This is an error. Protestantism is not a religion; Protestantism has not a single right. It possesses only the force of seduction; it is an error which flatters human nature. Error can have no rights."<sup>1</sup>

Counter-Reformation and control of political power in Canada are only part of an international Catholic plot to use a pincers movement against the United States to win control of the entire Amer-

ican continent. In another generation, that is by 1970, Catholic Brazil alone will have a population of 100,000,000 according to its present birth rate. Meanwhile Catholic French-Canadians will hold the whip-hand in Canada. Father A. L. Danis of the Catholic university of Ottawa in a speech before the *Catholic Youth Organization* brazenly revealed his church's plans:

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 per cent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater, and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Popes Leo XIII and Pius XI." (*Ottawa Journal*, January 19, 1942.)

Catholic Fascism aiming at what it calls "restoration of the 'Christian State'" is a powerful force today in Canada, Mexico and Argentina. But even this American program is only part of a world-wide Catholic plot that succeeded in establishing various forms of clerical Fascism in Austria, Portugal, Italy, Spain and Germany. A common purpose and a common warcry to "re-establish the reign of Christ the King" identifies Clerical Fascists,

<sup>1</sup> Charles Lindsey, *Rome in Canada*, page 216.

whether they are called *Sinarquists* in Mexico, the *Falange* in Spain, *Cagoulards* in France, or the *Order of Jacques-Cartier* in Canada.

Catholic control of the press in the United States and Canada prevented disclosure of this plot. It was not until a couple of months ago that a Catholic member of the Canadian national legislature, T. D. Bouchard, disclosed the plot on the floor of parliament. Appeasers and intimidated politicians joined forces with the servile press and radio to hush-hush the embarrassing disclosure by branding it "preposterous" and abusing Senator Bouchard in typically Catholic fashion. Needless to say, all the defenders of Catholicism against the charges made brandished empty generalities. Not one got down to realities or refuted a single one of the concrete facts advanced by Senator Bouchard.

The purpose of this article is to show that this recent Catholic sore on the body politic of Canada is just the most recent manifestation of a long-standing disease. The plot to Catholicize Canada by force is a century old. With each gain in the Catholic population and each resultant increase of Clerical political power the threat increases. But to understand it you must go back to its roots.

Adolphus M. Hart speaking of the Canadian rebellions of 1837-38 says:

"The true history of the Canadian Rebellion has never been written. It originated in a deep-seated hatred against the English race in Canada. Even at that early period, it contemplated eventually the formation of a Roman Catholic nation on the shores of the St. Lawrence." (2)

One of the boldest admissions of the Catholic church in Canada on its de-

signs to seize political control was the *Programme Catholique*, published several months before elections to the House of Commons in 1871. It was first published in *Le Journal de Trois Rivières* on April 20, 1870. It soon received high-pressure publicity throughout the Province of Quebec, and was reprinted in countless handbills and leading Catholic organs such as *Ordre*, *Nouveau Monde*, and *Courier du Canada*.

The *Programme Catholique* received approval of the hierarchy. The Bishop of Trois Rivières highly endorsed it in a Pastoral letter. The Archbishop of Montreal formally issued the following statement on May 6, 1870:

"This is to certify that I approve of the *Programme Catholique* in every point, and that there is nothing in it, which, in my opinion, is worthy of blame, even on the score of timeliness."

The following excerpts are translated word for word from the *Programme Catholique*:

#### "THE CATHOLIC PROGRAM AND THE APPROACHING ELECTIONS"

"Our country, submitted to a constitutional rule, will in a short time have to choose Representatives. This simple fact necessarily raises a question which our duty obliges us to settle and this question should be put as follows:

"What should be the course to be pursued by Catholic voters in the controversy that is about to take place, and what should be their line of conduct in the choice of candidates, who will seek their votes?

"We believe that we can answer this question in a satisfactory manner by affording some development to the ideas expressed by His Grace, the Lord Bishop of Trois Rivières in his last Pastoral Letter.

"Here are the words which we find in it:

"The men whom you send to represent you in the Legislature are required to protect and defend your re-

<sup>2</sup> *The Political State and Condition of His Majesty's Protestant Subjects in the Province of Quebec*, page 47.

ligious interests, according to the spirit of the Church, as well as to promote and protect your temporal interests, for civil laws are necessarily in relation with religion. It is what the Fathers of the Council [Canadian Catholic hierarchy] plainly said in their decree.

"You should therefore prudently assure yourselves that the candidate to whom you give your vote is duly qualified on both of these points, and that he offers, morally speaking, all suitable guarantees for the protection of these grave interests . . . It is by a prudent choice of your Legislators that you will assure to yourselves the preservation and enjoyment of that liberty: the most precious one of all, which would give your chief Pastors the supreme advantage of being able to govern the Church of Canada under the immediate advice and direction of the Holy See and the Catholic Church, the mother and ruler of all churches."

"This advice dictated by wisdom will, we trust, be grasped by all the Catholic voters of the Province of Quebec. It is impossible to deny that politics is closely bound up with religion, and that the separation of Church and State is an absurd and impious doctrine. This is particularly true of constitutional rule that gives to parliament all power over legislation, and places in the hands of its members a double-edged sword which may become terrifying.

"For this reason it becomes necessary that those who exercise this legislative authority should be in perfect harmony with the teachings of the Church . . . The full and entire adherence to Roman Catholic teachings in religious politics and social economy should be the first and principal qualification that Catholic voters should demand from the Catholic candidate. It is the safest standard they have by which to judge men and events."

All the Catholic bishops of Quebec approved of the *Catholic Program*, except three. They were as heartily in

favor of it as the others, but thought it might be poor politics on the part of the church to disclose its hand too early in the game. How wholeheartedly the hierarchy approved can best be seen by the joint Pastoral Letter issued on September 22, 1875, by all the bishops. This solemn and official document, written for the instruction of the clergy and people, assumes that the Roman Catholic church is a society perfect in itself, distinct and independent of civil society, having legislators, judges, and power to enforce its laws. From this the Pastoral proceeds to declare that "not only is the Church independent of civil society, she is superior by her origin, her extent and her object." The Pastoral reaches its climax when it categorically declares: "*The State is therefore in the Church, and not the Church in the State.*"

Much as Catholic propaganda spreads the myth that the Roman church scrupulously avoids politics, facts prove the contrary. Virgin Catholic territory like Quebec is striking proof of the essential political nature and purpose of the Roman Catholic system. Charles Lindsay in his extremely tolerant book, quoted above, says (p. 272) of Catholic compliance in Quebec with the joint Pastoral quoted above:

"At every election that has taken place since the joint Pastoral was issued, the parish priests at Quebec have made the walls of the sanctuary echo with the praise of one candidate or party and the censure of the other. They commence, as instructed by their superiors, by reading the joint episcopal letter and proceed to comment on it at great length, returning to the charge on several occasions. Every sermon delivered between the issuing of the writ of election and the day of polling is a political harangue."

*How the conspiracy to make Quebec the spearhead of Fascism in all of Canada is now being carried on by the secret Catholic Order of Jacques-Cartier, is fully treated by Senator T. D. Bouchard in his article that follows in this issue of our magazine.*

# THE SECRET ORDER OF JACQUES-CARTIER

By SENATOR T. D. BOUCHARD

*By courtesy of 'Magazine Digest' of Toronto we reprint below the complete text of a startling article by Canadian Senator T. D. Bouchard of Quebec. It confirms all that THE CONVERTED CATHOLIC MAGAZINE has published during the past five years concerning the international policy of the Vatican. In a foreword to the article in its November, 1944, issue, 'Magazine Digest' declared:*

**"T. D. Bouchard, one of Canada's senior Senators, and himself a Roman Catholic, recently proclaimed to his Parliamentary colleagues that there exists in the Province of Quebec a secret Fascist organization, supported by the Catholic clergy . . . and that the Jacques-Cartier Order in Quebec is but a cell in an international underground movement to overthrow democracy and establish a Catholic Corporate State."**

THE OFFICES of the political newspaper which I had owned for many years, and to which I still contribute, were situated in the downtown district of my native city—St. Hyacinthe, Quebec—of which I had been mayor for over two decades. One day in 1937, I was notified that in a building opposite this shop, a cell of the Fascist party was meeting. As first magistrate, responsible for public safety, I gave instructions that this suspicious house be watched.

On Christmas morning I learned that a platoon of Fascists in one of our leading clerical centers of learning—the Sacred Heart College—had attended a midnight mass in a body. They had marched in military formation, dressed in the regulation navy-blue uniforms decreed by the Christian National Social Party. Two or three girls were in this seemingly military group; everyone carried a large missal in lieu of a prayer book.

At that time I was unaware of the existence of the Order of Jacques-Cartier.

This demonstration in a Roman Catholic chapel, on one of the most solemn

feast days of the Church, set me thinking. How could such a bold demonstration, especially in a democratic country, have taken place if the religious authorities were antagonistic to the Fascist cause?

On the night of January 19, a terrible conflagration caused by the explosion of gas escaping from the furnaces completely destroyed the building in which this ceremony had taken place—claiming 44 victims.

As parliamentary leader of the liberal party (then in opposition) I was delivering a series of fairly violent attacks against the Mussolini-like government which, for two years, had held sway in the province of Quebec. This dictatorial administration employed detectives and ordered an investigation in an endeavor to throw all the blame possible on me.

As mayor, I was morally responsible for the efficiency of our fire-protection service. But no negligence could be charged to our fire brigade. The flames had not been discovered until about 20 minutes after the explosion rocked the building. Had an alarm been sounded immediately after the detonation,

the firemen could have arrived in time to save most of the victims.

The Fascist-minded National Union Government had been elected in 1936 through the gathering together of all antiliberal and antidemocratic elements of Quebec, after a campaign of vituperation such as had never been seen in our country. Their Gestapo-like detectives discovered nothing to incriminate the mayor or the city council. Nevertheless, there was launched against me a rumor campaign, particularly throughout rural districts where some people are still willing to believe and publish the most absurd calumnies, especially if, by so doing, they serve their religious prejudices or narrow partisanship.

I was actually accused of having engineered this tragic conflagration in order to revenge myself because a squad of uniformed Fascists had attended midnight mass! So widespread was this accusation throughout my electoral campaign of 1939 that, to prove its falsehood, some of my lieutenants in rural parishes insisted on my taking an action for defamation before the criminal court.

Puzzled by my opponents' insistence in trying to incriminate the municipal council, and by the connection they sought to establish between the fire and the strange Fascist manifestation, I determined to have a careful investigation made. I felt convinced that the origin of this agitation was not unrelated to certain underground activities and to the open fight previously carried on against liberalism and democracy in our Roman Catholic province.

My investigators soon informed me that one of the Brothers of the destroyed college was the chaplain of a strange secret society in existence in St. Hyacinthe. This association did not seem

to have a regular meeting place. Clandestine reunions were held in public schools, religious halls, or similar buildings. Its followers would come in the evening, singly or in twos and threes. The gatherings were never very large, but members apparently were recruited from among the leading minds of every social class.

Subsequent investigation led me to conclude that this St. Hyacinthe organization was but one branch of a vast network of secret international societies. During my travels in Spain and in Mexico, I had been told of underground politico-religious associations, the heads of which dreamed of creating a world-wide movement to establish, first in all Roman Catholic countries, then throughout the world, a system of government dominated by religious leaders.

Within the past century, one of the heads of Roman Catholicism had advocated a form of devotion to the Divine Founder of the Christian religion, that of *Christus Rex* (*Christ the King*, for the faithful of English tongue; *El Cristo Rey*, for those of Spanish tongue; and *le Christ-Roi*, for those of French tongue). Those who desire the intervention of clergymen in temporal matters have falsely interpreted this devotion as meaning that the followers of their doctrine must, in one way or another, seize political power. The old formula: "Render unto Caesar that which is Caesar's and unto God that which is God's" does not seem to have currency with them any longer.

When I finally secured a printed copy of the principles and regulations of the great secret order implanted in our Roman Catholic and French province, I was astonished to note that the frontispiece carried the picture of Christ with the legend *Christ the King*. Evi-

dently this society had been placed under the aegis of the Divine Master, but His designation implied rather His terrestrial sovereignty than His celestial supremacy. I understood then that *Les Commandeurs de l'Ordre Jacques-Cartier* were a politico-religious association similar to those existing in Spain and in Mexico.

In delivering before the Canadian Senate the speech which had such reverberations in Canada, and echoes in the United States, I affirmed that this secret society had been founded with the approval of the Roman Catholic clergy. This affirmation, which aroused the ire of that society's members, has not been and cannot be denied. Supposedly born and nurtured under the aegis of *Christ the King* as claimed on the frontispiece of its regulations, His protection is further invoked by article 9 which reads as follows:

9. PROTECTOR: *Christ the King.*

The following article, from its regulations, is proof that the *Ordre des Commandeurs Jacques-Cartier*, is essentially Roman Catholic:

10. RELIGIOUS PATRONS: *The Blessed Virgin Mary, St. John the Baptist, St. Francis of Assisi, and the Holy Canadian Martyrs.*

Any doubt regarding its racial and religious character disappears upon reading the two articles dealing with the qualifications essential to membership:

12. LAY MEMBERS: *Any practicing Roman Catholic, of French tongue, accepted by the CX (Chancellery) or the XC (Commanderies) and received into the Order in conformity with the Ritual and the Regulations.*

13. ECCLESIASTICAL MEMBERS: *They are accepted into the Order upon the recommendation of the Chaplain of an XC (Commandery) with the*

*approval of the Chaplain General, or upon the sole recommendation of the latter. They are exempt from the entrance fee and assessment. They are free of all initiation tests but they pledge themselves to secrecy as do the lay members.*

Proof that, ecclesiastically, the Jacques-Cartier Order is absolutely subordinated to the Roman Catholic hierarchy, may be found in article 71 of Regulations, dealing with the nomination of the Commandery Chaplain. It thus decrees:

71. COMMANDERY CHAPLAIN: *The Commandery Chaplain is not elected by the XC (Commandery); he is designated by his Ordinary (Catholic Bishop of the diocese) upon recommendation of the Chaplain General.*

How, in justice, can those who were acquainted with this relationship of the clergy to the *Commandeurs de Jacques-Cartier* censure my statement in the Senate or deny my right, as a Roman Catholic, to blame our clergymen who belong to the organization for tying the cause of religion to a secret society having some purely political objectives? I condemn this merger of religion and politics as a citizen of French tongue and origin, as a plain Canadian, as an inhabitant of America, and as a partisan of a more human ideology.

If its aims are above all suspicion, why has the Order of Jacques-Cartier been organized as a secret society, this principle of secrecy having until now been condemned by our Roman Catholic hierarchy in general?

That this society be secret is formally decreed by article 4:

4. CHARACTER: *Secret society. Discretion derives from prudence; it is at the basis of success. The adversary is on the watch; walls have ears. One must padlock one's lips; wall up*

*one's secrets. An ounce of discretion is worth a pound of wit. Secrecy is a force; you have sworn to preserve it. Its violation entails expulsion.*

Secrecy is also mentioned as a principal weapon of the Order in the preface to its Regulations. Under the title *Let Us Develop a Sense of Discretion*, one may read the following:

*"Discretion is the key to success; it is the shield which wards off the blows of the adversary. Prudence dictates its practice. Let us learn to observe it completely. Let us maintain the most complete reserve, the most perfect secrecy, on all matters pertaining to the Order; its membership, its officers, its program, its works. On everything let us be silent as the grave. Thus will be insured victories. Towards triumph, through discretion."*

This "triumph" they hope to attain through undercover methods is nothing short of the establishment in North America of a Catholic Corporate State fashioned after the government of Salazar in Portugal and that of Francisco Franco in Spain.

It is for having pointed it out to my compatriots, from my senatorial seat in the Upper Chamber of my country, that I have been drenched with insults from the pulpit of the cathedral of my diocese by His Eminence Cardinal Villeneuve, Primate of the Canadian Church; disparaged in several Catholic pulpits of my province, insulted by public speakers seeking political capital; and dismissed from my post as president of Quebec-Hydro.

Apparently, it is because I quoted the words spoken in 1937 by Monsignor Mozzoni, then *attaché* to the Papal Legation in Ottawa, that all this tempest has been raised in the hope of forcing me to keep quiet and of destroying

me as a public man. But the authenticity of those words, clearly revealing the goal sought by the Order of Jacques-Cartier, has not been challenged. His Excellency, the Cardinal contented himself with stating that I "had interpreted them unintelligently if not perfidiously."

Here is this excerpt, quoted from the statement of Monsignor Mozzoni:

*"The politicians can talk on the greatness and the prosperity of the country under such and such a form of government; this concerns us but indirectly. What we do want, and what we shall work to attain by all our means, is a State completely Catholic, because such a country only can represent the ideal of human progress, and because a Catholic people has the right and the duty to organize itself socially and politically, according to the tenets of its faith."*

If this does not mean that there exists in our province a group seeking to establish on the American continent an entirely Roman Catholic state, then evidently I am wrong in thinking that the purpose of spoken and written languages is to convey thought.

Furthermore, the hope expressed by Monsignor Mozzoni that we might one day have a state patterned after Fascist models, has been made clearer still, for later in the same speech he said:

*"It goes without saying that the co-operative system will flourish and bear fruit if it is backed by a vast syndicalist movement; better still, if it is inset and finds its complete realization in a Corporate State."*

From the beginning, through speeches and letters to his clergy, His Excellency Cardinal Villeneuve has encouraged the war effort. But chiefs of the Jacques-Cartier Order have done everything they could to destroy his influence in this respect. Through the medium of would-be national or religious societies

which they control, they have rendered inoperative certain laws adopted by our governments to stimulate French-Canadian patriotism. They have bitterly criticized every restrictive measure, and have missed no opportunity to arouse the people against public authorities throughout Canada.

Some have gone so far as to preach revolution openly, in public meetings; some have insulted the English soldier. In *La Boussole*, one of the Order's organs, military officers have been accused of whipping recruits like dogs. Governmental authorities have not seen fit to check such subversive incitations to revolt. In defense of their inaction, the departments have said that to repress these abuses would but give birth to a greater evil.

The most efficacious means of combating secret organizations is to bare their underground work to the general public. That is what I have done, knowing well what might befall.

I am inflexibly on the side of freedom; fully determined to combat reaction unto its last bastion. For nearly half a century, a group of Canadians of French origin have been working insidiously to separate us politically from our compatriots of another tongue. Knowing that their ultimate aim is to isolate us from the democratic nations of this continent, so as to force upon us a politico-religious dictatorship, I have accepted all the risks of the task which I have undertaken to promote the better interests of my people.

While there is yet time, I seek to prevent the horrors of politico-religious civil wars, such as we saw not long ago in Spain and in Mexico, fomented by visionaries who thought they could conquer the universe. They had forgotten that Christ, when accused with having styled himself "King of the Jews,"

simply answered to Pilate: "My kingdom is not of this world."

Under a flood of insults, many have tried to make people forget that my affirmations could not be denied, as they have sought to prevent all those sympathizing with me from expressing their views by showing them clearly the sad fate in store for them if they dared speak as I have done. The magnitude of the reprisals directed against me is in itself ample proof of the formidable influence gained in our Roman Catholic province by *L'Ordre des Commandeurs Jacques-Cartier* in the 18 years of its existence.

When I spoke in the Senate, I was convinced that the time had come to turn the searchlight on the underground work of those who, in this world, would restore the politico-religious government of the Middle Ages.



## THE VATICAN AND POLAND

THE REASON the Vatican and its sounding boards in this country prefer to see Poland keep the barren Polish Ukraine with its large non-Polish population rather than receive the rich lands of East Prussia is that rich Polish reactionaries have their estates in Eastern Poland. They have always been the Vatican's tools for keeping the Polish peasantry bogged down in ignorance and Roman Catholicism.

As the N. Y. *Times* in an editorial of last December 14 remarked, the present Polish frontiers are "largely the product of Polish force of arms, brought to bear against Russia in the moment of her greatest weakness following the last war."



"I will never leave thee nor forsake thee."  
—Heb. 13:5

## 'PURGATORY—SUBURB OF HELL'

OUR SUNDAY VISITOR, leading Catholic weekly newspaper with a circulation of more than a million, in its issue for last November 26, headlined the Catholic teaching about Purgatory as follows:

"PURGATORY IS REAL—  
A SUBURB OF HELL."

Continuing the comparison in the article, it stated:

"Every Catholic may not know what is taught by good authority, namely, that the sense pains of Purgatory equal those of hell. Which means, the temperature is about the same in both regions."

It is by such fear-inspiring teaching that Roman Catholics are kept in bondage to their priests who they believe have the power to forgive their sins and shorten their time of punishment in the "suburbs of hell." Only by taking the courage to listen to Jesus Christ instead will Catholic people learn the truth that will make them completely free from such fear and slavery to men.

► ANDRE GIDE, noted French writer of Huguenot ancestry who cleverly hoodwinked the Nazis all through their occupation of France, has some barbed thrusts at the Vatican's collaboration with the Fascists and Nazis in his recent book, *Imaginary Interviews*, printed under the nose of the Germans. Francis Hackett, Irish-Catholic author, reviewing Gide's work in the N. Y. *Times* of last November 2, noted what Gide says (page 131) about "*Cet ennemi de Rome*" ("This enemy Rome"), and that "it is from Italy, the Vatican, that unmusical 'harmony, harmony' is coming." On the preceding page Gide says: "*The Church reeled and tottered on its foundation.*"

The man without an aim never makes a hit.



A ROMAN CATHOLIC PRIEST  
'FORGIVING' SINS

PAID ADVERTISEMENTS in many secular newspapers are being inserted by the "Religious Information Bureau" of the Knights of Columbus to convert Protestants to Roman Catholic teaching. A recent one in the St. Louis *Post-Dispatch* boldly asserts the false claim that Catholic priests can arbitrarily forgive or refuse to forgive sins as follows:

"Christ empowered Catholic priests not merely to announce that sins were forgiven, but actually to forgive sins. And notice too that He did not tell them to forgive or refuse forgiveness indiscriminately, but according to their judgment of the just desserts of the sinner. And finally, note that this authority is not confined to any particular kind of sins, but extends to all sins without exception."

► MYRON C. TAYLOR, President Roosevelt's (U.S.) ambassador to the Pope, is soon to be made a Papal Duke, according to the N. Y. *'Times'* of last December 26.

## THE POPE AND STALIN

THE VATICAN'S blind hatred for Russia is a modern instance of its refusal to recognize changes of fact. Pope Pius XII in a speech to the cardinals last December 9 warned that he is looking forward to "*an all-out fight with Russia.*" The Vatican News Service, headed by a Vatican prelate and reflecting the Pope's prejudices, is quoted in the N. Y. *Mirror* of December 10 as follows: "*Premier Stalin's continued intransigence and hostility . . . adds reason to the Holy See's policy of 'open hostility' toward the Soviets.*"

In championing the cause of world Fascists against Soviet Russia, the Pope deliberately looks at Russia through colored glasses. Just how colored they are can be seen by contrast with the open-minded view of the conservative New York Episcopal bishop, Wm. T. Manning, who was quoted in the N. Y. *Times* of last November 27 as saying:

"Marshal Stalin has expressed by word and action his appreciation of the support given by the Russian Church in this conflict, and we in America rejoice greatly to see the increasing appreciation and understanding shown by the Russian Government in its dealings with religion."

The Vatican does not believe, as it pretends, that Russia will persecute Roman Catholics in such countries as Lithuania. But it knows that these peoples have been kept within the Catholic fold only by the illiteracy fostered by the church and servile reactionary governments. Once these people are able to read and their Catholic faith comes into competition with other religions, the Roman system will be the loser. This is the reason the Vatican forbids religious freedom in Spain, Portugal, Argentina and other Catholic countries. It is also the reason

why the leakage of the Catholic church in the United States is so tremendous. Catholic prelates and even the Jesuit magazine *America* have repeatedly confessed that the Catholic population of this country is less than a third what it should be.

"Communism in Russia," as Lady Astor publicly declared recently, "has taught the people to read. A people can't think or reach God until they learn to read."



## THE POPE'S DREAM OF POWER

"In 1932 (under the Spanish republic) there were 160 Protestant places of worship in Spain; in 1942 (under Franco) there were two," says Rev. Dr. John A. Mackay, president of Princeton Theological Seminary in an article in the magazine *Commission* for December, 1944. He says further:

"In 1941, after world democracy had let down Republican Spain and refused to grant to a constitutional government the rights which it had under international law, it became possible for Hitler and Mussolini to stab Spain. The Pope and the Franco Government entered into one of the most iniquitous concordats of all time. Nobody can enter government service unless he has had a Roman Catholic education."

Of the Vatican's tie-up with Mussolini, Dr. Mackay states:

"In 1929 the Pope entered into a concordat with the Fascist government of Italy. New dreams of power were born within the Roman Catholic Church."

"Protestant missionary societies began to feel the pressure in Portuguese and Belgian countries. The Roman dream was that as North Africa was Moslem and South Africa Protestant, all Central Africa should be Roman Catholic. Then came the unhappy incident in Ethiopia."

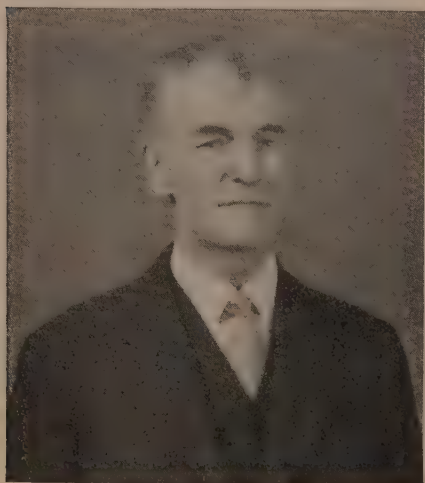


Inasmuch as salvation is free, it is strange that many persons prefer to work for the wages of sin.

## EX-PRIESTS IN FRENCH CANADA

**C**ONVERSION of the French-Canadian Roman Catholic people to Evangelical Christianity is a most difficult work and calls for stalwart, self-sacrificing workers. We are happy to call attention to some of our ex-priest colleagues who are engaged in this

arduous undertaking, and to reproduce pictures of the men and their churches below. Most recent addition to these workers is former priest Henri Fournier, whose picture we also reproduce in this issue. All of these men are now ordained Presbyterian ministers.



**REV. J. A. GIGUERE**, former Roman Catholic priest, used by the Presbyterian Church as a special Retreat preacher all across the continent. Given status as a minister of the Presbyterian Church in Canada, in 1942.



**REV. HENRI FOURNIER**

**MR. FOURNIER** was formerly a Catholic priest at Peace River, Alberta, and is now a Presbyterian minister and missionary to the Roman Catholics at Lake Megantic, Quebec. After resigning from the Roman priesthood in 1941, he came to Montreal. He tells the story as follows:

"I took my soutane, my rosary, my crucifix and prayer book, rolled them together and sent them to the bishop, attaching a note saying: 'Don't look for me. I am not dead. I am free.'"



**PASTOR GIGUERE'S CHURCH AT 9801 CHAMBORD STREET, MONTREAL.**



**REV. J. A. SMITH**, former Roman Catholic Brother. Ordained Minister of the Presbyterian Church in Canada in June, 1941.



**Mr. Smith's Church, Eglise St. Luc, in Montreal.**

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While still parish priest at Fontenelle, Mr. D'Anjou and his mother who kept house for him, read the Bible, with the result that both of them renounced the church of Rome and all its works. His mother, almost eighty years of age at that time, passed away shortly after.

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**REV. J. H. REAL D'ANJOU** formerly parish priest of the Catholic Church at Fontenelle, Gaspé.

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*It has been well said that Quebec is the supreme problem of the Dominion of Canada. But there is no Quebec problem apart from religion. Give the 3,000,000 French-Canadian people the Gospel in its fullness and the problem is solved.*

CONVERTING ROMAN CATHOLICS IN MONTREAL



Typical audience of converted Catholics at Pastor Giguere's French-Canadian Christian Mission in Montreal.  
1. Pastor Giguere; 2. Mrs. Giguere; 3. Marcelle Giguere



MR. D'ANJOU'S CHURCH, FONTENELLE, GASPE, QUEBEC.

### 'MONEY IS A GOOD CATHOLIC'

COMMENTING on the recent pronouncement on peace by the Roman Catholic bishops of America, a reader of New York's *PM* wrote to that newspaper on December 12 as follows:

"The Catholic Church of America is in a position at the present time to make a direct and effective contribution to lasting peace by insisting that the Holy See relinquish its vast holdings of agrarian lands, utilities and natural resources in European countries. This tremendous untaxed wealth has created an intolerable burden for the common people of Europe."

The Jesuits have always controlled much of the wealth of Catholic countries. Before their expulsion from Spain by the Republican regime in 1931, the Jesuits controlled at least one-third of the capital wealth of that country. According to Gerald Brenan in his exhaustive work *"The Spanish Labyrinth,"* p. 48:

"They (the Jesuits) owned railways, mines, factories, banks, shipping companies, orange plantations . . . they ran the antique furniture business, supplied Madrid with fresh fish and controlled the liveliest cabarets."

There is an old Spanish saying: "*El dinero es muy catolico*,"—"Money is a good Catholic."

## FACTS OF CATHOLIC INTOLERANCE

THE FEDERAL Council of the Churches of Christ in America and the Foreign Missions Conference of North America, through their joint committee on religious liberty, have pointed out several instances of religious intolerance in countries and colonies where the Roman church is in control. One excerpt, as quoted in the *N. Y. Times* of last November 25, made this observation:

"A very serious type of hindrance to the true success of Christian missions generally and to the work of Protestantism in particular arises from a form of favoritism shown to the Roman Catholic Church in certain dependent or colonial areas. For example, in the Belgian Congo, heavy subsidies, direct and indirect, are given to the Roman Catholic Church for its schools and other activities. Its schools are thereby widely dispersed and well equipped. Although Protestants, of whom there are more than a million, pay equally the taxes from which these subsidies are drawn, they can receive no benefit from them unless they attend the schools which are under Roman Catholic control and in which pressure is put upon them to become Roman Catholics. In many areas only Catholic schools are to be found, although the Catholic population may not be large, and Protestants must attend these or none."

"No rights or status exist for religious beliefs or organizations of any other sort," the Committee continued.

In a Protestant country like the United States, Catholics declare that it is an injustice for public funds to be withheld from Catholic schools, even though the government likewise withholds funds from Protestant and all denominational schools. But in a Cath-

olic country the same Catholic church thinks that it is perfectly all right for public funds, raised partly from the tax contributions of Protestants, to be used to support Catholic schools exclusively.

"All that the Protestant churches ask in South America is the same liberty enjoyed by the Roman Catholic church in the United States. If that be intolerance, then make the most of it!"

—*The Methodist Christian Advocate*,  
Dec. 7, 1944

## THE ROMAN CATHOLIC CHURCH AND THE BIBLE

### 1. THE BIBLE AND THE PEOPLE

THE OFFICIAL ATTITUDE of the Roman Catholic Church, concerning the Bible is a puzzle to most people and needs clarification for all fair-minded Christians. This attitude is so hesitant and contradictory that, even on the face of it, one cannot help concluding at once that the Roman church would be very much more at ease if the Bible never existed at all. Certainly, it would make things easier for the Roman Catholic church in our day if the Bible could still be kept from the people as it was in the Middle Ages.

But the Church of Rome is now faced with the fact that no other book in the world is so easy of access to everyone. Since the Protestant Reformation the Bible has been translated into every known language, and has flooded every nation on the face of the earth. This world-wide distribution of the Bible, however, has been exclusively the work of Protestants, and meets with actual opposition from the Roman Catholic church in Roman Catholic countries. The Gideons alone have freely distributed as many Bibles as would reach, if placed end to end, from Albany to New York City. —

### 2. EFFECT ON PROTESTANTS WHO BECOME CATHOLICS

Every Protestant, clergyman or layman, who joins the Roman church, must solemnly swear to God, *with his hand upon the very Bible itself*, as follows\*

"I, N. N., having before me the holy Gospels which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic Roman Church holds, believes and teaches, and against which I grieve that I have greatly erred . . . I now with sorrow and contrition for my past errors, profess that I believe the Holy Catholic, Apostolic, Roman Church to be the only true Church established on earth by Jesus Christ, to which I submit myself with my whole soul. I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. . . .

"I believe in the authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, *which we must interpret and understand only in the sense which our holy mother the Catholic church has held and does hold . . .*"

In other words, in order to become a Roman Catholic, you must not only repudiate the true Gospel message, but you also must doubt the very book of

\* From the *Rituale Romanum* — official Roman ritual-book used by priests in administering the sacraments.

the Gospel itself. On the other hand, Catholics who become Protestants can do so only by full acceptance both of the Gospels themselves and the message of salvation therein contained.

### 3. NO PROTESTANT HAS EVER CONFESSED THAT HE HAS BECOME A CATHOLIC THROUGH THE BIBLE.

Mr. John Moody (founder of Moody's Investors Service), a layman who became a Catholic, declared in a review of his book ("The Long Road Home") in the *N. Y. Herald Tribune*, Sept. 3, 1932:

*"It was through the writings of St. Thomas Aquinas that I found the way . . . Then I made what was for me the surprising discovery that the Catholic Church alone of all Christian bodies had been teaching for 19 hundred years, and is still teaching, the only interpretation of the Bible and of the life of Christ that makes sense."*

On page 78 of his book he confesses that, as a young man, he put his Bible on a shelf where it remained unopened ever after.

It is the same with other Protestants of note who have yielded with fanfare to the authority of the Pope in preference to the authority of the Word of God. In the writings of Cardinal Newman, G. K. Chesterton, Arnold Lunn, Rev. Seldon Delaney and others who have been used so aggressively by the Roman Church in America to propagandize its teachings, you will find that the Bible was never their guide to Rome.

On the other hand:

*Every Catholic priest and layman who is converted to Protestantism confesses that he found the way through the Bible.*

Such, for instance, was the case with Rev. Charles Chiniquy, the famous

French Canadian priest who left the Roman Church after 25 years of honest effort to teach Christ. He brought his entire congregation with him into the light of Evangelical Christianity, and for 40 more years after labored with great zeal and brought tens of thousands of Roman Catholics to accept Christ through the Bible and to renounce the unwarranted claims of the Pope of Rome.

In fact, Father Chiniquy and his congregation broke with the church of Rome expressly because of its attitude towards the Bible. In the name of his congregation he drew up, as a test, an act of submission to the Bishop of Illinois, conditioned only on the truth of the Bible and the Commandments of God, as follows:

"My Lord Bishop Smith:

We, French Canadians of Illinois, want to live and die in the Holy Catholic Church, out of which there is no salvation; and to prove this to your Lordship, we promise to obey the authority of the Church *according to the Word and Commandments of God as we find them expressed in the Gospel of Christ.*"

The Bishop refused to accept this form of submission. "Take away," he said, "the words, *Word of God and Gospel of Christ*, or I will punish you as a rebel." Upon the refusal of Father Chiniquy to do so, the Bishop replied: "You can therefore no longer be a Catholic priest." (See *Forty Years in the Church of Christ*, p. 44, by Father Chiniquy). He had committed the unpardonable sin of judging the Church by the Bible and not the Bible by the Church.

The Rev. James A. O'Connor, also a former priest, labored in New York City after his conversion as a teacher of New Testament Christianity. He founded Christ's Mission and led over 150

priests and thousands of Catholic lay people to renounce the errors of Rome and to accept Christ at his Word as found in the Gospel. Protestants, after they become Catholics, do not bother about the Bible but teach and preach the dogmas of Rome about transubstantiation, indulgences, purgatory, papal infallibility, worship of the saints and the Virgin Mary—none of which are to be found in the Bible.

#### 4. CONTRADICTIONS

It will be noted in the first place, that the Roman Church has actually decreed as an article of faith, that the Bible—from Genesis to Revelation—is the *actual Word of God*. Yet, the individual is made to swear, on the Bible itself, that he will not take God at His Word! He is blasphemously made to swear that he will take the word of a man instead!

Furthermore, according to the Decrees of the Council of Trent, a Catholic is solemnly bound to interpret the Bible *only according to the unanimous consent of the Fathers*. Now, if you are too ignorant, too unintelligent, to understand the plain wording of Matthew, Mark, Luke and John when they speak directly for Jesus Christ, how can you be expected to understand Tertullian, Jerome, Augustine, etc., who had no contact with Jesus Christ, and who are far more obscure than the Evangelists? But even apart from this, there is no such thing as "the unanimous consent of the Fathers." They all differed greatly in their interpretations of the texts of the Gospel, and their writings fill more than 200 large volumes!

#### 5. HARMFUL MIXTURE OF ROMAN CATHOLIC TRADITION WITH SCRIPTURE

This "tradition" is nothing else but the shameful process by means of which

the Papacy built up its great power over the nations of Europe. This poisonous concoction, however, comes first in everything Catholics are forced to believe and practice. None of it—the mass, indulgences, purgatory, mariolatry, fish in place of lamb chops on Fridays—is found in the New Testament. But a Catholic is condemned to hell if he does not believe and practice them all, whereas there is no need for him to know and believe in Jesus Christ as the sole mediator between God and Man. He is taught to believe instead, that the priest is the mediator between God and man.

Recently, in America particularly, Roman Catholics boast of the "permission" allowed them to read the Bible (*i. e.* only the approved Roman Catholic version). This has been forced upon the Catholic church, in democratic countries, by the outcry of Protestants against the historical denial of the Bible in the Catholic church down through the centuries. But like so many other seemingly Protestant innovations in the Roman church, this reading of the Bible is only "tolerated" and for the time being. Even this "permission" is limited. Catholics must read only a Papal version of God's word, and give it only the convenient interpretation which is explained for them in the footnotes! It is like handing a thirsty person a glass of fresh water into which has been poured a poisonous concoction.

The grasp of the Bible and its distortion by the Roman church have been the means by which the Papacy attained its unwarranted power over peoples and nations. By this means it has subdued its people and kept them ignorant. It guarantees absolute obedience of the people to the priests and hierarchy. As the extravagant Romanist Bloy bluntly puts it:

"My first duty is *obedience*. But Jesus has told me to obey the Pope, and that is enough for me."

The true Christian takes Christ at his word when he says:

"Come unto *Me all ye that labor* and are heavy laden, and *I will give you rest* . . .

Take *My* yoke upon you and learn of *Me* . . ."

And it was Peter — whom Roman Catholics claim was their first Pope—, speaking for the other apostles, who assured his Master:

"To whom shall we go? Thou hast the words of eternal life."—John 6:68.

## "MAKE AMERICA CATHOLIC"

FIFTY YEARS AGO the Catholic church of the Paulist Fathers on 59th Street, New York City, displayed over the sidewalk a huge banner in papal colors emblazoned with the words, 'Make America Catholic.' This is the same church that more recently furnished headquarters for the New York units of the *Christian Front*.

For reasons of discretion it was later decided by the Jesuit strategists of American Catholicism that it would be wiser for the church not to flaunt its intentions too brazenly but to work quietly toward the same end by first getting control of the press and key political positions. At the same time Catholics were not to be allowed to forget that their objective is "to make America Catholic." Jesuit Father Talbot, editor of *America* and a brain-truster of the *Christian Front*, exhorted Catholics with the following appeal:

"Why can't we raise a tidal wave that will bring Catholic culture into the United States? Why can't we make the United States Catholic in legislation, Catholic in justice, aims and ideals?" (N. Y. *World*, Dec. 14, 1930.)

Today the national power of the Catholic church is an open secret. For twelve years it has had exclusive control of the patronage and political machine of our present Federal administration,

through Farley, Flynn, Walker and Hannegan. Russia, an ally of our country, cannot even censure the Vatican for its Concordats with Fascist states without the press of this country decrying such criticism as "an insult to the United States." Catholic propaganda is being served out by Hollywood in one film after another. Max Jordan, an aggressive clerical and friend of Franz von Papen, is the final authority of the NBC radio network in all matters of religion.

Even Catholic publications gloat over their new-found power. The Jesuit magazine *America* in its issue of last February 5 said:

"Our Catholic women today occupy one of the most advantageous positions in their history in America. Taken as a whole, their influence is amazing. Many of them hold places of importance in the professional, business and industrial world."

But it is in the political sphere of this country that the Catholic church is strongest. It has retained exclusive control of the chairmanship of the National Democratic Committee. The president of the CIO union and the vice-president of the AFL are both ardent Catholics. Msgr. Ryan, Bishop Haas, Fathers McGowan and Rice, as well as other priests, have been given prominent positions on gov-

ernmental boards of bureaucratic Washington. In the State Department there are so many graduates of the Jesuit University of Georgetown that the *Catholic Digest* of last June boasted that Georgetown alumni in the State Department alone are now so numerous that they are "scattered over the five continents." G. Howland Shaw, until recently Assistant Secretary of State, is president of one of the largest Catholic organizations in the country. Richard Pattee, head of the Latin-American Section of the State Department's Division of Cultural Relations, is a fervent Catholic and regular contributor to the reactionary Jesuit magazine *America*. No alert student of the United States' foreign policy needs to be told of the Catholic accomplishments of Ambassador Murphy in North Africa, friend of Darlan, Ambassador Hayes in Spain, friend of Franco, or Ambassador Caffrey in Brazil. Caffrey was decorated by the Catholic church in this country shortly after Brazil ruled against the sending of Protestant missionaries to the half of South America which it controls.

Strategic plans to 'make America Catholic,' are not confined to the United States alone. They include all North and South America. The rapidly increasing French-Canadians will before long make the Catholic church master of Canada. Catholics now number almost half of that country, with political power far in excess of what their numbers warrant. Exclusion of Protestant missionaries from Brazil and other Latin American countries, dominance of clerical Fascism in Argentina (the twin colossus of South America), the rise of clerical Fascism in Mexico under the name of *Sinarquism* take care of the lower part of the pincers movement that aims to make all America Catholic.

Father A. L. Danis, professor of

social science in the Catholic University of Ottawa and a leading member of the *Inter-American Institute* of the Catholic church, made no secret of clerical intentions to make all America into one Catholic bloc. He was quoted in the *Ottawa Journal* of January 19, 1942, as follows:

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country [Canada] along with the Catholics of the United States and South America will be able to establish an order based upon ideals and traditions of Christianity . . . in accordance with the doctrines of Pope Leo XIII and Pius XI."

So conscious is the Catholic church in this country of its rapidly increasing power that it has decided to overhaul its entire machinery in order to consolidate its gains, improve its tactics and aim at new objectives. The *Christian Century* of November 24, 1943, drew attention to this re-organization with the following questions:

"Do you know that the Catholic Church has been re-examining its whole set-up in the United States? How it has reorganized its overhead agencies? What new lines of approach it has opened to farmers and farm families? What new agencies it has set to work among Negroes? How it is dealing with the intensified industrial structure, and what it is doing to influence the policies of labor unions? How its legal department checks on and advises legislators?"

A cardinal point in the Catholic campaign to Catholicize the United States is to propagandize American Protestants and convert as many of them as possible. The Paulist order of priests gives itself directly to the preaching of Catholicism to non-Catholics. The diocese of Brooklyn has established five Instruction Centers for Non-Catholics. Catholic chapel cars tour the Protestant districts of the South. Everywhere in

the country it is the same story. The strategy is that even where Catholic propaganda fails to convert Protestants it will demoralize their opposition to political Catholicism. By a similar technique Hitler succeeded in defeating France before he began his open aggression.

While the Catholic church has raised a cry against the attempts of Protestant missionaries to preach Gospel Christianity in the so-called Catholic countries of South America, it does not hesitate to proselyte Protestants in this country in spite of the fact that five out of six Americans are Protestants. Typical of the high-pressure campaigns to be undertaken throughout the country was the one conducted in Oklahoma City. It was described in a release of the *National Catholic Welfare Conference News Service* in the following words, which are quoted from *The Tablet*, (January 15, 1944) official organ of the Brooklyn diocese:

"One of the first attempts in the United States at a blanket coverage of a city with printed Catholic literature was made here when 50,000 pamphlets were delivered to Oklahoma City homes. The 24-page pamphlet is entitled 'What You Should Know About Catholics' . . . It required three days for the distributing agency to place the pamphlets in every home, Catholic and non-Catholic, in Oklahoma City.

"The text explains simply but briefly the Church itself, its purpose, authority, etc. Those who wish to verify the statements in the booklet are furnished a list of references taken from the King James version of the Bible.

"Directly in the back of the pamphlet is printed a list of Oklahoma City churches with the names and phone numbers of the [Catholic] pastors, together with a list of Catholic radio programs locally available.

"A feature of the brochure is the back cover which is in the form of a post-card with prepaid postage addressed to the Catholic Information Guild, 418 N.

Robinson, Oklahoma City. On the reverse side of the post-card is printed checking space for, first, those who wish further information about the Church, second, for those who wish to take a correspondence course in Catholic beliefs.

"The distribution of the pamphlets to Oklahoma City was timed with the beginning of convert classes on Jan. 17 and 18, at all city churches. Non-Catholics who respond to the pamphlet will be invited to attend classes at the nearest Catholic Church."

In an attempt to preserve the heritage of the Reformation in this country and counteract the false claims of the Roman Catholic church, CHRIST'S MISSION stands alone as the only center for the conversion of Roman Catholics. Against the unlimited financial resources of the Catholic machine, we contend like David against Goliath. All who value the name of Luther, the things he stood for and the liberty he won for us, should not stand idly by while they are threatened with extinction.

### NEW PAMPHLET

SO GREAT has been the demand for the article, "CATHOLIC EDUCATION AND CRIME," in our last issue, that it is being reprinted in pamphlet form. Combined with it will be a reprint of Dr. Murphy's article from our October issue, "THE CATHOLIC CHURCH vs. THE PUBLIC SCHOOLS." This double pamphlet will have the common title of "RELIGIOUS EDUCATION AND CRIME." Copies may be had for 15 cents each.

FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES

## THE PASSING SHOW

P. J. WHELAN

► **EDWARD R. (FOR REILLY) STETTINIUS**, new U. S. Secretary of State, is of mixed German, Irish and Scotch ancestry. The Irish in him is from his grandmother Reilly. He is a member of the Protestant Episcopal church and after he left college he decided to become an Episcopalian minister. His rapid rise to one of the top rungs of the Presidential ladder was spectacular. A protégé of Myron C. Taylor, President Roosevelt's ambassador to the Pope, he succeeded the latter as chairman of U. S. Steel at the age of 38. According to Bob Considine, Washington columnist for the N. Y. 'Daily Mirror,' Stettinius' father, a partner of J. P. Morgan and Assistant Secretary of War under Newton D. Baker, was "an orphan brought up in St. Louis by the Jesuits."

► **NINE PRESIDENTS OF THE U. S.** have been Episcopalians, five Presbyterians, four Methodists, four Unitarians, two Reformed Dutch, one Quaker, one Baptist, one Congregationalist, and one a Disciple of Christ. Jefferson, Lincoln and Hayes did not belong to any organized church.

► **AVANTI**, Socialist newspaper in Rome, criticized the Vatican last December 12 for harboring important Fascists in its extraterritorial palaces, according to the N. Y. 'Times' of December 13. Mentioned as among those protected by the Vatican were: former Educational Minister Giuseppe Bottai, former Corporations Minister Edmondo Rossoni and Augusto Turati, former Secretary of the Fascist party. Vatican spokesmen are on record as stating that even Mussolini and Hitler would receive protection in Vatican City if they could get there.

► **RESULTS** of a Gallup Poll on what people believe about God were published by Time magazine last December 18: 96% said they believed in God, 76% in life after death.

► **RUMORS** persist that a plan is again afoot to supplant Hitler's regime in Germany by "an authoritarian Catholic State" with Cardinal von Faulhaber as its head. Reporting from London, Frederick Kuh, reliable correspondent of the Chicago 'Sun,' stated last December 12, that "The project is said to have been submitted to the Pope."

► **DUTCH GIRLS** are being warned by their Catholic bishops and priests from associating with American soldiers in liberated parts of Holland, according to a dispatch from Maastricht to the Chicago 'Sun' last December 12. Posters have appeared threatening all girls seen in the company of American GIs that they would have their hair shaved off. "The people are being exhorted almost daily from the pulpits of local churches," the report stated, "to keep their daughters away from the Americans."

► **THE CATHOLIC PRESS**, according to the Jesuit magazine *America* of December 9, considers itself "signally honored in two of its most distinguished representatives," when the Pope recently conferred Papal knighthood on Frank Hall of the N.C.W.C. Press Department, and on Patrick Scanlon, managing editor of the Brooklyn Catholic *Tablet*. The latter is notorious as a rabid Coughlinite, an anti-Semite and outstanding leader of Catholic reaction.

► **THE CHIEF OF ALL CHAPLAINS**, Brigadier General William Arnold, a Roman Catholic monsignor, was recently nominated Major General.

► **JESUIT MAGAZINE** *America* of December 9, gleefully joined other Catholic periodicals in quoting Secretary of State Stettinius that "in the three-month period of February 1 to April 30, 1944, 76 passports were issued to Protestant missionaries and 20 to Catholic missionaries going to the West Indies and Central and South America." This short period was obviously chosen in an effort to build a case to make it appear that no favoritism has been shown Roman Catholic missionaries. Shortly after, on July 30, in one day, as reported in the N. Y. *Times* of July 31, "twenty-seven Roman Catholic priests departed today as missionaries to Central and South America from Maryknoll Seminary in White Plains, N. Y."

► **ALBERT E. FALL**, former Secretary of the Interior who served a jail sentence for his part in the Teapot Dome scandal, became a Roman Catholic after his conviction and died recently in a Roman Catholic hospital in El Paso, Texas. The Catholic press made much of this fact when the news of Fall's death was reported, and defended Fall's Teapot Dome oil lease as "the most advantageous deal ever made for the Government."

► **M. HUBERT PIERLOT**, British-sponsored premier of Belgium, is the leader of the Belgian Catholic Party.

► **A WIRELESS DISPATCH** from Rome to the N. Y. *Times* of last December 14 reported peace-moves at the Vatican in behalf of Germany. Mentioned as channels connecting Germany and the Vatican were Monsignor Ludwig Kass, former leader of the Catholic Center Party in Germany, and "the Pope's scientific secretary, Jesuit Father Robert Leiber." The report further stated that "Both of them are in daily touch with the Pope and have been known in the past to handle delicate diplomatic missions." Msgr. Orsenigo, the Pope's nuncio in Berlin is also reported as active in seeking peace for Germany. Orsenigo is "dean" of the entire diplomatic corps in Berlin, where he succeeded the present Pope as nuncio shortly before Hitler came to power.

► **A NEW PATRIARCH** of the Russian Orthodox church is to be elected January 31 at an all-Russia Church Council in Moscow. Besides many prominent Orthodox bishops, the four Ecumenical Patriarchs, of Istanbul, Antioch, Alexandria and Jerusalem, will attend, according to a report from Moscow in the N. Y. *Times* of November 29. Rome regards with envy and trepidation the resurgence of the Russian Patriarchate and its collaboration with the Patriarchates of the other historic centers of early Christianity.

► **OUR WASHINGTON (D.C.) OBSERVER** reports that Lord Halifax, British Ambassador, goes to mass every day at St. Thomas Roman Catholic Church across from the Wardman Park Hotel. He is an Anglo-Catholic, but prefers to attend a Roman Catholic church to the Episcopal Cathedral which is nearer his home at the embassy.

► **LADY ASTOR**, whom not even the Pope could accuse of being a bolshevist, spoke her first public words of praise for Russia last November 21, according to a dispatch to the N. Y. *Times* of that date. But what she said must have caused the Pope to wince. "*Communism in Russia*," she declared, "*has taught the people to read. A people can't think or reach God until they learn to read. I don't dislike Russian Communism. It has changed the European policy of keeping the people poor and ignorant—look at Spain and Italy.*"

► **DANIEL BURKE**, as Irish as they come, was elected president of the American Bible Society last June. He is a New York attorney, a graduate of Hamilton College and New York Law School, and a Methodist.

► **THE ORTHODOX CHURCH** takes no dogmatic stand on birth control. When the Holy Synod of Russia was recently interrogated on this subject by a foreign missionary bishop, the answer was: "Preach the sanctity of marriage and keep your eyes out of the bedroom."

► **ACCORDING to Religious News Service** in the *Presbyterian Church Times* of last October 28, "713 Protestant missionaries are still interned in Japanese-occupied territories in the South Pacific." It also disclosed that besides these, there are 528 Protestant missionaries interned in the Philippines, 130 in China, 10 in Japan, 7 in Malaya, 20 in the Netherlands East Indies, 7 in Indo-China. In contrast, we have the admission of even the Jesuit magazine *America* for January 8, 1944, that "*eighty to ninety per cent of our priests, nuns and brothers in missions in the Orient, have remained at their posts.*" Their number is about 7,500. Of the remaining 10%, most of them were Americans, and they were allowed to return home in safety.

► **NERO FIDDED** while Rome was burning, and Mussolini, who tried to imitate the Roman Emperors strutting on a balcony, also played the violin while his mistresses danced for him and his Fascist regime led Italy to ruin. In an account of the trial in Rome of Cornelia Tanzi, one of Mussolini's many mistresses, the N. Y. *Times* of last December 22, reported that she danced while Mussolini played the violin.

## THE EDITOR'S MAILBAG

WE HAVE BEEN FORTUNATE in being able to get your magazine to you around the first of the month of publication. This may not always be possible, since allowances must be made for increasing labor and material shortages, mail and transportation delays. So do not be alarmed if your magazine, book or pamphlet order, does not arrive as promptly in the future as in the past. Be sure to advise us, however, of any unreasonable delay.

\* \* \*

A FORMER PRIEST, now a research engineer, writes:

"Congratulations on two recent magnificent articles, the one on pages 210 to 217 (*The Catholic Church and the Public Schools*) in your October issue, and the one on pages 239 to 249 (*Clerical-Fascist Betrayal of France*) in your November issue. You are at your best when you quote chapter, page and verse from Catholic authorities. That's the most effective way to get your message across. I *know*—and well I might. It was the internal contradictions in the logic of the Roman church that drove me out."

\* \* \*

A CONVERTED CATHOLIC, now a Protestant minister recounts the following, which happens all too often:

"Recently I was forced to call one of our public school teachers to task for teaching Roman Catholicism in the class room on the complaint of my daughter who kept a written record of this Catholic teacher's utterances. Almost every day she has been speaking at length to the children promoting Catholic doctrine. Since I am a converted Catholic, I naturally was very much incensed and reported the matter to the principal of the school, who is a Protestant. But so far my protest has had very little result."

\* \* \*

THE LIBRARIAN of one of the largest State libraries in the country writes to pay us the following compliment:

"Your magazine is one of the most remarkable publications I have seen in my fifty years of reading and handling books. It has taught me more than any

equal amount of print I have seen."

—B. B. W.

\* \* \*

ONE OF OUR READERS sent the following to Rev. Edward Lodge Curran, the Brooklyn priest who has assumed the leadership of the Coughlinites:

Rev. Edward Lodge Curran  
856 Pacific Street  
Brooklyn, N. Y.  
Dear Holy Man:

Congratulations! I see your pro-Hitler movement is seeking rebirth in Brooklyn and radio stations for its venom and intolerance. Your recent party at the Knights of Columbus building was undoubtedly very successful.

Fortunately, you cannot fool the average American. He knows where you and your Catholic followers stand today. He always knew the motives behind Father Coughlin, his lieutenants and followers, as well as the motives behind Ireland's neutrality and poverty, and the motives behind Argentina's constitutional requirements that only a Catholic could be president of that country and the lack of freedom in Argentina, including the suppression of the press and the compulsory teaching of the Roman Catholic religion in all the schools. The average American also knows about the poverty, misery, filth and lack of freedom in Italy where the Pope reigned supreme for many years and the sub-standard living levels and lack of freedom wherever Catholics are in political control.

There is now more true religion even in Russia (where religion has been stupidly persecuted for many years, just as you have stupidly persecuted religious people) than there is today in many Catholic churches. Hatred, bigotry and bloodshed do not exist among truly religious people and yet they exist in your heart and in the hearts of your followers.

Yours truly,

—F. T. M.

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# THE CONVERTED CATHOLIC MAGAZINE

PAPAL PEACE PLAN  
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In Ireland

Why Father Sullivan Left  
The Church

THE ROOT OF ANTI-SEMITISM

March, 1945

229 WEST 48TH ST.  
NEW YORK 19, N. Y.

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACHELLO

Vol. 6 (*New Series*)

MARCH, 1945

No. 3

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229 West 48th St., New York 19, N. Y.

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*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

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## EDITORIAL NOTES AND COMMENTS

### SHREWD PAPAL PLAN

REPORTS FROM ROME indicate that the Vatican has chosen Archbishop Spellman of New York as its agent in peace negotiations, and may make him *temporary* Papal Secretary of State, or, more likely, personal Envoy Extraordinary to represent the Pope at the peace table.

The shrewdness of this political move must be admitted. Archbishop Spellman has been purposely built up as a friend of the democracies and an intimate of the Pope, Roosevelt and Churchill. He has been specially honored by Franco, of whom he is an outspoken admirer. His many visits to all fighting fronts have glamorized him with American GIs. He is not responsible, as Italian Vatican politicians in Rome are—including the Pope himself—for the Catholic church's tie-up with the Axis dictators in the heyday of their triumphs. The cordial visits of the highest British and American statesmen and military officials to the Pope in recent months, together with Churchill's open support of Franco

and reactionary Mediterranean policies, are proof that the Vatican is regarded by the Allied politicians as a powerful factor in world affairs. A papal politician of Spellman's type and background—a Vatican puppet with a democratic front—would be Rome's ideal channel for negotiations between the democracies and the defeated Axis powers.

There have been and still are liberal, democratic Catholic churchmen, and we would rejoice if such were allowed freely to arrange for a democratic lineup of the church in the post-war world. It would be some proof of remorse on the part of the Catholic church for its shameful conspiracy with the forces of Fascism when the cause of freedom and democracy looked hopeless. There was a period of history when the liberal element in the Catholic church won control of its policy, when the Jesuits were expelled from Catholic countries and totally condemned by the church itself, and when the church was free to ally itself with progressive, liberal governments. Another change of this kind is long overdue, and a brave

effort on the part of Catholics in America might bring it to pass.

The danger, in the Catholic church as in the defeated Axis countries, is the likelihood that we will treat with mere lesser Fascist puppets, clothed in the raiments of democracy, who will hold power till the real forces of Fascism can stage a comeback. Stress is laid in the report of Spellman's possible appointment as Papal Secretary of State that it would only be *temporary*. For it would be against the Vatican's vital policy to have any but a shrewd Italian holding that office permanently. If Spellman gets it, even as a matter of urgent expediency and just for a while, everything he does will be guided from behind by the 'fine Italian hand.'

### IN DEFENSE OF RELIGIOUS FREEDOM

THE OFFICIAL STATEMENT of the Federal Council of Churches of Christ at its biennial convention in Pittsburgh, last November 30, vigorously attacked any attempt to establish U. S. diplomatic relations with the Vatican. This would be equivalent, the statement declared, to diplomatic relations with the Roman Catholic church. The statement further declared:

"This procedure would set aside the American principle of according all religious bodies the same status in the eyes of our government . . . and might even lead to acquiescence in the doctrine enunciated by the encyclical of Pope Leo XIII, which bluntly declared that *'it is not lawful for the state to hold in equal favor different kinds of religion.'*"

As if in answer to this Protestant statement, Pope Pius XII, in his Christmas Eve message, went out of

his way to quote from and endorse Pope Leo XIII's doctrine on religious liberty in the same encyclical (*Libertas*), in which Leo XIII also declared that:

"It is absolutely unlawful to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship."

Yet, American newspapers greeted Pope Pius XII's Christmas broadcast last December 24 as a defense of democracy!

### SING SING CHAPLAIN

THE PROPAGANDA machine of the Catholic church never misses an opportunity of turning every event to its advantage. In its recent write-ups of the death of Msgr. Cashin of New York City, prominently featured in all New York papers, it stressed the fact that in addition to his parish duties he had been chaplain of Sing Sing prison for 12 years and previous to that chaplain of another prison. The impression left was that a priest's interest in prisoners is purely altruistic.

What should have been said is that chaplaincies, especially in large State prisons like Sing Sing (where more than 50% of the criminals are Roman Catholics), pay such a handsome salary for work that can be delegated to a *curate* that Catholic pastors make a wild scramble for the post to add a few thousand dollars a year to their income, over and above their salary, stole fees and the several thousand a year taken in for high and solemn high masses in a large parish. Msgr. Cashin managed to beat others to these jobs, because he was one of the most powerful Tammany backers in lower Manhattan.

## THE MODERN JANUS

ANYONE who has closely followed events in France since 1940 knows that the Catholic church prepared the way for the treachery of Marshal Pétain, and threw its entire weight in back of his puppet regime. He was the object of a thousand church encomiums. Cardinal Gerlier best expressed the Vatican stand, when in 1941 he said: "*Pétain is France and France is Pétain.*" The Papal nuncio, who was recently forced by de Gaulle to resign because of his collaboration, was equally pro-Nazi. So too were all the other leaders of the French hierarchy: Cardinal Suhard, Cardinal Liénart and Cardinal Baudrillart. Even 'Pertinax' admitted this in the *N. Y. Times* of last December 26: "*During the past four years the Holy See and the three cardinals in charge of French dioceses have stood for Marshal Pétain . . .*"

But the Catholic church is cruelly opportunist. As soon as a person's usefulness to its political designs has ceased, it throws him overboard as so much excess baggage. It 'gave the heave' to Father Sturzo, head of the Catholic party in Italy as soon as Mussolini requested it. Now it has disowned Pétain and denounced him as a renegade and traitor.

A 'liberal' prelate has been sent by Pope Pius XII to tour France and help save the face of the Vatican by cheering for de Gaulle and castigating Pétain. He is a Frenchman, Cardinal Tisserant, an Oriental scholar in charge of the Vatican relations with the Greek Orthodox church in Eastern Europe and Russia. He explained his four-year silence on Nazi outrages in France by

saying that in distant Rome he just didn't know what was going on in France.

Pertinax, in the above-quoted dispatch, pointedly furnished the climax to this masterpiece of double-crossing:

"Now Cardinal Tisserant comes boldly forward and declares that Pétain is a man 'devoid of all moral and religious convictions'."



## BAPTISTS IN RUSSIA

IN PRINCIPLE and practice Baptists are no danger or menace to the orderly conduct of any political state. They are the antithesis of the Roman Catholic church, which is the most authoritarian religio-political institution in the world—one which always rushes to ally itself with reactionary and preferably dictatorial regimes of civil government. It is unthinkable that a Fascist dictator would want to sign a concordat with the Baptists, or any Protestant denomination, for that matter.

The Communists in Russia were afraid of the Baptists in the beginning, not because of any fear of counter-revolutionary interference on their part, but rather because the Evangelical principles and practices of the Baptists, especially in regard to absolute separation of Church and State, were so similar to those that inspired the Russian revolution. These and other democratic teachings of the Baptists were then regarded as rival teachings.

There are four million Baptists in Russia, and they form by far the largest group of Evangelical Christians there. Last year we read their appeal in the newspapers for prayers in be-

half of Russia. If their prayers and hopes for the spread of free, Evangelical religion in Russia are realized, the prospects for universal acceptance of spiritual values in Russia will indeed be bright.

A new advance in Christian history would result from such a movement in Russia. Russia was scarcely touched by the Protestant Reformation, and under the Czars the Orthodox church had become an extremely corrupt tool of the government. The time is now ripe for the profoundly mystic Russian soul to accept and experience the true Christ of Gospel teaching. Coupled with the weighty influence Russia is sure to exert on Europe in the post-war world, such a revival of the New Testament Church among its people would be truly epochal.



### RUTHLESS CENSORSHIP


**'THE COMMONWEAL,'** a weekly magazine published by Roman Catholic laymen in New York that often gets into hot water with church authorities because of its attempted defense of democratic institutions, was forced to destroy its complete edition for last January 19, after its 14,000 copies had been printed. So complete was the censorship that not one copy was allowed to be seen by anyone.

*The Commonweal* is known to be supported by non-Catholics, in the hope that one magazine under Catholic auspices with a liberal trend might continue to exist and form a kind of bridge between the reactionary forces of the Roman Catholic church and our American democratic world. It is often used, however, as a 'front' by the


Jesuits when it suits them to give the impression that the Catholic church is heart and soul with the democracies. And when so used it easily deceives unsuspecting editors of both the secular and Protestant press.

Recently Rev. F. D. Kershner, editor of *The Christian Evangelist* unwittingly quoted from *The Commonweal* to prove that the Roman Catholic church's policy had changed to support of Russia and against Franco and his Fascist regime in Spain. Under the editorship of Michael Williams, *The Commonweal* was an ardent supporter of Franco, but since Williams' resignation it has endeavored to line up Catholics in America against Franco. As a Catholic laymen's magazine, *The Commonweal* is despised and opposed by the Catholic clergy and its views are openly repudiated by the regimented official diocesan Catholic weeklies such as the *Brooklyn Tablet*, *Our Sunday Visitor*, *Catholic Register*, *Los Angeles Tidings*, *Boston Pilot*, *N. Y. Catholic News*, and others of their stripe.

The time has not yet arrived when the American Catholic laity will become sufficiently courageous to brave church censorship in behalf of our heritage of freedom and democracy.



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# CHURCH-STATE DICTATORSHIP IN IRELAND

By L. H. LEHMANN

WE ALWAYS LIKE to speak well of Ireland, especially in our March number, since many of our staff at Christ's Mission are either native-born Irish or of Irish parentage. I myself was born there, though of a German father. As a youth I was indoctrinated with the same deceptive ideals that led so many of my companions to sacrifice their young lives in the hopeless cause of rebellion and civil war, and myself to propagandize the Roman Catholic religion as a priest in Protestant lands.

The vision given us to fight and die for was the one by which the most astute of all the modern dictators, Eamon DeValera, has led the Irish Catholic people into a morass of poverty, ignorance, crime and despair—an idealistic picture of Ireland as "*a land whose countryside would be bright with cozy homesteads, whose fields and villages would be joyous with the sounds of industry, with the romping of sturdy children, the contests of athletic youth, the laughter of comely maidens; whose firesides would be forums for the wisdom of old age—the home of a people living the life that God desires men should live.*" It was by such a vision that Mussolini, Hitler, Franco and the other dictators led the youth of their countries to fight and die for Fascism.

It would indeed be a pleasure to be able to say, in this year of 1945, that Ireland had attained this promised dream of peace, decency and prosperity. I would then be able to look back with satisfaction on the struggles

and privations shared with other boys in Ireland. Under the leadership of DeValera we were taught by our Jesuit teachers that this vision of a peaceful, prosperous and holy Ireland could be brought to realization by aiding Germany in its war against England. In my enthusiasm for this visionary cause, I marched with other zealous Irish lads through the streets of Limerick in 1915 singing *Die Wacht am Rhein*. We drilled in the early mornings in the misty fields around the Jesuit college of Mungret in preparation for the fight against British soldiery in behalf of Germany. We anxiously awaited word from the rector of the college—the infamous Jesuit Father Edward Cahill, the pro-German, anti-British, anti-Semitic priest whose poisonous writings were widely broadcast in America by Father Coughlin—to join forces with expected German invaders landing at the mouth of the River Shannon not many miles from Mungret College. We were told it was all for the sacred cause of freeing Ireland from British rule and setting up an Irish Republic governed in unison with the Catholic church.

By astoundingly devious, subtle means, by clever deceit, secret betrayal of his loyal followers, the present Fuehrer of the Irish Catholic people has gained his objective by ruling the country despotically for the past twenty years, and by placing the Catholic hierarchy in absolute control of the people's lives. He has separated Ireland from England, but has not made Ireland the peaceful, prosperous

republic that was promised. Far from being a land of cozy homesteads and clean, industrious villages with healthy, well-fed people, Catholic Ireland under DeValera's Church-State dictatorship has become more poverty-stricken than ever before. Crime, disease, malnutrition and discontent are rampant. Its population has dwindled to less than three million by desertion of its young people to *England*. A Church dictatorship reminiscent of Inquisition times has made conditions in Ireland almost medieval.

This sad picture of Ireland today is given in full detail by another Jesuit-trained Irish Catholic—Francis Hackett\*—in the January issue of *The American Mercury*. The following summary of his tragic findings of conditions in Ireland under DeValera's rule is given here in the hope that at least some Irish Catholics in this free Protestant country may see through the awful deceit practiced upon their native land by its pro-Fascist, undemocratic and dictatorial Church and Government under the guise of religion and integrated nationalism.

"*Ireland is literally dying*," is Hackett's tragic conviction. Here are some of the facts he sets forth to prove it:

Its young folk have fled to England and Scotland, in spite of constant denunciations of England from pulpit and platform as a murderous, Godless, Protestant nation. There are more Irish now in England and Scotland than in Ireland under DeValera's rule. Irish money to the amount of one billion dollars has also taken refuge abroad. The Irish people pay 75% more for their own bacon than the people of



EAMON DE VALERA

England; 60% more for wheat. The national debt has doubled, as has also the income-tax level. DeValera's imitation of Nazi-Fascist economic self-sufficiency has literally beggared the Irish people.

So devastating were the facts and figures on crime in Ireland as set down in the recent official *Crimes Report*, that DeValera and his church backers were forced to suppress them. Instead, they have tried to cover up the alarming increase in crime by hypocritical pronouncements along the lines of the ancient and maudlin tradition of the purity and innocence of the 'Irish colleen.' "About the problem of sex," says Hackett, "they pretend to be doves, when in fact they are ostriches." The Jesuits decide how, where and for how long the young people may dance. The bishops issue pastoral letters "against late parties, mixed bathing,

\*Distinguished writer and critic, author of the best-seller *Henry the Eighth*, *Francis the First* and other outstanding historical works on Ireland.

night rides, Communism, lipstick and legs." More than a thousand books of well-known authors have been banned, among them, A. J. Cronin's "Keys of the Kingdom." Movie films are snipped and laundered out of all recognition by a remorseless and prurient church censorship. Birth control and divorce are forbidden by law. "*Woman's place is in the maternity home.*"

Agricultural laborers get five dollars a week salary. Bachelors marry too late to have any children—as the only way left to them to avoid having too many. Insanity is abnormally high, and perverse sexual crimes abound. As a juror in his native Wicklow from 1929 to 1937, Hackett reports the following types of crimes tried before the panel: a village girl for throwing her newborn baby out of a railway carriage; a soda-water salesman for homosexuality on twenty counts; a village elder for criminal assault on two children under twelve; a boy for raping a girl under sixteen. A judge in County Clare, DeValera's own stronghold, once had so many sex cases that he called his court the "Dirty Assize." Rape, infanticide, homosexuality and incest, according to Hackett, are common all over the country. On my last visit to Dublin in 1927, my brother came home one evening after serving on the jury and told me that of the twelve cases on the docket that day, eight of them were cases of sodomy. It is no wonder that DeValera and the hierarchy refused to publish the recent *Crimes Report*.

De Valera's educational system is also in keeping with Fascism and the Middle Ages. For instance, European history from the year 1500 to 1798—which includes the *Protestant Reformation* and the *French Revolution*—is completely suppressed in the country's secondary schools. Similar also

to Hitler's and Mussolini's Fascist educational reforms, DeValera's aim is in general to have no higher education, except vocational, for youth after eighteen. The sole educational institution in Ireland that offers a completely rounded European education and recognized degrees—Protestant Trinity College in Dublin—is boycotted and Catholic parents threatened with dire spiritual penalties if they send their children there. Fifty Irish societies of all kinds have been forced into one *Gaelic bund*, under DeValera's mastery. America, the only real friend Ireland ever had, has been bitterly insulted, and the presence of American soldiers in bases in Northern Ireland, from which they have defended both Ireland and America from Nazi attacks, has been openly condemned by Cardinal MacRory and other Catholic bishops. DeValera's Ireland and the Vatican State are the only two "neutral" states where Hitler, Mussolini and other Axis war criminals could find "the right of asylum." Yet two-fifths of his Irish-Catholic people are against DeValera, and the 800,000 Protestants in Northern Ireland will have nothing to do with him. He did not have a clear majority in the Dail prior to the demand of the U. S. State Department on Ireland to oust Axis diplomats. DeValera cleverly seized upon the fear and resentment this aroused among the people, promptly dissolved the Dail, called new elections and by the votes of the farmers and labor secured a small but sufficient majority—thanks to our State Department.

It is our hope and prayer that the Irish-Catholic people will soon throw off the yoke of bondage to their Clerical-Fascist masters and return to the true Christian teaching of Saint Patrick.

## THE ROOT OF ANTI-SEMITISM

**I**T HAS BEEN ESTIMATED that after the war the Jewish people in Europe, as a result of wholesale slaughter by the Nazi-Fascists, will be so reduced in numbers that they will never recover from their losses. Germany, even if it loses 20 per cent of its population, can make up for its losses in another generation. But not the Jews.

This wholesale extermination of a people in the twentieth century, simply because of their religious background, is something that both Protestants and Catholics have much to be concerned about. For anti-Semitism is a religious problem, intimately bound up with the most fundamental belief of Christians. It stems from the death of Christ, the central and essential point of Christian soteriology. It is only in Protestant countries since the Reformation that Jews have ceased to be regarded as the 'scapegoat' for the responsibility and blame in connection with the crucifixion of Jesus Christ. Even in the United States, while the ruthless slaughter of Jews has been taking place in Europe, the Catholic press has kept up this accusation that the Jews killed Christ—as the picture on the opposite page, *syndicated by the American Catholic hierarchy's official N.C.W.C. News Service*, shows. Implicit in this false accusation is an "explanation" of the horrors being meted out to Jews in Nazi-occupied Europe at that time.

It must seem impossible to Jews, and to Christians themselves if they give time to consider it, that the same death of Christ on the cross could bring the inestimable gift of salvation to one section of the human race, and at the

same time be made the curse of another. Yet it has been officially pronounced by the Popes of Rome for centuries that *the death of Christ forever made the Jews actual slaves of Christians whom the death of Christ made free*. Here is how the great Pope Innocent III, and other popes for centuries after him, put it:

**"Although Christian piety tolerates the Jews, whose own fault commits them to perpetual slavery . . . they must not be allowed to remain ungrateful to us in such a way as to repay us with contumely for favors and contempt for our familiarity . . . As they are reprobate slaves of the Lord, in whose death they evilly conspired (at least by the effect of the deed), let them acknowledge themselves as slaves of those whom the death of Christ made free."\***

It must first be asked, is this true Christian teaching? Did Christ so plan that one part of the human race would be saved and made free and another part be made the slaves of those thus freed—all by one and the same act of his saving work? This teaching was dogmatized into the history of Europe by the Popes of Rome up till the time of the Protestant Reformation, and is the root cause of the slaughter of millions of innocent Jewish people that has taken place under Nazi-Fascist domination of Europe during the past five years. It must further be remembered that this ruthless slaughter was carried out by the Nazi-Fascist regimes to which the Vatican allied itself by solemn concordats—and to which it remains allied to this date. But it is

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\*cf. Migne, *Patrologia*, Vol. 27, p. 1291. For other decrees of the Popes against the Jews, see our pamphlet: *"How the Popes Treated the Jews."*

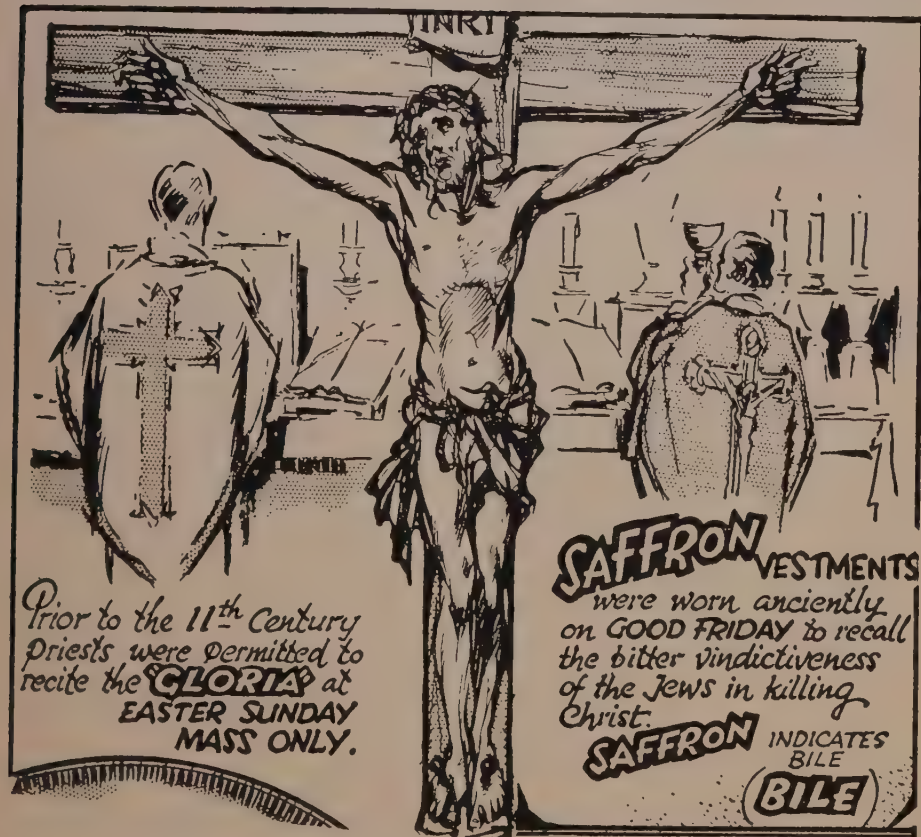
THE TABLET, SATURDAY, APRIL 4, 1942

# STRANGE BUT TRUE

## Little-Known Facts for Catholics

By M. J. MURRAY

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### EASTER MESSAGE, 1942 — ROMAN CATHOLIC STYLE

This anti-Semitic way of picturing the death of Jesus Christ belongs to the Middle Ages. The Catholic press revived it for Holy Week in America, 1942. Although the above is reproduced from the Catholic *Tablet* of Brooklyn, it will be noted that it was syndicated by the N.C.W.C., the National Catholic Welfare Conference in Washington, official organization of the Roman Catholic hierarchy in the United States, which has its own world-wide news service.

It is both untrue and unscriptural that the Jews killed Christ. But this has been the Catholic cry against the Jews all through the centuries. Note also the stress on the meaning of the word "saffron" as "bile."

not, and could never be, true Christian teaching.

The Protestant Reformation, out of which came democratic freedoms and equality before God of all human beings, put an end to this Roman Catholic teaching and established it so that the Jews, even while remaining Jews by race and religion, are the equal of Christians in their right to life, liberty and the pursuit of happiness. It is thus that Jesus Christ himself would have it, so that by justice, equality, love and kindness, the Jews might eventually be led to accept Jesus Christ as their Savior. Christ himself was born a Jew and all his apostles and followers were Jews. He was put to death by Roman soldiers after sentence by a Roman judge. The priests of the Jewish religion—who played politics with the officials of the Roman government over the heads of their people, much as the Vatican does today—conspired to have Jesus put to death by the Romans. “*It is not lawful for us to put any man to death,*” they told Pilate (*John 18:31*). But the Jewish people had no more to do with it than the Roman Catholic people in America have had to do with the political intrigues of the Vatican with Hitler, Mussolini, Franco and other Fascist dictators.

Saint Paul was a Jew, though he claimed Roman citizenship. He taught no such doctrine that Jews were the slaves of Christians because they conspired in the death of Christ. In his desire to bring all to Christ he declared (*Gal. 3:28*): “*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*” But that was before the Romans took over control of the Christian church and established their juridical concepts of ‘inter-

dict’, ‘delict,’ and hierarchical authority.

Jesus Christ died to save all who truly accept him as Savior. He died to set all men free, and by his death could have enslaved no one. No true Christian, grateful for having been made free himself by the death of Christ, could ever bring himself to believe that the act that made him free made his Jewish neighbor his slave. But it is only in predominantly Protestant countries that Jews have been able to exercise their equal rights with Christians before the law.

The solution of the problem of anti-Semitism awaits official recognition of similar rights for Jews from the Roman Catholic church and governments of Roman Catholic countries.

## THE VOICE OF ‘CATHOLIC ACTION’

CONTEMPORARY historian, H. W. Blood-Ryan in his work entitled *Franz von Papen*, page 11, states that in early 1933 the following official announcement was made by the body corporate of *Catholic Action* in Germany:

“We German Catholics will stand, with all our soul and our full convictions, behind Adolf Hitler and his Government . . . We are proud that under his regime Germany has become the first State to be built up on the basis of the main idea behind the *Quadragesimo Anno* encyclical of Pope Pius XI.”

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Every new subscription helps our magazine and our work at Christ's Mission in behalf of priests who have turned from the Roman priesthood to join with us in the defense of our liberation and rights as children of God.

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## SABBATH OBSERVANCE

WE HAVE RECEIVED criticism from some because of the statement of historical fact on page 260 of our December issue that, "the observance of the Sabbath or seventh day of the week as commanded by the fourth commandment of God, was changed by the church of Rome to Sunday, the first day of the week . . ."

Most of our readers know the arguments pro and con in this controversial question. But no amount of argument can change the *historical fact* that the Council of Laodicea in 343, under the Emperor Constantine's dictate, decreed as follows:

"Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as Christians, shall, if possible, do no work on that day."

The following should be noted:

1. The Sabbath itself has never been changed. Even the Roman church ritual still calls Saturday *Dies Sabbati*.
2. The "observance" of Sunday, the first day of the week, was customary among the early Christians, as may be seen from Acts 20:7.
3. The decree making this observance of Sunday was commanded by the Council of Laodicea, and Roman Catholics to this day are bound under pain of eternal damnation to "keep Sunday holy" by going to mass.
4. Opposition to Judaism was the chief reason for the change.
5. Jesus Christ did not change any of the Ten Commandments of God. The only justification of the change decreed by the Council of Laodicea was the custom or tradition of Christians previous to that time.
6. Salvation under the New Testament dispensation is by faith in Christ's all-sufficient work of redemption, not by observance of days, forms and ceremonies.
7. Our aim is to present facts of objective truth, and to leave it to each one to act on them according to his conscience under the guidance of the Holy Spirit.



► A FRENCH-CANADIAN, Roman Catholic province in Alberta's Peace River Valley is being planned, according to the *Toronto Sentinel* of last December 7. It is to be populated by transfer of French-Canadians from Quebec. Albertans, however, are opposed to it and want the lands for returned soldiers and not, as the *Calgary Albertan* puts it, "as a dumping ground for people who greedily appropriate the benefits which Canada offers, but who will not defend their country in its hour of peril." *The Sentinel* looks on it as part of the plan to bring all Canada under Roman Catholic control by 1980.

## WHY FATHER SULLIVAN LEFT THE CHURCH

(Review of his recent book, "Under Orders")

By J. J. MURPHY

*AFTER leaving the priesthood, Roman Catholic priests vary greatly in choosing their subsequent beliefs and way of life. In 1909, five priests of the Paulist Order in New York resigned. They were Thomas Healy, who became a lawyer; Daniel Carey, who chose to become a school teacher; Thomas Walsh, who went into business; William Walsh, who became pastor of St. Luke's Episcopal Church in New York; and William L. Sullivan, who later entered the ministry of the Unitarian Church.*

*The following appraisal of Dr. Sullivan's posthumous autobiography, recently published under the title, "Under Orders" (by Richard R. Smith Co., New York, Price \$2.50), reveals how poignant is the soul-struggle every priest must undergo who is faced with the necessity of breaking with the Catholic church for conscience sake. It implies no endorsement of the author's denominational belief.*

WHEN I was curate at Sacred Heart parish in Elizabeth, N. J., in 1938, a visiting Franciscan priest was talking one day about ex-Father Sullivan of Philadelphia, who had died three years previously. He said that "on his death-bed Dr. Sullivan called for a priest, but his wife refused to let him in and Sullivan died without the last rites." I had heard this story before. It had gained wide circulation among the Catholic clergy. Of course it was entirely unfounded. Invented by the Jesuits, it was similar to reports spread about every other former priest. It is a purposeful calumny meant to strike 'the fear of God' into the Catholic clergy and confirm the old fiction that disbelief in Catholicism is never the real reason why ex-priests break with the church.

The resignation of Father Francis L. Sullivan from the Catholic priesthood in 1909, ten years after his ordination, caused a stir in the church. He had

been one of the most outstanding men in the Catholic clergy as well as the leading preacher of the Paulist Order, and had taught theology to its students for the priesthood at Catholic University in Washington, D. C.

It is easy to understand that his resignation from the church was a severe physical and psychological strain on him. He spent "three lonely years of illness and poverty" in the Midwest. Later he taught at the Ethical Culture School in New York City and came to enter the ministry of the Unitarian church. He became known as its "most honored and eloquent preacher." He was awarded honorary degrees by Meadville Theological Seminary of Chicago University and later by Temple University. His death in 1935 in Philadelphia ended a distinguished career of twenty-three years in the Unitarian ministry. The Sullivan Memorial Chapel was erected in Germantown, Pa., in his honor. In its dedication tablet he is memorialized with the

words: "Scholar, Preacher, Friend of All in Distress—He Forsook The Shelter Of Authority In The Perilous Search For Truth."

A 200-page autobiography of Dr. Sullivan has just been released from the press. It is called *Under Orders*. It takes its title from a phrase of Dr. Sullivan that embodies his all-absorbing belief in God and His moral order: "*The first article of my creed is that I am a moral personality under orders*" from God.

### PREJUDICING THE CHILD MIND

Even as a boy young Sullivan was well endowed in intellect and even better endowed with an unusually keen sensitivity in matters of morals. The opening chapters of this autobiography clearly depict the skill of the Roman church in imprinting on the impressionable sub-conscious mind of its children a sense of its power and alleged majesty. The pageantry of the Catholic church, its mystic ritual, its authoritative claim to awe-inspiring divinity cower and mould the minds of its children from their earliest years. Coupled with this is an emotional terrorism that lays the foundation of life-long prejudices that hold its members in chains. Speaking of children Dr. Sullivan lays heavy stress on "the personality pattern they have stamped upon them, the habits of thought, the loyalties and antipathies, the pre-formed outlook and the ready-made maxims."

Referring to his own childhood he recalls his earliest impressions of the black magic of the Roman ritual:

"The dark doings of the ministrant at the altar, the darker words in an unknown tongue, and the bursts of singing in Latin from the choir spoke absolutely nothing to my childish mind; but an awe not far from terror and a solemnity that somehow spoke of love

and tragedy brooded over the event . . . I got an impression of mighty wonder and the feeling that this worship possessed an awful and final authority . . . The final word was there, the ultimate safety, the highest excellence, all dim as if looming through vast clouds and dark . . ."

Dr. Sullivan writes too of the use of terrorism in the Catholic system of warping youthful minds. "I think I am correct in remembering that my chief notion of God was that He was first and foremost a dread Punisher of transgression." He tells of sermons on hell-fire that "reached the highest pitch of diabolism." He goes on to show that such terrors "are invoked to terrify reason and to pervert conscience. For, among the iniquities certain to thrust us into the furnaces below is doubting a single article of the Church's creed or resisting a single exercise of her authority."

"The Catholic is reared, not in loyalty to moral law directly and formally as such, but to the Church with whom alone the moral law is safe and clear; not in devotion to humanity, as an explicit and separate ideal, but again to the Church for by her alone can humanity reach its temporal and eternal end . . . On the threshold of my mind, therefore, stood the figure of the Church shutting off every other view, permitting nothing to pass which did not bear her seal and superscription."

Parallel with the fear engendered in the soul of young Sullivan was an intense, fanatic loyalty to the Catholic church. The lesson had been deeply imprinted that his church was "God's perfect work, Christ's continued presence, the Holy Spirit's commissioned agency, the ark of salvation, the teacher of nations, the pillar and ground of infallible truth." To this church, as the embodiment of all that was pure and noble and supernatural, he was moved with fierce loyalty.

Yielding his soul to saturation in the Catholic faith, the church became his "aristocracy and romantic love." Here was the moulding of an insoluble prejudice that made the welfare of the church preferable even to truth:

"I remember that when I was twelve or thirteen years old, I read of the sins of bad Popes and certain excesses of the Inquisition and I understood how heavy a reproach the Church suffered on these accounts, and I was very angry at the Church officials who had not destroyed the documentary evidence of these scandals but had left them for hostile eyes to read. . . . Never in my life have I heard a Catholic sermon on truth, pure and simple, impartial and equitable; but on 'Catholic truth' and on the Church as the spotless guardian and infallible teacher of truth, I heard many. . . . The welfare of the Church, her good name and her white shield were my dominant concern. Every gain to her was a gain to truth, and truth suffered if she did. There could hardly be a conscience more false nor one more inevitable."

This was what Sullivan elsewhere names "*the python embrace of Roman orthodoxy.*"

Captivated by the strong, subtle indoctrination of Catholicism, young Sullivan felt an early attraction for the priesthood as an heroic calling to put aside the things of self to fight for the defense and glory of 'Catholic truth'—which is another term for the welfare of the church. He studied under the Jesuits in Boston, entered the diocesan seminary, later joined the Paulist Order and studied at Catholic University in Washington, D. C.

#### REASONS THAT BLASTED PREJUDICE

Even more interesting than the genesis of Sullivan's vocation to the priesthood is the crisis of soul that made him sacrifice the comfortable haven of Catholic orthodoxy for a crucial search for truth. To understand this dark night



**Dr. Francis L. Sullivan**  
*As a Paulist priest in 1889*

of his soul, one must realize that he was not by nature given to solving his problems by pure reason. In his mature years Sullivan was essentially a moralist and a mystic in his outlook on life. His prime purpose was "to find the ideal in the real." The deepest conviction of his soul was that he was "a moral personality under orders" from God's moral law. He tells us that "to be alone and still and thoughtful" contemplating God's moral order and his obligation to fill conscientiously his assigned role "bestowed upon me the richest joy I knew." To him may be applied the words he writes of the former priest George Tyrrell who left the Catholic church a few years before he did: "horizons are tinged for him with a Light that never rises to the sight of the muddy eye of flesh."

Following his ordination to the

priesthood, prolonged study opened Fr. Sullivan's eyes to the real Catholic teaching against which he had been blinded by his early prejudices. The advanced studies that he had added to the customary indoctrination of the seminary revealed that the Catholic church, far from being "the pillar and foundation of truth," was in reality *a subtle conspiracy against the truth that aimed at holding its communicants in intellectual captivity by hiding and perverting facts of history that showed up its true origin and nature.*

Little by little Dr. Sullivan began to see that he could not in conscience continue the sly evasion of any and all facts that embarrass the Catholic church and damage its claims. He found too that he could not agree with the basic Catholic dogma that faith is assent of the mind, that must be based not on rational evidence of the proposed doctrines but on the authority of the church backed with the emotional terrorism of threatened damnation. To him assent is essentially a rational act and must be based on evidence accessible to reason. In his own words he tells us:

"This principle leads one far. It became an impossibility to doctor history and to find in the Bible and in early Christianity what I was supposed to find there. It became intolerable to maintain that certain late dogmas were held in earlier ages, when I was certain that they were not held then but were repeatedly and without censure denied" [everywhere within the Catholic church.]

Outstanding among these "infallible" dogmas was that of the Immaculate Conception of Mary, which was unheard of for centuries after Christ and openly denied in the Middle Ages by Thomas Aquinas and other leading theologians of the church. Pope Pius X climaxed this preposterous myth when he said thirty years ago that "the Hebrew patriarchs in the solemn hours of

their lives, let their thoughts rest upon the contemplation of Mary Immaculate"!

Another of these infallible absurdities was the doctrine of Papal infallibility itself, which was forced upon the browbeaten bishops of the Vatican Council of 1870 by an insidious campaign steeped in intrigue and bribery. Dr. Sullivan in his autobiography gives a sharply-etched picture of this Council that defied the historical facts of Catholic dogma and the traditional authority of the bishops, simply because it was controlled by Catholic reactionaries backed by ignorant bishops of Italy and other Latin countries. In a chapter entitled, "A Twelfefold Challenge to the Council of the Vatican," he gives one of the best refutations of Papal infallibility that can be found outside of primary historical sources.

But Dr. Sullivan's acutely moral na-



Dr. Sullivan in 1935  
Shortly before his death

ture was particularly outraged by Catholic dogmas that revolted his conscience and sense of decency. He emphasizes these moral reasons, saying: "The essence of my difficulty was not academic nor emotional but moral."

"Nothing I suppose struck deeper than that thousand years of teaching that babies dying unsprinkled were sentenced to hell, and its modern mitigation that they are in enmity to God and destined never to rise to the possession of Him as their Father. Guilt in one not guilty is a notion not merely abhorrent and absurd; it is besides, I deeply believe, most blasphemous, as its corollary is that the Infinite lays a curse and His curse upon the innocent, and His scourge for endless eternity upon those who have been forever helpless.

"For a thousand years Latin Christianity taught this thing, the classic phrasing of it being these words of the Confession of Faith imposed upon the Greek, Michael Palaeologus, by Pope Clement IV, in 1267: *'The souls of those who die in the state of mortal sin or that of original sin alone shall presently descend into hell, there to be punished with various torments.'*"

To Dr. Sullivan, appalled at such superstition, the Popes, theologians and churchmen who imposed on the human conscience such repulsive beliefs "are the worst and most terrible of witnesses to the self-degradation of souls." In his judgment, "they extinguished and murdered themselves" by degeneration to such inhuman teachings. "They tore themselves loose from all reality. They separated themselves from Christ. They wore the mask of orthodoxy in order to blaspheme the Deity."

But such atrocious and immoral myths are not confined to medieval Catholicism. They are believed in and practised by the Catholic church of this very day, as Dr. Sullivan reminds us:

"Today in the Latin rite of Roman Catholic baptism the clergyman direct-

ly addresses in the second person the devil who inhabits the body of the infant at the font. The devil owns that infant in a deeper sense than its parents own it or than God owns it . . . If any man heard for the first time of this devil-ownership and devil-possession of babies; if he had caught a rumor of such a dogma from a report of Congo mythology, would he not abhor it and bestir himself to help convert to the Lord of Love and the Friend of children a tribe so sunk in darkness?"

As revolting to Dr. Sullivan as infant damnation was the sanctified sadism of the Papal Inquisition—and as fatal to the infallibility of the Pope:

"The worst feature of the hellish business was not the secrecy of the Inquisitional process, nor the concealing from the victim of the names of his accusers, nor even the primary motive of the judges, which was to force a confession of guilt even by torture. Horrible as these were, one thing was much more horrible . . . When we see legislation solemnly enacted by the very highest authority of the Church, providing that a son who will denounce his own father to the Inquisition shall receive a portion of the father's confiscated estate while no other member of the family shall get any of it; when we read tractates 'De Tortura' in the works of eminent theologians; when we find these lights of holy learning debating at what age minors may be subjected to torture, and how many days after childbirth—fifteen or twenty or thirty—must elapse before a recent mother accused of heretical opinions may be tortured; then we are faced with wickedness that might cause a scruple to Satan himself . . . That became, and will forever remain to me, the awfullest mystery of corruption and perversion, the most terrible mask of heaven worn by hell, to which man's mournful chronicle of evil bears witness."

Almost equally unbearable to Dr. Sullivan were modern Catholic defenders of the Inquisition, "who furnish a variety of excuses and palliations for it—mostly, I felt, a mass of lies."

In his opinion too this immoral teaching of the Inquisition was death to the idea of a divinely-guided and infallible Catholic church: "*Has not the perverting of human conscience by the officially approved Inquisition, an institution again and again empowered and approved, resting indeed upon the firm foundation of Papal letters and decrees, riddled the Catholic church's fundamental prerogative?*"

### SHATTERED ILLUSIONS

The ten years Dr. Sullivan spent in the priesthood enabled him to gradually grope his way toward the truth by deeper study of history and theology. But what is more they gave him a first-hand view of the inner workings of the church and its priesthood. It proved a bitter disillusionment. He found that outstanding priests, who were learned, intelligent, sincere and conscientious, were forced by conscience to break with Rome, only to expose themselves to vicious calumnies that the faithful willingly swallowed as an antidote to their personal doubts of faith. He tells in brief the story of a dozen or so ex-priests from Dr. Doellinger of Germany, whom the illustrious James Bryce called "that glory of Catholic learning," to Father David Buel, the Jesuit, who had been president of Georgetown University and courageously left the church at the age of sixty. He gives a telling explanation of why they and others left:

*"The fundamental reason for the departure of a reasonably mature person from a system like Catholicism is not intellectual difficulty taken by itself. A man can easily juggle intellectual difficulties into some play of conformity, once he learns that low art. But there is one thing he cannot do. He cannot open his inward eye on the divine and sovereign*

*Truth and Right and imagine that he can serve this Glory by practicing deceit or approving wrong."*

More shattering to Dr. Sullivan than learned priests' "secession from the ancient shelter," was his awakening to the fact that priests in high office, within the church, heads of Catholic seminaries and university professors, were led and encouraged by the Roman system to profess publicly dogmas that they disbelieved and ridiculed in private. This was hypocrisy, corruption and immorality, all in one. Worse than the cynical attitude of these skeptics was their deliberate willingness to close their eyes to the truth rather than endanger their comfortable position of security and prestige. Usually without mention of names, Dr. Sullivan parades the immoral wraiths of these men who knew their duty and failed to do it. He mentions one concrete case after another, from Archbishop Purell of Cincinnati, who knew the deceit and trickery of the Vatican Council but was intimidated from keeping his resolution to reveal it publicly, to the seminary president who said he could pray to a triangle as easily as to the Trinity, but led his students in the singing of the Nicene creed the following day and the rest of his life.

Revolted was the word for Dr. Sullivan's reaction to this hypocrisy in high priests and the church's complacency in it. He well analyzes the depths of this debasement of many of the more intelligent priests, when he says:

*"But when a human being puts on a mask; when he mutilates himself, when he abdicates selfhood so as to be an echo, an anonymous phantom, an automaton who has obliterated the distinction between belief and make-belief, he can profess anything and consent to anything. When a man lives by words which his lips speak but to*

which the deep soul gives no resonance, he is capable of advocating and apologizing for any enormity and styling it the truth of God."

#### ANGUISH OF DECISION

Those who have never been Catholic priests and never gone through the ordeal of breaking with an institution and ideal long identified with God will never know the agony and desolation of soul that accompany this shattering experience. Born into the truth and sound standards of judgment they will fail to understand the years of hesitation and doubt, the intellectual mist and obscurity, that precede the ultimate break with what had been the supreme and divine authority in life.

Dr. Sullivan went through this bitter experience that "cut his life in two." He knew and wrote that a search for religious truth "is a lonely labor—a flight over an ocean or a desert." Intimately he describes the struggle, when he says:

"The individual is then at war with his world, and not only with his world in general, but with his most intimate, most endeared, most imposing and authoritative world—that world of his which has given him his world-view, his deepest thoughts, his characteristic standards of judgment and turns of mind. The conflict is all the more acute and painful because he is a lonely little atom and his system is great and powerful.

"Worse still: his affections have gone deep into the soil of his spiritual home and spread themselves about its structure like ivy upon an ancient tower, and these affections rise up in protest against conscience which in its protest is so mercilessly severe. There is an inner war, that is to say, as well as an outward. He has to fight not only against an organization visible and set in array but against principalities and powers unseen and unremitting, and the leader of the attack that he has to bear is none other than himself—himself in his fixed habits and old loyalties, in his inheritance that runs in

the very current of his veins, in his comradeship with those past and present who have laid a commission upon his heart and delivered a torch into his hands. This is his battle: to this consolidated pressure he must stand opposed — and alone. What wonder that as he endures the shock he finds his will growing more hesitant, even as his new intellectual light grows more clear . . . So he casts up the pros and contras for a weary while, trying desperately to take his artificial self for the true one and to dismiss the true one as a usurper or a tempter. In this state of indecisiveness many a man spends his life or wastes it."

Of his own change of soul in the light of new knowledge and increasing disillusion, Dr. Sullivan says: "What actually was happening to me, though I knew it not, was that I was beginning to change the whole map of my inner life. The Church had been my Absolute. Now the moral law was becoming my Absolute." Knowingly he adds elsewhere: "*The creation of an independent moral personality, after an indoctrination so profound, is an agonizing labor which cannot but leave a lifelong scar upon one's soul.*"

#### APPRAISAL OF THE BOOK

*Under Orders* is a sincere self-portrait of a religious soul seeking God. Like most books in a field as controversial as theology it contains statements with which many will disagree. Some will object to occasional Modernist beliefs to which he gives expression. Liberals will not assent to his occasional carping at the modern world, its psychology and its education—nor to his elevation of a moral Imperative above human reason.

I personally differ from Dr. Sullivan on many points and find particularly what I consider serious shortcomings in his treatment of the Roman Catholic church. Worst of these is his apparent ignorance of the fact that the Cath-

olic church is primarily a political institution that will discard any dogma or moral principle that stands in the way of its political progress. Perhaps the fact that Dr. Sullivan knew intimately only the Roman Catholic church in America helps account for this oversight.

Nor do I approve his liberal 'blow hot, blow cold' policy of interlarding his criticism of the Catholic church with praise of some of its grandiose concepts. I can find nothing inspiring in an institution that has blocked human progress and fostered ignorance and superstition for centuries, even to the point of using the most immoral political means to that end. I still think that a good tree does not bear evil fruit. What good I see in the Catholic church is on the part of individuals, who would be equally good or better if they were not Catholics. What is more, I find it overshadowed by the Roman political system that uses these good deeds as a mask for its reactionary designs and intrigues.

But however much one may disagree with Dr. Sullivan's autobiography in minor details, no tolerant American would want to forego the privilege of reading this profound and intimate life-story. Our only regret is that it closes, as it were, at the end of the second act. Death stayed the hand of the author just when his self-description reached the point where he was about to leave the Catholic church. Deep as human interest would be in the sufferings and privations that followed his resignation from the church, we can be profoundly grateful that he was able to cover the most essential part, the reasons why he left.

Dr. Sullivan died as he had lived, in defiance of the tyranny and intellectual slavery of Roman Catholicism. He fought the good fight.

## THE DINOSAUR AND HIS DOUBLE BRAIN

MANY WONDER at the astute ways in which Vatican diplomacy can appear to change expediently to meet every emergency, and still retain its unchanging goal. The same amazement is expressed at the opportunist way in which Catholic teaching and practice can be twisted to suit convenient situations—not to speak of Jesuit ethics, which someone has aptly called "concertina" ethics, as they can be stretched to meet the requirements of any situation, time or location. In the *Encyclopedia Britannica* (Vol. 19, p. 405) Monsignor Arthur S. Barnes explains the Catholic church's political policy as,

"a system of rule that could indeed be developed indefinitely to meet the constant changes which must inevitably occur as the centuries passed, but which in its fundamental principles must remain unchanged to the end of the world."

This type of Catholic apologetic, as well as the customary double-talk of all papal pronouncements, reminds us of the little verse about the dinosaur:

Behold the mighty dinosaur  
Famous in prehistoric lore  
Not only for his weight and strength  
But for his intellectual length.  
As you observe, by these remains,  
The creature had two sets of brains;  
One in his head, the usual place,  
The other at his spinal base:  
Thus he could reason 'a priori'  
As well as 'a posteriori'  
And he could think, without congestion,  
Upon both sides of every question;  
If one brain found the pressure strong  
It passed a few ideas along.  
Oh, gaze upon this model beast  
Defunct ten million years at least!

## VICTORY!

**WE ARE PLEASED** to announce that the protest-resignation of former Protestant chaplain of the Merchant Marine Corps, Van Delinder (see *THE CONVERTED CATHOLIC MAGAZINE* for Sept. 1944), against discrimin-

ation in favor of Roman Catholic chaplains, has produced favorable results. Credit is also due many of our readers who acted in the matter of backing up Chaplain Van Delinder. Here is a copy of a letter from 'The War Shipping Administration' to one of our readers that speaks for itself:

**WAR SHIPPING ADMINISTRATION  
TRAINING ORGANIZATION  
WASHINGTON 25, D.C.**

November 14, 1944

Dear Mr. G——:

Your letter of September 5, 1944 addressed to Vice Admiral Land, relative to the charges made by former Chaplain Van Delinder, has been held in abeyance until some definite answer could be given you.

You are advised that effective November 10, 1944, the Chaplain Service of the Training Organization, which serves both the United States Maritime Service and the United States Merchant Marine Cadet Corps, was reorganized with a Chief Chaplain and an Associate Chief Chaplain. Lt. Commander Leo W. Madden, USMS, was appointed Chief Chaplain of the Training Organization to have supervision over Chaplains of the Catholic faith, and Lt. Commander G. L. Farnham, USMS, was appointed Associate Chief Chaplain to have supervision over all Chaplains of the Protestant denominations.

The Catholic and Protestant Chaplains attached to the various units of the Training Organization will not be ordered to do anything contrary to the laws of the Church of which they are members. They shall be responsible to and shall report to either the Chief Chaplain or to the Associate Chief Chaplain having jurisdiction over them as to all matters and policies of a religious nature. The Chaplains shall be allowed to hold appropriate religious services for the benefit of the trainees and Cadet-Midshipmen of the station to which they are assigned at such times as may be designated by the Commanding Officer or Superintendent. Permission shall be granted by the Commanding Officer or Superintendent for services to be held as often as desired by the respective Chaplains, provided that they do not interfere with the regular schedule of the station. Trainees and Cadet-Midshipmen shall be given the opportunity to worship in accordance with their religious faith.

The Chaplains have been urged to communicate to the Chief Chaplain or Associate Chief Chaplain having jurisdiction over them any suggestions that they may have for the improvement of the Chaplain Service of the Training Organization.

It is deeply regretted that there has been any misunderstanding about our Chaplain Service, but it is our sincere belief that with the newly revised rules, and with the appointment of at least one Catholic and one Protestant Chaplain at each station, any differences which may have occurred in the past will be eliminated.

Your interest in our training program is sincerely appreciated.

Very truly yours,

TELFAIR KNIGHT, Commodore, USMS,  
Assistant Deputy Administrator for Training.

Not content with the mere statement that reorganization as a result of Chaplain Van Delinder's charges had resulted in the appointment of a separate Chief Chaplain for Protestant chaplains with the same rank as the Roman

Catholic Lt. Commander Leo Madden, our reader requested further information regarding relative positions of one to the other. Here is the reply he received:

**WAR SHIPPING ADMINISTRATION  
TRAINING ORGANIZATION  
WASHINGTON 25, D.C.**

November 14, 1944

Dear Mr. G——:

In reply to your letter of November 18, you are advised that Lieutenant Commander Farnham and Lieutenant Commander Madden are jointly and equally responsible to a superior officer.

At the present time our Chaplain Service consists of eleven Protestant chaplains, twelve Catholic chaplains and one Rabbi. Arrangements are now being completed for the assignment of two additional Protestant chaplains and one Catholic chaplain. With this increase of complement the chaplains will be equally divided between the Protestant and Catholic chaplains, and there will be at least one Catholic chaplain and one Protestant chaplain at each of our training stations.

Very truly yours,

TELFAIR KNIGHT, Commodore, USMS,  
Assistant Deputy Administrator for Training.

## THANKS TO TOJO

► JAPANESE partiality to Roman Catholicism and Vatican collaboration with Japan, displayed with full documentation and photographic evidence, is provided in a new reprint of our article, *Vatican-Japanese Entente*. Since this article was written, the writer has met a few Roman Catholic priests who returned as missionaries from Japanese-held territory in China. They said the reason they returned was that their bishop sent them back, because they refused to obey his orders to cooperate with the Japanese, who were planting opium in their village-parishes with the purpose of demoralizing the Chinese people.

The N. Y. *Times* of Nov. 11 inadvertently illustrated Japanese-Vatican cooperation by quoting a letter of the Jesuits, which admitted that the lives of its 250 missionaries now in the Japanese-held Philippines "have been protected by an extraordinary Providence of God." It significantly added that "Jesuit seminarians over there have been able to carry on with their studies so that 37 will be ready for ordination next March."

► AN ARTICLE ON ANTI-SEMITISM in the January, 1945, issue of *The Catholic Mind*, a Jesuit publication, endeavors to explain and defend the Catholic church's traditional opposition to the Jews. After listing the many decrees of the Popes against the Jews—all of which correspond exactly to those of Hitler—the article concludes as follows:

"Keeping in mind the [Catholic] Church's position, we see that the Church acted consistently in saying to the Jews: 'You are an alien in a completely Christian framework; if you stay, it is on our terms; if you feel that your cultural development is impeded, you may either be baptized or leave; but these restrictions are for the safeguard of the majority and must be enforced.'"

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

—2 Thess. 2:3.

## THE CHURCH IN FRANCE

**A**N INTERESTING REPORT of conditions regarding both the Protestant and Catholic church in France by Dr. Marc Boegner, president of the French Protestant Church Federation, was given in a recent issue of *Christianity and Crisis*. "General de Gaulle and his government are supported by almost all French Protestants," he declared. Because of the prominent part played by Protestant pastors in the underground resistance movement, some have been given positions of political responsibility, but this can only be temporary, according to Dr. Boegner, and the National Council of the Reformed Church has gone out of its way to rule that the filling of political offices by Protestant pastors can only be a provisional measure. Dr. Boegner's estimate is that "the position of the Protestant Church in France is very good."

On the other hand, the Catholic church in France is under attack, he said, "because the Pétain government was particularly favorable to Catholic authorities." He further declared:

"I fear it is certain that we shall see in France a new anti-clericalism among Frenchmen of the left wing who accuse the Pétain regime of clericalism, and who charge that the Catholic Church, as the war years went by, took advantage of this little by little, particularly in the matter of Catholic schools, for which they secured important financial help."

"There is also a crisis within the Roman Catholic Church now because many Catholic Frenchmen who took part in the resistance feel that certain archbishops and bishops showed reprehensible weakness in their attitude to the government of Pierre Laval and the Occupying Power."

Cardinal Suhard, Archbishop of Paris, is among the higher French pre-

lates who are under attack by many French newspapers for his collaboration with the Vichy regime and the occupying Nazi forces. The newspaper *Combat* has called for an immediate "purification" of the French episcopacy. *Religious News Service* reports that Cardinal Suhard called a conference of his parish clergy and endeavored in a prepared statement to explain away his unpatriotic attitude during the German occupation. His excuse was as follows:

"It was a question of accepting a regime to which, incidentally, was attached a Vatican diplomatic corps, the position of which could be disputed, but which could be supported without failure to duty, because, as Pope Pius XI wrote in other circumstances, it was a question of safeguarding the beneficial mission of the Church, and the salvation of souls placed in her care."

To use an American slang phrase, the Archbishop of Paris was obviously "passing the buck" to the Pope and the Vatican who glorified Pétain to the skies and appointed a diplomatic corps to his regime. This will please neither the French people nor their priests, since it has been the boast of many of them that France has always resented dictation from Rome, especially in political matters, as evidenced by the "Gallican" movement which aimed to separate the church in France entirely from Vatican jurisdiction.

To smoothe matters over, Cardinal Suhard included in his statement to his clergy a belated pledge of support to the provisional government of General de Gaulle, and said that he was "prevented by force" from taking part in the *Te Deum* of thanksgiving with de Gaulle in Notre Dame Cathedral on the day of the liberation of Paris.

American Catholic priests and peo-

ple could well take a lesson from the Catholic priests and people of France, who have never cringed before their higher church authorities, but have always had the courage to call them to account when their actions have been detrimental to religion and their country's welfare.



## DOUBLE-TALK

PROFESSOR FRANCIS E. McMAHON, who was ousted from Notre Dame University last year for his anti-Franco speeches, still plugs for the Catholic church. He joined with the 'Leftists' in a mass meeting at Madison Square Garden in New York on January 2, to urge that the U. S. break off diplomatic relations with Franco's government in Spain.

But McMahon's inconsistency in this and other matters is typical of the so-called 'liberal Catholic' in America. In a feature article in the *N. Y. Post* a few days before the meeting, as well as in his speech at the meeting, he urged Roman Catholics to join with Spanish Republican sympathizers in helping to oust Franco and to fight the menace of the Spanish Falange (Fascist) Party. He made no mention of the fact that both Franco and his *Falange* Fascists exist chiefly by support of the Catholic church. He also based his appeal to Catholics to help oust Franco upon the Pope's Christmas message, in which, he told them, "the Pope endorsed democracy in the strongest tones ever uttered by the Papacy." Entirely omitted by him was any reference to the fact that in that same Christmas message, the Pope personally singled out Franco as "the head of the State," in addition to his Fascist government, for praise above all other leaders and governments in the world.

Here are the words of the Pope:

"It is a pleasure for us to express equal praise and gratitude for the generosity of the head of the State, the Government and people of Spain, and the Governments of Ireland, Argentina . . . who have vied with one another in noble rivalry of brotherly love and charity, of which the echo will not resound in vain through the world."

How could he honestly urge Catholics to go against Franco by quoting this speech of the Pope in which he praises Franco and his regime above all others!



## JAP-VATICAN COLLABORATION

HERBERT L. MATTHEWS in the *N. Y. Times* of last November 21 gave the following summary of Vatican-Japanese collaboration during the present war. Naturally he toned down the facts to show due deference to the Catholic church which is known in newspaper offices as the "sacred cow." Intelligent readers can read between the lines:

"Japanese forces took 15 Catholic priests as well as some seminary students with them, when they landed on Luzon in the Philippines in December, 1941. They immediately engaged in talks with Catholics and other religious and administrative authorities in an effort to get their support for the Japanese occupation.

"After that, other Japanese Catholics periodically visited the islands, and their clever propaganda became markedly increased with the creation of a 'Union of Catholics in Greater East Asia,' in Tokyo on April 4, 1943. The president of the union is His Excellency Pietro Tatsuo Doi, Archbishop of Tokyo. "The Japanese delegation to the Holy See claimed that the Archbishop of Manila had repeatedly expressed his gratitude to the Japanese military authorities for their attitude toward

the Catholic Filipinos. The first Japanese envoy to the Holy See, Ambassador Ken Harada, whose appointment was announced in March, 1942, [shortly after Pearl Harbor] was therefore received with all normal courtesies when he presented his credentials on May 9, 1942."

A recent newspaper account stated that American Jesuits in the Philippines have continued under Japanese rule their regular course of studies for the priesthood. Another dispatch in the N. Y. *Times* of last December 12 told how Archbishop Paul Marella, Apostolic Delegate to Japan, recently visited Japanese prison camps for Allied soldiers and had nothing but praise for the fine treatment given them, especially for the healthful site chosen for the prison camp.

Previous praise by the Pope's delegate in Tokyo of the Japanese treatment of war prisoners was contradicted by our State Department report last February on Japanese atrocities against American soldiers in the Philippines. His latest defense of the Japanese was contradicted by the report last December 20 of the British War Department that "24,000 British, Dutch and Australian war prisoners were worked to death by the Japanese in the construction of a railroad between Siam and Burma."

If Americans want to know why Archbishop Marella praises the Japanese, they should read our pamphlet, *Vatican-Japanese Entente*, listed on the back cover of this magazine.

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YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

Ten cents to cover cost of new stencil would be appreciated.

## PERSECUTION OF PROTESTANTS

SPAIN, Argentina, Peru and Mexico were in the news during the month of January as increasing their attacks against Protestants.

1. Under the heading: "*Protestants Get Madrid Warning*," the N. Y. *Times* of January 9, in a wireless dispatch from Madrid described the latest "official Spanish attitude toward non-Catholic religions inside and outside Spain." Coupled with the warning was the usual excuse of Catholic propagandists, that "nearly all Spaniards are Catholics and when not are unbelievers." It is further stated that "Protestantism in Spain, except for a small number of foreigners, had an artificial life which frequently has covered other schemes." Excuse is made for the persecution of Protestants because they mix in political affairs and "consent to conspire and incite to rebellion." "Spain is tolerant but is not stupid," the warning stated, with the added threat that harks back to the Jesuit counter-Reformation and the horrors of the Inquisition:

"Having been paladines of Counter-Reform and of the much maligned Inquisition, we must be of perfect unity."

2. In two counties of Cordoba Province in Argentina, according to a dispatch from Buenos Aires of Jan. 2 to the N. Y. *Herald Tribune*, "*Catholic government officials banned the practice of the Protestant religion last week.*" The report stated that although there had been a number of anti-Jewish measures in the interior of Argentina, this is the first report of action against Protestants. The Evangelical Church at Huinca Renanco was closed by order of General Roca, political chief of the Province. The Protestant minister was thus forced to post the

following notice on his church door:

**"We cannot continue worshipping God in our assembly place because the police have forbidden us to do so unless we receive authorization of the superior government of the province."**

Camillio Aguirre Juarez, political chief of the county of Rio Cuarto, also "ordered the Salvation Army to cease holding public meetings at which the Gospel was preached."

3. A decree of the Government of Peru was also issued last January 7 curbing the activities of non-Catholics. According to a dispatch of that date from Lima to the N. Y. *Herald Tribune*, the decree ordered that, "All religious activities other than those of the Catholic Church must be held inside the churches of the respective denominations," under threat of penalty. The decree was based on a section of the Constitution "permitting religious freedom but protecting the Catholic religion."

4. Unnoticed by the daily press, but featured in *Time* magazine of January 8, is the war against Protestants in Mexico. Magazines and leaflets stir up the people against Protestants who are called "the advance guard of Yankee Imperialism." Sinarquists recently burned a Pentecostal church, stoned the members and killed two children. A Methodist convention was bombed with tear gas. Three radio stations refused "Protestant" advertising. The Palmolive soap company, whose products have been in great demand by Mexicans, was boycotted on orders by Archbishop Martinez, who declared: "*If Catholics believe that a powerful boycott might be one of the effective remedies for Protestant activity, certainly they should use it.*"

Only after Archbishop Martinez had been persuaded by officials of the Palm-

olive company that they did not contribute to the support of Protestant missions in Mexico, did he consent to make the following statement: "*I judge that it is far from proven that Colgate-Palmolive-Peet is an organization dedicated to support Protestant missions with its contributions.*" But it took repeated broadcasts of the archbishop's statement by the company to assure Mexican grocers that they could safely sell Palmolive soap again.



► POPE PIUS XII staged a lugubrious and melodramatic procession in St. Peter's last December 10 in which he appeared in penitential garb holding a large black crucifix and without his tiara. Yellow candles on the altar provided the only illumination.

It was the climax to a week's spiritual exercises in atonement for "the moral ruin of Rome." The N. Y. *Herald Tribune* of Dec. 11 noted that both the Japanese and the German ambassadors were present.

### NEW PAMPHLET

SO GREAT has been the demand for the article, "CATHOLIC EDUCATION AND CRIME," in our Jan. issue, that it is being reprinted in pamphlet form. Combined with it will be a reprint of Dr. Murphy's article from our October issue, "THE CATHOLIC CHURCH vs. THE PUBLIC SCHOOLS." This double pamphlet will have the common title of "RELIGIOUS EDUCATION AND CRIME." Copies may be had for 15 cents each.

FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES

## THE PASSING SHOW

P. J. WHELAN

► **HITLER TAKES REFUGE IN A MONASTERY IN THE COMPANY OF JESUIT PRIESTS!** Whether this is to be the end of the Nazi Fuehrer we cannot say, but is the latest report from Rome to the N. Y. 'Times' of February 4 as told by three Jesuit priests, connected with the monastery near Salzburg, who had just arrived in Rome and had seen and presumably talked with him. It was from a monastery that Hitler first got the inspiration for his ideas as Fuehrer of Nazidom. Of his youthful memories of Lambach Monastery in Austria with which Hitler begins the story of his career in his 'Mein Kampf' he says: "It was perfectly natural to me that the position of abbot appeared to me to be the highest ideal obtainable, just as that of being village pastor had appealed to my father."

► **TWO-THIRDS** of the people of Latin America are undernourished, many to the point of starvation; 75 per cent of the people of many South American countries are illiterate; one-half are suffering from serious infectious and deficiency diseases; two-thirds suffer semi-feudal working conditions; the overwhelming majority of the agricultural population is landless; 25 to 50 per cent of births are illegitimate. These are just a few of the facts contained in a recent book by George Soule, David Efron and Norman T. Ness, entitled, "Latin America and the Future World."

► **METROPOLITAN** Benjamin Fedchenkov, exarch of the Russian Orthodox church in the Americas, left for Moscow last January 8, to partake in the election of a new head of the Russian Orthodox world-church. Expected to attend the Moscow meeting were the Patriarchs of the ancient Sees of Alexandria, Antioch, Jerusalem and Constantinople. The Vatican is nervously eyeing this first pan-Orthodox Synod since the Ninth Century, when the Eastern Orthodox Church broke with Rome.

► **"THE POPE ONLY can save the world,"** Cardinal Villeneuve of Canada declared on January 8, "in view of Communism's invasion of international politics, our soci-

ety and even our consciences."

► **THE PAPAL NUNCIO IN BERLIN** was ordered from Rome to remain with the Nazi regime to the very end. A dispatch from Rome to the N. Y. 'Times' of February 9, stated that the Papal Secretariat of State had instructed its envoy, Archbishop Cesare Orsenigo, to accompany Hitler's government if and when it fled the capital. This was an exception to the standing order of the Vatican to all nuncios in Axis and Axis-satellite capitals to remain at their posts.

► **A CRISIS** is expected in General de Gaulle's French cabinet over state subsidies to Catholic schools and other Catholic institutions under the Vichy regime, according to Harold Callender, N. Y. 'Times' correspondent in a dispatch from Paris on January 22. "Vichy gave the church a higher status than it enjoyed at any time during the Third Republic," he reported. "General de Gaulle is the first ardent Catholic to head a French Government in about forty years. Moreover, he relies heavily on the support of the Catholic Party."

► **PRESIDENT ROOSEVELT** nominated John Francis Xavier McGohey, a Roman Catholic educated by the Jesuits at Fordham University, as U. S. Attorney in New York on January 22, to succeed James McNally. Roosevelt turned down Dean Alfange, a non-Catholic and leader of the Liberal Party to whose votes he owed his election in New York City last November.

► **HALF** of the first batch of 15,600 Canadian home defense soldiers drafted for overseas service deserted just before embarkation, Defense Minister McNaughton disclosed on January 20, according to an AP dispatch from Ottawa on that date. French-Canada violently opposed even partial conscription for overseas service.

► **A MEMORIAL** to the late Cardinal "Bill" O'Connell in Boston is being planned "by Catholic, Protestant and Jewish leaders," according to the Brockton (Mass.) *Daily Enterprise* of last Dec. 4. Suggested are: the erection of a large cathedral in his honor; a chair of humanities at Boston College; a huge outdoor stadium rivaling Chicago's Soldiers' Field; a statue, etc. State money may be asked for the project—to honor a man whose reactionary achievements included the publicly admitted sabotaging of the Child Labor Amendment!

► **FROM VATICAN CITY** last December 30, press dispatches reported the following: "*Vatican sources announced today that historic Monte Cassino Abbey, ruined during the bitter fighting around that area early last spring, will be rebuilt with American money.*" Americans should never forget that the blood of thousands of American soldiers was uselessly shed at that time in an effort to save this property of the Pope from destruction.

► **THREE** Franciscan missionary priests left for Honduras, C. A., from Brooklyn on January 15.

► **'PRAVDA,'** the only outspoken critic of the Vatican among Allied newspapers, denounced on January 7, many American newspapers for their praise of the Pope's Christmas message. "The Pope's message was aimed to distract the minds of believers from the vital question of war and peace," it declared. Mentioning the N. Y. *World-Telegram*, the Washington *Evening Star* and the N. Y. *Sun*, the Russian newspaper declared further: "The reactionary American press deduced well enough what the Pope meant by a fair peace. The Christmas message of the Pope was used by pro-Fascist elements to cloak the vile actions of the Hitlerites under Church authority."

► **LUPE VELEZ,** Hollywood screen actress and a Roman Catholic, committed what Catholic teaching calls "deliberate" (sane) suicide and was therefore refused burial in a Catholic cemetery by the church authorities in Los Angeles. But in her native Mexico permission was granted for her burial in consecrated ground, and she was buried in the Cemetery of Our Lady of Sorrows in Mexico City beside another recent Catholic suicide, opera singer Lucha Reyes.

► **THERE** are four Baptist churches in Rome, and three of them are now open. Writing in the magazine *The Commission*, Baptist Chaplain W. W. Phelps in Rome describes the effect of the Catholic religion in the Pope's city as follows: "*If Christ or the Apostle Paul were to come to Rome today, I am sure that he would rebuke the present dominant religion for its apostasy from the simplicity of the Gospel.*"

► **MRS. OTILIA A. COMPTON,** "American Mother for 1939," died recently at the age of 85. She left three sons—one president of M.I.T., one Nobel Prize winner in physics, one a Washington, D.C., economist—and a daughter, Mary, who is a Presbyterian missionary. Of his mother's formula for family success, her son Wilson declared: "*She depended on the Bible, soap and castor oil.*"

► **VENGEANCE** by Marshal Tito's government forces in Yugoslavia against Roman Catholic Croat collaborators with the Nazis was reported from Rome to the N. Y. *Times* of last December 29. Msgr. Nicolas Delich of the Diocese of Makarska near Spolato, and three Franciscan priests were reported as among the victims shot. During the Nazi occupation, a determined and ruthless effort was made to exterminate the Serbian Orthodox church and its clergy in Yugoslavia.

► **ANSWERING** *Pravda's* stinging criticism of the Pope's efforts on behalf of Nazi Germany, *The Catholic Times* of London, according to a wireless dispatch of *Religious News Service* from Moscow on January 16, declared that "*Genuine democracy is inherent in the Vatican and they [the Russians] might become better democrats if they learned something from the Jesuit Fathers.*" The Vatican's "so-called genuine democracy," *Pravda* responded, can be judged by the fact that it "is expressed in reconciliation with Fascism." At the same time *Izvestia* attacked the Vatican as "a fortress of Italian reaction."

► **CONTRARY** to the opinion of many, New York City is not overwhelmingly Catholic. Only 22% of its seven million population is Roman Catholic. Boston has the largest percentage of Roman Catholics of any large American city, 74.3% of its 770,816 population, according to 'The Pilot,' official Catholic newspaper of the archdiocese of Boston and quoted by the N. Y. 'Times' of last December 30. Other cities with a larger percentage of Roman Catholics than New York are as follows: New Orleans, 66%; Providence, 56.7%; Syracuse, N. Y., 52.5%; Jersey City, 52.2%; Buffalo, 52%; Worcester, Mass., 49%; Chicago, 40.8%, and Philadelphia, 29%.

## RECOMMENDED BOOKS

*The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:*

**DER FUEHRER**, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. 778 pages. Price .....\$3.00

**THE SPANISH LABYRINTH**, by Gerald Brenan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. 384 pages. Price.....\$3.50

**CONTEMPORARY ITALY**, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's war-mongering among the nations. 430 pages. Price .....\$3.50

**WHAT TO DO WITH ITALY?** by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 301 pages. Price .....\$2.75

**FALANGE**, The Secret Axis Army in the Americas, by Allan Chase; a factual and irrefutable work on the activities of Franco's Fifth Column in North and South America and the Philippines—and the part played in it by the Roman Catholic church. 278 pages. Price.....\$3.00

**RELIGIOUS LIBERTY IN LATIN AMERICA?** by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of

democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. 170 pages. Price .....\$2.00

**SCHOOL AND CHURCH. The American Way**, by Conrad Henry Moehlman; an historical approach to the problem of religious instruction in the public schools; a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. 178 pages. Price .....\$2.50

**WHICH RELIGION — ROMANISM, PROTESTANTISM OR CHRIST?** by Rev. George Wells Arms; a concise analysis of the contrast between Roman Catholic teaching and New Testament Christianity. Booklet, 42 pages. Price.....25c

**A VITAL CONDITION FOR LASTING PEACE**, by Dr. Leopold Mannaberg; an outline of Vatican power politics in Europe in collaboration with the Axis dictators and proposals for the elimination of the Vatican as an international political organization. Pamphlet, Price 15c  
(This item has been made part of the book, "Behind the Dictators," but is still available in pamphlet form.)

**For those interested in prophecy:**

**THE PRESENT ANTI-CHRIST**, by Fred Peters. Whether or not an Anti-Christ is to come at the end of the world, the author holds and proves the Papacy is the Anti-Christ always with us as the counterfeit of God. Price.....35c

**GOD'S WITNESS IN EGYPT**, by William L. Klinker; a documentary analysis of the relation of Bible prophecy to the Pyramids of Egypt. Price.....65c

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**April, 1945**

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# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

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Vol. 6 (*New Series*)

APRIL, 1945

No. 4

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 6 (*New Series*)

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## ROME AND RUSSIA

EVERYONE ADMITS that a Third World War can be avoided only by close U. S.-British cooperation with Russia. Yet the forces of Fascism that will remain seem determined to disrupt that cooperation the moment the guns cease firing in World War II. In the forefront of these forces is the Catholic church and its controlled press throughout the world.

*Our Sunday Visitor*, widely circulated national Catholic weekly, last October 8, put the whole matter succinctly by openly calling for the "sealing off" of Russia and "*telling her plainly that we'll bitterly resent and even fight any land-grabs on her part.*" Vatican circles in Rome last November published and circulated a violently anti-Russian pamphlet entitled, "*Bolshevism and Religion*," by Bishop Joseph Gawlina, chief chaplain of the Polish Army in Italy, which described the Russians as "*Eurasians who hate European civilization and who have the Mongolian civilization of the Steppes, a destructive, imperialistic civilization.*"

Father Edward Lodge Curran, Coughlin's henchman, recently declared at a 'Christian Front' meeting in Brooklyn:

**"We demand a Government that will forswear any alliance with Britain or Russia after the war."**

Pope Pius XII himself, in his speech to the cardinals last December 9, warned that he was looking forward to "*an all-out fight with Russia.*"

As far back as 1939, the Catholic church was determined that no Catholic or Catholic country would fight a war on the side of Russia. The influential Jesuit magazine *America* put it bluntly in an editorial in its issue of April 1, 1939, as follows:

**"Every American Christian must be a conscientious objector in a World War where the United States is an ally of atheistic Russia. It can be said that he must refuse to be conscripted, even though he be executed for obeying God rather than Caesar."**

The Jesuits did not dare to carry this threat into practice, since it would have been suicidal for the Catholic church to do so after the United States decided to help Russia against Hitler, and es-

pecially after Pearl Harbor. Thus, on July 12, 1941, the Jesuit magazine *America* softened its harsh orders to the following:

**"There can be no softening of the anathemas which Americans have pronounced against Communism as a philosophy. Those who sup with the devil must use a long spoon, and we simple Americans have no long spoon."**

It is true that we do not yet know what the outcome of Russia's post-war influence in Europe will be. That influence seems certain to extend to the very gates of Berlin and Vienna. France's pact with Stalin may further extend Russia's influence as far west as the Pyrenees and the Atlantic coast of Europe. But we do know for certain: 1) that Russia does not want another war; 2) that Russia will be dependent on the United States and Britain for large amounts of money and materials in order to rehabilitate its war-torn country; 3) that Russia's chief aim is to secure peace and prosperity for its people by preventing a hostile 'bloc' of small nations from "sealing off" its territory from Western Europe.

\* \* \*

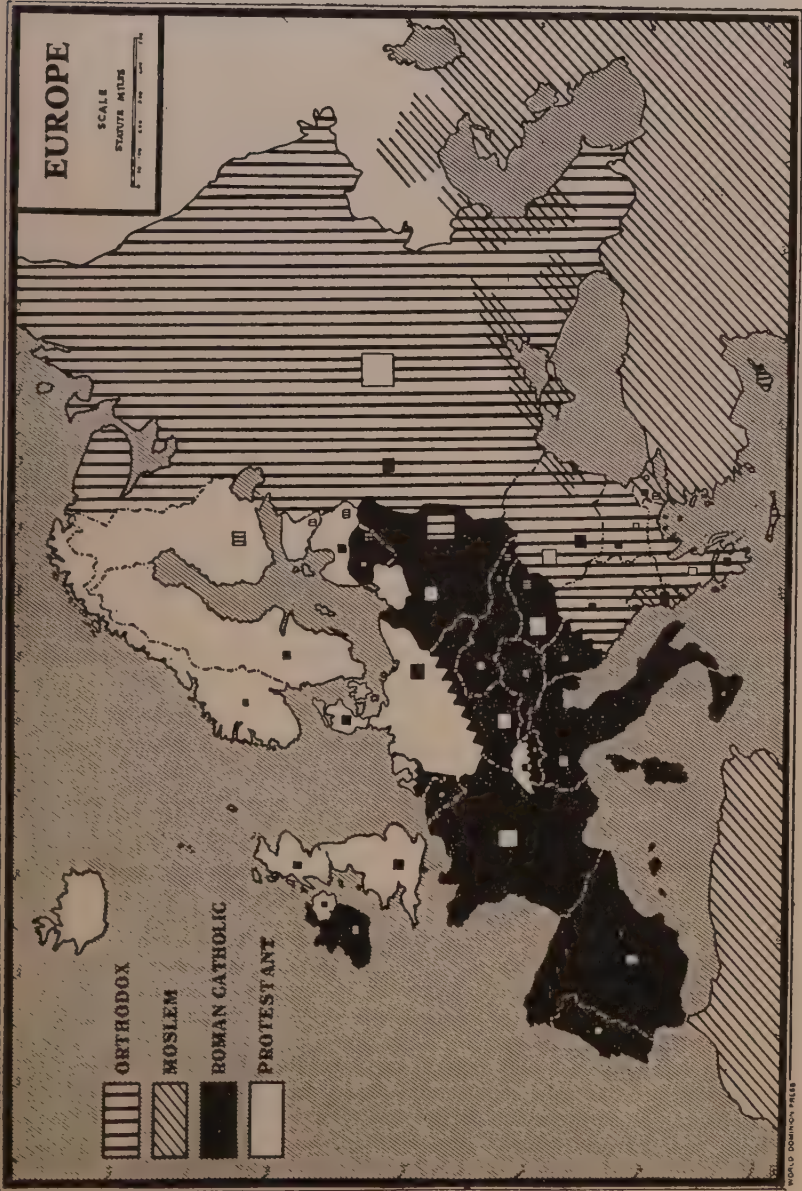
## RESURGENCE OF THE ORTHODOX CHURCH

IT SO HAPPENS, however, that what the Roman Catholic church fears most about Russia is this very growth of its peaceful influence in Central and Western Europe. Long ago the Vatican tied its whole policy to support of a strong militarist Germany as a bulwark against such an invasion of Europe. A glance at the map on the opposite page shows the reasons for this. The Vatican's principal fear has been the resurgence of

the Eastern Orthodox church, and the danger of its supplanting Rome as the acknowledged head of European Christendom. There was a time when Constantinople, not Rome, was the center of all Christendom. The Patriarchs of the five ancient Sees of Jerusalem, Antioch, Alexandria, Constantinople and Rome then possessed *equal* jurisdiction and were centered in Constantinople. The Patriarchate of Constantinople later shifted to Moscow, and last January 31, the Patriarchs of all these ancient Sees (except Rome) gathered in Moscow and proclaimed Alexei the new Patriarch of Moscow. This was the first all-world Orthodox Council since the ninth century, when the Eastern Orthodox church broke with Rome because of its unwarranted claim to sole, supreme jurisdiction over all of Christendom.

Some interesting and significant things happened during this Orthodox *Sobor*, or General Synod, in Moscow. In the first place, the Patriarchs of these four most ancient Sees took time out to blast the Vatican for its friendship with "the Fascist beast." They issued a document appealing "to all the people of the world," to keep the peace after the war, and gave their blessing to the 'Big Three' leaders. Here is the statement of their attack on the Vatican's collaboration with Fascism, according to an *AP* dispatch from Moscow on February 10:

**"In view of the present international situation, representatives of the Orthodox Church present at the Sobor congress raise their voices against those—the Vatican especially—who try to protect Hitlerite Germany from responsibility for the crimes committed by her, and ask for forgiveness for the Fascists who spilled the blood of innocent victims over all of Europe."**



This map shows how much of Central and Western Europe is controlled by the Roman Catholic church, and explains why the Vatican has always wanted to meddle in European affairs. It also shows why the Vatican has always supported a strong, authoritarian, militarist Germany as a bulwark against Russia, and the influence of the Orthodox church, its ancient rival for dominance of all of Christendom. Protestants form only 17% of the whole population of Europe. Lutherans constitute three-fourths of all Protestants, the Reformed (Calvinist) and Evangelical churches making up the other quarter. There are four million Baptists in Russia. It is estimated that 84 million Roman Catholics will come under Russian influence after the collapse of Germany.

Earlier, on February 6, according to a *Reuter* dispatch from Moscow in the *N. Y. Post*, the Orthodox patriarchs protested against the Vatican as follows:

**"There are voices of those who call themselves Christians calling for forgiveness of infanticides and traitors. These people expose themselves to the same blame as the Fascists who are drowning in the blood of their victims."**

Present with the four Patriarchs was Metropolitan Benjamin of Brooklyn, N. Y., Exarch in America of the Moscow Patriarchate. In an interview to *Religious News Service* in New York before he left for Moscow on January 19, Metropolitan Benjamin predicted that *"the world-Orthodox Council in Moscow will become in effect a spiritual competitor of the Roman Catholic church."* He further stated that such a world-Orthodox body was first suggested by the late Patriarch Sergius shortly before his death last year when he openly attacked the Vatican's claim to be *"the supreme center of Christian unity and authority."*

\* \* \*

## FUTURE VATICAN POLICY

THE COLLAPSE OF HITLERITE GERMANY'S 'new order' for Europe, which was nothing else but an attempt to restore the 'old order' of pre-Reformation Europe, has disrupted the Vatican's cherished plans for a Europe made safe from invasion from the East by Russia with its Orthodox church and by Protestant England and anti-Clerical France from the West.

It was to accomplish this that Pope Leo XIII, in 1887, helped Bismarck's plans for the militarization of Ger-

many. The *N. Y. Times* of February 8 of that year, editorially styled this *"the profound immorality of the temporal policy of the Church of Rome,"* and predicted that it would result in disastrous wars in Europe. And it was in order to retain the Vatican's hegemony of Central and Western Europe that the same Pope Leo XIII personally insisted with the late German Kaiser that *"Germany must become the sword of the Catholic church."*

It is easy, therefore, to see that the only hope for the Vatican is to cause U. S.-British disagreement with Russia that would lead to open war in which Germany and Poland would again be able to take part. It was this real danger that forced the Patriarchs in Moscow to warn the world against the Vatican's plea for "forgiveness" of Germany's guilt in this war. On many occasions the Pope has made this plea for "a merciful peace." Most outstanding was his appeal to the members of the U. S. House Military Affairs Committee when they visited him last December 15. According to a *UP* dispatch from Vatican City of that date, the Pope *"emphasized"* to this group of U. S. Congressmen—to whom he gave rosaries and holy pictures—*"the necessity of making peace charitable and merciful as well as practical."*

Of the 'Big Three,' Stalin is the only one who can afford to disregard the Vatican's influence both geographically and politically, especially now with the Polish question settled to his satisfaction. Churchill, who is sworn to safeguard England's post-war trade routes, must appease the Pope for *geographical*

reasons. A glance again at the accompanying map shows how the Latin-Catholic bloc of nations controls Britain's life-line of Mediterranean trade routes through the Suez Canal to India and Australia. President Roosevelt fears the Pope's *political* power. Too often in the past has he yielded to the fictitious threat of "twenty million Catholic votes." There is also the real threat to American business in Catholic-controlled countries of South America.

The Catholic press in America is not far wrong when it sums up the whole situation of the world as tending to a show-down conflict for mastery between Rome and Russia. Any agreement that may be made between them at this time would be a mere temporary political expedient to cover the present crisis.



*They said I died!  
But tell them 'tis not so—  
The guns—they lied!  
I speak, I ought to know.  
E'en though the place be red  
With blood, tell them back home  
I am not dead,  
Not held beneath the loam!  
For lo! with parting breath,  
I woke to freedom—peace!  
There is no death;  
I have not left their side.  
Tell them to carry on!  
I have not died.*

— J. M. G.

## CATHOLIC RELIGION AND CRIME

**T**OM PRENDERGAST, most notorious political czar of the century who ruled Kansas City in its bawdiest era, died last January 26, shortly after his release from Federal penitentiary. No one can fully estimate the extent of the crimes that resulted from his corrupt practices. His average gambling expenses are reported to have been \$50,000 a day. In 1939 he was convicted of taking a bribe of \$430,000 from insurance companies.

A devout Roman Catholic, Boss Prendergast was buried from Visitation Church in the country club section of Kansas City on January 29, after a solemn requiem high mass by Msgr. Thomas B. McDonald who eulogized him as "a man with a noble heart." Most amazing was Msgr. McDonald's further statement: "*I can vouch for the fact that he was at church every morning at 7:30 for a period of 30 years.*"

American Protestants may well stand aghast at this further brazen example of the Catholic church's public defense of criminals and gangsters, as long as they remain good Catholics and go regularly to mass and confession, and support the church with money and their political influence. Such religious teaching is no preventive of crime. It is, in fact, rather an incitement to crime, and may well account for the abnormally high percentage of Roman Catholic criminals in our jails and penitentiaries. It may also explain the high percentage of juvenile delinquents

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among Catholic youth. If Catholic youngsters hear their priests publicly praise criminals, cheats, gangsters and gamblers of Boss Prendergast's type; if they are taught that crime doesn't really matter when they come to die as long as they have remained faithful to the Catholic church and have a priest to absolve them and sing high mass for them, then we can safely say that Roman Catholic teaching does not lessen but rather encourages crime.



## THE 'SIN GAME'

AMERICANS are always baffled by the instant and sustained opposition of the Roman Catholic hierarchy against every new effort made by public agencies toward betterment in social matters. This opposition is generally explained as a defense of Catholic 'moral' principles, especially as directed against such measures as the proposed Child Labor Amendment, Federal aid to public-school education, the legalization of information on planned parenthood, the prevention of venereal disease, and many other matters generally considered of vital importance for the health and welfare of the American people. On the other hand, matters that do not seem to conflict with Catholic 'moral' principles—such as bingo—do not suffer from its well-planned opposition.

A recent example of the success of concentrated Catholic opposition was the squashing of the educational campaign against venereal disease started by the War Advertising Council and sponsored by the U. S. Public Health Service in cooperation with the OWI. Despite the endorsement of the U.S.

Surgeon General, who is a Catholic, despite the urgent need of such an anti-V.D. education campaign to ward off a threatened war-time venereal epidemic, the War Advertising Council was forced to back down because private business would not dare to offend the Catholic church by supporting the campaign.

A pocket-size magazine entitled *Frauds* published in California, in its issue for December, 1944, has an explanation of such Catholic opposition that may appear novel to many people, but which has much to recommend it. It presents a reasonable solution to the apparent enigma of *Roman Catholic encouragement of evil by its opposition to effective public measures to prevent it*.

As the article ("The Sin Game") in that magazine points out, the principal sin in the eyes of the Catholic church today is sexual sin—the only one remaining under the jurisdiction of the Catholic church in confession. Other sins, such as murder, arson and public injustice, which in medieval times were also under the direct jurisdiction of the church, have in modern times come under the control of State agencies of the law, with consequent loss of power and financial profit to the church. Sex sin, besides, is wholly the result of the weakness of human nature, and of all sins best carries with it its own sense of shame and remorse. Under the circumstances, as this article shrewdly says, "*it is a simple matter to transmute the tears of contrition into what keeps a bishop in fine robes and fine cars.*"

But there is more to it than this. It may be asked why does the Catholic church lash itself into a fury of opposition against preventive sex-education by competent teachers, physicians and psychologists, calling it "dishonest, im-

moral and unscientific," while at the same time insisting that all instruction and discussion of sex for young and old must be confined to celibate priests in the darkness and secrecy of the confession-box?

The answer is that power enters at the door of weakness. Men and women are made weakest and most ashamed by sex, even when it involves no sin; weaker still by having to confess the shame of it in secret to another man, under fear of eternal punishment if their shame and weakness are not so confessed. To have sex discussed openly, to have its shame exposed to the full light of remedial, educative methods, would help to lessen the sin and eliminate the kind of shame that serves no moral purpose. But it would also lessen the fear of having to confess it to a priest, and would thus lessen the power of the priest over the sinner, as well as the prestige of the Catholic church as a whole, which has always been high in countries where prostitution and drunkenness abound.

Education is not the complete solution for sexual sin and its dire physical consequences. But it would expose its shame and take away much of its dread menace to public health. These benefits cannot be had by continuing to hide the evil and confine its discussion solely to the mysterious secrecy of the Catholic confession-box.



Since, Lord, Thou dost defend  
Us with Thy Spirit  
We know we at the end  
Shall life inherit.  
Then fancies flee away!  
I'll fear not what men say,  
I'll labor night and day  
To be a pilgrim.

—John Bunyon.

## ARGENTINE FASCISM

THE FOLLOWING is a preview of 'what's cooking' in Catholic-Fascist Argentina, and there is no need to show our readers that it is a part of the long-standing tie-up between Vaticanism and German Fascism. It is taken from the reliable organ of American 'big business,' the weekly magazine *Business Week* of February 2, 1945:

"It is no longer any secret in either Washington or Buenos Aires that Argentina . . . is prepared to fight, eventually, for control over a large bloc of territory in South America . . . Current angle of this worrisome possibility is that German money now pouring into Argentina through Switzerland and Spain is said to be great enough to buy out small neighboring states and to finance the war. As anticipated a year ago ('Business Week,' Jan. 22, 1944) 'while the Fascists are losing the war in Europe, they are sprouting postwar plans in our own backyard.'"

Bolivia recently found a like successful formula for playing possum with Uncle Sam. When diplomatic relations with this country were in a state of suspended animation, Bolivia feigned a sudden conversion. It threw out of office several of its leading Fascists, and was promptly given diplomatic recognition by the United States. Then it turned around pronto and put them back into office, while it basked in the favor of the U. S. Department of State. Argentina can be counted on to use the same ruse to ingratiate itself with the U. S. Department of State without sacrificing its Catholic-Fascist government or its post-war plans for making itself into the Germany of South America, "the secular arm of Vatican authoritarianism."

# CATHOLIC FASCISM IN YUGOSLAVIA

By J. J. MURPHY

*(It may be surprising to many to discover that Clerical Fascism worked with the Axis, not only in the larger countries of Europe, but also in the smaller Balkan countries, as the following article by Dr. Murphy clearly shows.)*

**W**ELL-MEANING CATHOLICS in this country have been led by their church into believing that it is utterly uninterested in politics as such. Their deception is made easier by their ignorance of history and their naïve belief that their church, like God, "can neither deceive nor be deceived."

The shocking truth of the matter is that in Europe, particularly in Catholic countries, the Roman hierarchy has always played politics with abandon. At times it works behind the mask of "lay Jesuits" like Franco, Salazar and DeValera. Again it prefers to appoint a prelate to crack the whip over the Clerical party. Msgr. Ludwig Kaas in Germany, Msgr. Ignaz Seipel in Austria, and Msgr. Josef Tiso in Slovakia are classic types of priest-politicos. This is especially the case in Eastern Europe where the Catholics are predominantly peasants and functional illiterates.

The truth is finally leaking out how much the Vatican worked hand in glove with Nazi-Fascism in Western Europe. Unfortunately most people are still unaware that it cooperated with the Axis even more openly in Eastern Europe. This happened not only in overwhelmingly Catholic countries like Poland where Cardinal Hlond praised the destruction of the democratic Constitution in 1935, but even in countries like Yugoslavia where the Catholic minority seized political control. How Clericalism came to dominate Catholic Slo-

venia, a province of Yugoslavia, and through Slovenia all Yugoslavia is the story this article has to tell. It might be called "a prelude to Fascism," for Clericalism is the mother of Fascism.

## THE ENTERING WEDGE

The Slovenes are a Slav people of Central Europe. Always dominated by the Roman Catholic hierarchy, they were pushed under the yoke of the Habsburg emperors with whom Rome was working for the revival of the Holy Roman Empire. Its catechism taught them that "*subjects ought to conduct themselves toward their sovereigns like faithful slaves toward their master.*"<sup>2</sup>

Realizing in the 19th century that nationalism, with its desire for political autonomy, was an abiding force, the Vatican decided to take over this national urge in every Catholic country so that it could control it for its own purposes. In Ireland, Poland, Spain, Quebec and elsewhere it convinced the masses of each country that Catholicism was of the essence of their nationality. In a subject country like Ireland or Slovenia it proceeded to use this new political control as a threat to the empire to which the country belonged. For instance, in the Austrian-Hungarian Empire it made Franz Josef, the 'Apostolic Usurper', know and feel that

<sup>2</sup> A quotation from a Catholic catechism used in Austria up to 1918, as cited by Count Sforza in the N. Y. Times of January 1, 1943.

unless he gave in to the Catholic church it would fan the Catholic Slovenes and Croats into open rebellion against him.<sup>3</sup>

This explains why nationalism has always been a war cry of the Clerical Party. *For God and Country* is always its motto, as for instance in the Falange of Franco Spain or among the Sinarquists of Mexico. This is why the Clerical politicians in Slovenia called their party, "The Slovenian People's Party." A priest was always the leader. Under Franz Josef's regime it was Father Krek. The present one is Father Kulovets.

*The Slovenian People's Party*, better known as the SPP, skilfully used social welfare work as a political come-on, especially after it was freed from the Habsburgs and became part of Yugoslavia in 1918 at the end of World War I. Louis Adamic, leading authority on Yugoslavia, was undoubtedly right when he called the SPP, "a shrewdly organized Tammany Hall," and went on to say that, "At its core the Clerical party was just another political-power outfit and under its pious verbiage as cynical as any." He tells how it "used old and tested methods of controlling the jobs and politics of some 10,000 state employees. Wherever it could be done non-Clericals were displaced by Clericals."

#### PRIEST-POLITICOS

The Fulton Sheen of Slovenia was Father Lambert Ehrlich, a suave priest and university professor. He propagated Fascism in high-sounding intellectual terms under the guise of religion.

<sup>3</sup> How the Vatican controlled nationalism in Ireland, not to work for Ireland's freedom, but to drive political bargains with the Kings of England is told in the pamphlet, *Vatican Power Politics in Ireland*, advertised on the inside cover of this issue of our magazine.

He founded a military Clerical-Fascist force called *The Guard*, somewhat similar to Father Coughlin's *Christian Front* in this country.

"But the 'non-political' Father Ehrlich was the head of the local Clerical brain-trust, which included several other priests, all subordinate to the Bishop of Lublyana. And more important still, Father Ehrlich was in spiritual command of *The Guard*, the Academic Dormitory at the university, *Catholic Action* and its rural subsidiary movement *Slovenian Young Men*."

"Father Ehrlich and Dr. Marko Natlachien (clerical Governor of Slovenia) began to make use of *The Guard* late in the 1930's when they set out to transform the University of Lublyana from a fairly liberal institution into a Clerical stronghold. Father Ehrlich's fanatical young 'spiritual storm troopers' spied upon and denounced liberal students and professors. Everywhere there was endless intimidation . . . In fact the label 'Communist' began to be stuck onto pretty nearly everyone who wasn't wholeheartedly with the SPP." <sup>4</sup>

The open leader of the pro-Fascist Clerical party in Slovenia was Jesuit Father Anton Koroshets who made a profession of politics, just as Msgr. Seipel did in Austria. He ruled Slovenian politics and to a large extent all Yugoslavia from the birth of that post-war country in 1918 until Hitler moved in over twenty years later. He was Premier, Vice-Premier, Minister of the Interior time after time until death put an end to his 'priesthood.'

The kind of political leadership Father Koroshets furnished is not hard to imagine. It is briefly synopsisized in the above-mentioned book *My Native Land*, p. 163:

"Monsignor Anton Koroshets . . . took a fairly decent part in the not too inspiring scramble for power among politicians

<sup>4</sup> *My Native Land* by Louis Adamic (1943), page 166. This noted American-Yugoslav writer is the author of more than a dozen other books.

which attended the birth of Yugoslavia. From then on, however, the *Slovenian People's Party* was consistently opportunistic and reactionary . . . Father Koroshets was eager to join in the anti-democratic business. And he did join in on at least a half dozen crucial occasions. Out to entrench his Party in Slovenia and to swell its influence in Yugoslav politics, the padre was ready night and day to engage in political tricks which smelled bad from any sort of honest spiritual or intellectual position."

"Father Koroshets helped King Alexander in many ways to kill what little democracy there was in Yugoslavia up to 1929 and thus 'qualified' for the post of Prime Minister under the newly established royal dictatorship."

When King Alexander was assassinated in a plot engineered by Catholic Ante Pavelich, a tool of Nazi-Fascism, he was succeeded by the weak, conniving Prince Paul who acted as regent. Louis Adamic on page 164 of the book mentioned before gives this glimpse of the political vise in which Msgr. Koroshets held Yugoslavia, after Prince-Regent Paul took office:

"The priest-politico, Father Koroshets, promptly got back into the Government and the *Slovenian People's Party*, held important Ministerial positions in Belgrade from the middle 1930's until the Axis struck in 1941. During those years they attained complete control of Slovenia. From 1935 until they decided to ditch him in 1941, the Slovenian Clerical Ministers were closer to the Prince-Regent than anyone . . .

"The undemocratic set-up in Yugoslavia started by Alexander gave Paul no trouble in finding ways and means to help his Clerical friends. He had the final word over the State budget and could push vast sums into the channels they controlled . . . Father Anton Koroshets and Mikha Krek saw to it that nearly all monies allotted to Slovenia for the relief of cooperatives were given to the *Slovenian People's Party* organizations, in most cases run by parish priests . . . The Clericals thus acquired a politico-economic stranglehold on the country and in the 1938 elections they had no difficulty in manipulating the votes of a



**JESUIT FATHER ANTON KOROSHETS**

" . . . helped to kill democracy."

This Jesuit priest-politico was successively Vice-Premier, Premier, and Minister of the Interior of the Yugoslav government, and his '*Slovenian People's Party*' ruled the country till Hitler moved in.

large number of bewildered, depression-weary peasants."

Nothing in Msgr. Koroshets' career of crooked politics is as obnoxious as the thought that for many years, as Minister of the Interior, he was head of the Yugoslav *Gestapo*, called at that time "the Secret Police" (*Glavnyacha*). He had 15,000 secret agents and 60,000 uniformed gendarmes under his command. The sadism of this priest-directed *Glavynacha* has never been equalled except in the Inquisition or the tortures administered by Catholic Heinrich Himmler, head of the Nazi *Gestapo*.<sup>5</sup>

<sup>5</sup> Description of the tortures administered during the late 1920's, when Fr. Koroshets was in charge of the *Glavynacha*, are given in *My Native Land*, pp. 109-119.

Just as in Clero-Fascist Austria and in Czechoslovakia the Vatican used both priests and laymen as its tools, so it did in Slovenia. As Msgr. Seipel in Austria worked at times through laymen Dollfuss and Schuschnigg, and Msgr. Kaas in Germany through Brueining and von Papen, so in Slovenia Msgr. Koroshets worked through puppets in many ways. Outstanding among these was Dr. Marko Natlachen. Like Schuschnigg in Austria, he was a lawyer and the man in highest office when Hitler took over. It would be hard to beat Adamie's (p. 166) thumbnail description of him:

"A sharp-faced man in his fifties, Marko Natlachen was an able executive; however, his real job as Governor of Slovenia was to carry out the political will of his priest superiors, Reverend Anton Koroshets and Reverend Anton Kulovets, and of Mikha Krek, who sat in authority in Belgrade . . . of his spiritual mentor, the Reverend Professor Ehrlich. Natlachen was the last conspicuous figure in Ljubljana and by 1939 people began to refer to him as 'the uncrowned King of Slovenia.' He could do anything, and he did. In one sudden swoop he shifted 400 teachers who were not entirely pro-Slovenian People's Party. He moved professors and judges all around the country."

#### THE CONCORDAT AND FASCISM

From the way the Roman Catholic church dominated the region called Slovenia and to a large extent controlled the whole country of Yugoslavia one might be led to think that Roman Catholics were in the majority. While this is true of Slovenia, it is by no means true of Yugoslavia as a whole which has a two-thirds majority of Greek Orthodox Catholics. It was not until 1938, when Msgr. Koroshets as Vice-Premier tried to establish a Concordat between the Vatican and Yugoslavia, that the Orthodox were roused from their policy of appeasement. They

opposed it not only as a threat to their religion but as a trick of the Axis to undermine their country. Adamie (p. 167) is forced to admit that it was virtually an Axis decoy, when he says: "First of all the Concordat was an idea the Axis gave to Premier Stoyadinovich, its chief agent in the unhappy country, to play with."

H. D. Harrison in his book, *The Soul of Yugoslavia*, says: "The Orthodox Church believed the Concordat would give the Roman Catholic church and the Italian cardinals too much power over education and too free a hand in appointing priests for the Army to be just or safe . . . The Orthodox church having fought for centuries for liberty, both religious and political . . ."

The Orthodox succeeded in preventing the Concordat only after a bitter fight that cost many lives. H. D. Harrison, in the book just quoted, hints at the ruthless Catholic repression of the Orthodox who exercised their democratic right of protesting against a tie-up of their Orthodox country with an alien and inimical religion. He says on page 215:

"Father Koroshetz gave orders that all meetings of protest were to be ruthlessly stamped out. He drafted large numbers of Catholic gendarmes from Croatia and Slovenia . . . On several occasions the police fired into the crowd, killing and injuring many people."

The revenge wreaked on the Orthodox by the Vatican agents at that time was nothing in comparison with the wanton spilling of blood that took place when the Vatican and Nazi-Fascists later joined hands for the extermination of the Orthodox church in Yugoslavia. A hint of what took place was given in an article on Ante Pavelich in the November, 1943, issue of THE CONVERTED CATHOLIC MAGAZINE. The full

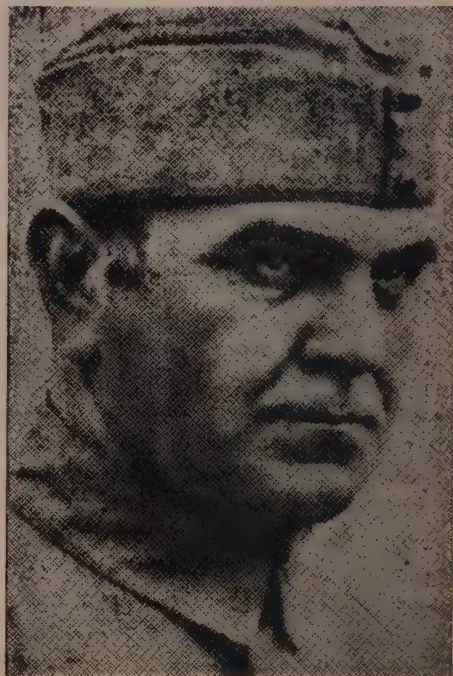
facts deserved to be featured and will be in a coming issue.

Orthodox opposition was able to prevent the Concordat, but was "too little and too late" to prevent the Clericals from betraying Yugoslavia into the hands of the Axis.

Clericalism is a forerunner of Fascism. This was as true of Slovenia as it was of Austria and Slovakia. In fact it merged so easily and naturally with Fascism that it became impossible to tell where the dividing line might be. The control of Clericals in Slovenia for twenty years made it an easy victim for Hitler. How this took place and the Clericals' part in it is referred to by Adamic (page 167): "*One can assume that there was a deal, that Vice-Premier Koroshets cooperated with the pro-Axis Prince-Regent and the pro-Axis Premier . . .*" This was more than an assumption. It was the only possible explanation of known facts, as the author goes on to show.

When Hitler took over and gave control of Slovenia to his Axis partner Mussolini, the Clerical party and its leaders, Father Kulovets, Father Ehrlich and other priests were glorified and better entrenched than ever. Marko Natlachen, their lay puppet, headed a delegation that went to Rome, right after Axis occupation, to pledge loyalty to the King of Italy, Il Duce and the Pope. On his return he was made president of the *Slovenian People's Party*. The military unit of the Clericals, called *The Guard*, worked zealously for the Gestapo in spying and denouncing fellow Slovenes who refused to be lickspittles of Fascism.

Facts speak louder than words. The fact that Father Ehrlich's death gave occasion to the Italian-controlled press of Occupied Slovenia to praise him to the skies is in itself the surest proof of his Fascism.



ANTE PAVELICH

Catholic Croat Quisling—responsible for the slaughter of thousands of Serb patriots, including bishops and priests of the Serbian Orthodox church, according to the magazine 'Christianity and Crisis' in its issue of June 29, 1942.

On New Year's Day, 1943, Pope Pius XII telegraphed his cordial good wishes to Pavelich, according to the N. Y. 'Herald Tribune' of Feb. 21, 1943.

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What the lovers of democracy in Slovenia thought of Father Ehrlich was made equally clear in an indictment published by the Slovenian Underground at the same time. It called him "*the leading traitor of the Slovenian nation, the initiator of political and police collaboration with Occupation authorities of all reactionary elements, the organizer of terroristic and denunciatory bands serving the enemies of our people.*" It went on to say:

"Up to the very moment of the anti-appeasement revolution in Yugoslavia, that is, almost up to the day of the Nazi invasion, the Clerical clique, of which Ehrlich was the prime mover, cooperated with German Nazism and Italian Fascism in our capital city of Belgrade . . . As its spiritual leader, he put his infamous 'Guard' at the disposal of the Occupation authorities.

"In his own person Father Ehrlich perpetrated these anti-national and anti-liberation acts: In his newspaper 'Free Slovenia' Ehrlich wrote attacks on individuals which resulted in their arrest by the Italians . . . In close contact with the Italian command, Ehrlich had regular meetings with Major Bruchetti of the Fascist Carabinieri . . . The deaths of hundreds of hostages are attributed to the fact that Ehrlich or his 'Guard' gave their names to the Italians."

#### CONCLUSION

It should not surprise well-informed Americans to learn that Frants Snoy, Slovenian minister in the reactionary Yugoslav government-in-exile and an ardent Clerical, did everything possible to arrange for the delivery in this country of a series of lectures by Father Lambert Ehrlich, the Clerical Fascist, and other priests of his kind from Yugoslavia. He was assured of the co-operation of the American hierarchy and of Slovenian Catholic parishes. It was understood that Mussolini would connive at their emigration from Yugoslavia. Thanks to the opposition of Louis Adamie and others this Clerical-Fascist ruse was nipped in the bud. It shows, none the less, the ideals and the purpose that American prelates share with Father Ehrlich. It is not only of the Vatican that America must be wary, but also of its agents in the American hierarchy who wear false trappings of democracy.

Speaking of the American hierarchy, Louis Adamie, well-versed in European

and American politics, gives both us and the President this very warning. He says (p. 464):

"Part of the hierarchy is busy night and day with clerical politics in reference to the Western Hemisphere, politics whose ethical content is no higher than was that of Reverend Dr. Lambert Ehrlich in Slovenia . . . Men of this stripe are the wrong kind for the President of the United States to try to appease with a reactionary foreign policy, however tentative."

AMERICA'S four Roman Catholic cardinals, of whom only one is still living, are on record as lauding Mussolini and his Fascist regime as sent by God to save Italy and the Roman Catholic church. The following quotations may be found in the book, "*What to Do with Italy*," by Profs. Salvemini and La Piana (pp. 68-9):

*Cardinal O'Connell of Boston* declared:

"Mussolini is a genius in the field of government, given to Italy by God to help the nation continue her rapid ascent to the most glorious destiny."

*Cardinal Mundelein of Chicago* lauded him as follows:

"Mussolini is a great big man, the man of the times."

*Cardinal Dougherty of Philadelphia* spoke of Mussolini as

"exalting [the Catholic] religion and Italy."

*Cardinal Hayes of New York* received from Mussolini four decorations, each succeeding one greater than the preceding one, and accepted them with high praise for the Duce.

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# IS THE CATHOLIC CONFESSIONAL A CAUSE OF CRIME?

BY JOSEPH ZACCHELLO

MANY WERE STARTLED by the statistics from official Catholic sources in THE CONVERTED CATHOLIC MAGAZINE for January showing the abnormally high percentage of Roman Catholics in our jails and penitentiaries, as well as the disproportionate number of Catholics among young people arrested in New York as juvenile delinquents. Persistent Catholic propaganda by radio, press and pulpit had almost convinced Protestant Americans that all the crime in America was the result of our "Godless" American public schools, and that few, if any, Roman Catholics ever went to jail.

It is too much to expect that Catholic propagandists will publicize their own crime statistics and allow their Catholic people to find out who or what is responsible for the abnormally high rate of crime among Catholics.

There are priests in the Catholic church who place the blame on the fact that nuns are made the moral teachers of youth in Catholic schools. Nuns, they say, because of their self-repressive, ascetic training are not fitted to teach and prepare Catholic children to face the real facts of life. Nuns regard every thought of sex, for example, as a mortal sin and feel guilty themselves even when they look at the nude image of Christ on the crucifix. But these days, when children have so many ways of discovering the facts of sex for themselves outside school, the influence of the nuns in this regard may be largely discounted.

In the January issue of THE CONVERTED CATHOLIC MAGAZINE, Mr. Lehmann points to the unethical teaching of the Catholic Church on theft and robbery as a possible cause of the high rate of crime among Catholics. This teaching, which gives the reasons that excuse from theft, should not be underestimated since, as he proves on good authority, more than 50% of all crimes among youth are connected with thievery. But such explanations are merely partial and still leave us to find some underlying cause in the Catholic church's whole moral system of the alarming rate of crime among Catholics. This root cause is the Catholic practice of confession, one of the seven 'sacraments' or foundation-stones upon which the entire superstructure of Roman Catholicism is built.

Protestants oppose the Roman Catholic confessional because it is a purely Roman invention, is contrary to scripture teaching, and was never taught or practiced by Christ or his apostles. But few, if any, have ever brought to light its evil effects in social and moral matters. These evil consequences flow from the fact that Roman Catholics are taught to believe that the priest, a mere man, has the power to absolve them from their sins, on the simple condition that they tell their sins in secrecy to him in the confession-box, and promise to perform a simple 'penance' that he imposes. The following should be noted with regard to the practice of confession:

1. The priest is a real *judge*.
2. He himself can forgive, or withhold forgiveness, of every kind, degree and number of crimes at his own discretion;
3. There are no witnesses;
4. The sinner is his own accuser;
5. No record of the proceedings is kept; a guarantee in fact is given the sinner that absolute secrecy will be observed;
6. No public jail sentence or fine is imposed, only a few minutes of prayers and a verbal promise of reform;
7. By this procedure all effects of the crimes confessed are destroyed and the criminal instantly made "holy" and a good citizen again.
8. This secret process of forgiveness and hiding of crimes may be accomplished again and again as long as the sinner conforms to the regulations set forth above and as laid down in Catholic Canon Law.

Canon 888 says:

"The priest has to remember that in hearing confessions he is a judge."

Again Canon 872:

"For the hearing of confessions there is required in the priest not only the power of orders [the priesthood] but also a juridical investment."

As to the power of the priest as judge in confession, Canon 870 says:

"In the confessional the minister has the power to forgive all crimes committed after baptism."

The Council of Trent (*Sess. VI. Chap. 7.D.B. 799*) decreed that the priest not only forgives sins in confession, but has power to destroy them and thus make of the criminal a perfect citizen and a saint: "*The crimes are not only forgiven but destroyed and the criminal made as a new person—a saint*". To obtain pardon it is not necessary to be sorry for crimes committed

because they are offenses against society or God, but it is *sufficient if the criminal is sorry for fear he will go to hell forever if he does not confess them and obtain the forgiveness from the priest in confession*. On this point the Council of Trent (*Sess. 14, C.H.*) says of the sinner: "*It is sufficient if he is sorry for fear of otherwise burning in hell for all eternity.*"

All the decrees of the Council of Trent are binding on Catholics under pain of anathema and excommunication.

Anyone can understand that this practice of the Catholic confession is no deterrent to crime, and can easily, in fact, be made an excuse for continuing in it. Big-time criminals and racketeers,



THE CONFESSIONAL.

This picture of a 'Confession Box' is from an old print. In the United States a door or curtain hides the penitent.

especially, generally can find ways to circumvent the civil law and its penalties. If they are Roman Catholics and believe in confession, they have assurance of an easy way of also escaping punishment in the next life.

Examples are plentiful of such big-time Catholic criminals and racketeers continuing in crime without any qualms of conscience. 'Big Tom' Prendergast of Kansas City who died recently after release from Federal penitentiary was one of them. Under his rule, Kansas City was a menace to the morals of young and old. Brothels flourished openly and criminal gangs enforced his dictates. Gambling houses were as commonplace as grocery stores, and he himself was the biggest gambler of his age. Political corruption abounded and Prendergast, as boss of it all, grew fabulously rich from the wealth that flowed into his pockets from this underground traffic in crime. Yet, when he died last January 26, Monsignor Thomas B. McDonald who preached his funeral sermon after solemn high mass, publicly proclaimed him "a man with a noble heart and a true friend," because *"he went to mass every morning at 7:30 for 30 years."*

Tom Prendergast, and other Catholic criminals like him, did not fear the penalties of the civil law, because he could escape them by bribing and corrupting judges and officers of the law whom he himself had appointed. As a Catholic, however, he feared the tortures of hell in the next life. But he was assured by his church's teaching that he could also escape God's punishment as long as he went to confession regularly, told his crimes to the priest and said he was sorry merely *because he was afraid of going to hell*. He was further assured that he could continue his life of crime with impunity as long as he

made sure of having a priest to absolve him before he died and to say masses afterwards for his soul in Purgatory. Mayor Hague of Jersey City is another of many examples of 'devout' Catholic political bosses and racketeers who escape the punishment of the civil law by bribery and corruption, and at the same time have the assurance from their church's teaching that they can also escape God's punishment in the next life by obtaining pardon regularly from their priests in confession.

Why then should Catholic parents wonder if their wayward children, trained to confession in a Catholic school, refuse to heed their admonitions? Forgiveness may be had in confession without any expression of sorrow to their parents. Nor should a Catholic wife wonder how her husband can remain unfaithful, even after going many times to the priest to tell him the details of his unfaithfulness. Each time his sin is blotted out and he again becomes the ideal husband—all by merely confessing to the priest and saying a few 'Hail Mary's' as a 'penance.'

Should we wonder why there are so many Catholic criminals? Perhaps we should wonder why there are not many more. That there are not many more may be due to the fact that not all 'judges' sit in confession-boxes, but on criminal court benches and send criminals to jail and penitentiaries, and even to the electric chair.

We former priests now know what true forgiveness of sins means in Christian teaching: that God alone forgives sins and with forgiveness comes a complete change of life. The Catholic practice of confession is merely a recital to a man of sins committed, with no guarantee of pardon from God, and nothing to prevent the repetition of the

same sins over and over again. In true Christian teaching, forgiveness of sins is not just the wiping off of old sins from the soul and then going forth to soil it again with more of the same sins. It means the gift of a whole new soul, the rebirth to a new life for the sinner to whom sin becomes abhorrent and who remains sanctified and a true child of God thereafter. Then the sinner is really saved. He becomes not only a saint, but also a good citizen. Only this kind of religious teaching is a real deterrent to crime.



## HIERARCHY CONDEMNS PROTESTANTS

PROTESTANT PATIENCE with the Roman Catholic church must be completely exhausted by the latest outrage on the part of the entire Catholic hierarchy of Argentina in publicly "*condemning the activities of Protestant missionaries and exhorting all Catholics to refrain from participating in the Young Men's Christian Association, the Young Women's Christian Association and the Salvation Army,*" as reported from Buenos Aires in the N. Y. *Herald Tribune* of January 27.

Here are some excerpts from their "*collective pastoral letter*" of January 25, signed by Cardinal Copello, head of the Roman Catholic church in Argentina, six archbishops and fifteen bishops:\*

"At the present time there is a visible recrudescence, organically renewed, of campaigns being carried out by those who might be called Protestant mission-

aries for the purpose of obtaining converts from among the Catholic population of our country. *The audacity of this attack is such that it is public and notorious knowledge that Protestant missionaries and pastors preach and proclaim the most absolute religious liberty, invoking our constitution.*

"Therefore we have the right to oppose this proselytizing Protestant work which attacks and mutilates the unity of the Church and seeks to separate from her those who have been baptized into the Catholic Church . . .

"We also exhort our clergy to recall with frequency to the faithful that their fathers and families are prohibited from sending their children to Protestant schools; that Catholic teachers are forbidden to cooperate by teaching in such schools, and that everyone is forbidden to read Protestant publications or attend Protestant conferences and lectures.

"In accordance with the vigilance which we are commanded by the Holy See to exercise against Protestant and rational infiltration, and in accordance with its expressed orders, we declare that all the faithful are prohibited from participating in associations known as the Young Men's Christian Association, Young Women's Christian Association, and any other similar associations which under an appearance of sincere love toward our youth . . . are simultaneously engaged in undermining their faith.

"At the same time we would point out that the Salvation Army is definitely a Protestant institution, and all who contribute to its work, either with cash or donation in kind, are failing in their duty, as they are contributing and assisting in the spreading of false doctrines."

Here again is another instance of the Roman Catholic hierarchy crushing out the first and most important of the Four Freedoms in union with a Fascist government—and "*in accordance with the vigilance . . . commanded by the Holy See.*" Here again is a case of the Roman church persecuting Protestants in a country where it is dominant, but demanding, and getting, full freedom

\*One of them, Bishop Miguel D'Andrea of Buenos Aires, was enthusiastically paraded in the press of the U. S. as a champion of tolerance and democracy when he visited Washington, D. C., two years ago.

to proselytize in predominantly Protestant countries. In Brooklyn, N. Y., alone the Catholic church has *fifty centers for the instruction of Protestants in the Catholic religion*. Recently Oklahoma City was completely blanketed

with Roman Catholic literature by a systematic distribution of Catholic-propaganda pamphlets to every Protestant home. Yet, the United States is much more a Protestant country than Argentina is Catholic.

## TO THE PROTESTANTS OF BOSTON

*PLANS have been widely publicized to erect a monster memorial—a cathedral or a public stadium to dwarf Soldier's Field in Chicago—to the late Cardinal ('Big Bill') O'Connell, with the help and cooperation of Protestants and Jews. To prove what a shame this would be, and how great is the distorted sense of values today in Protestant America, we publish the following appeal from one of our readers to Protestants in Boston—and everywhere:*

Our newspapers have announced that you have graciously consented to cooperate with Boston Catholics to erect a memorial to the late Cardinal O'Connell. But why should Protestants honor this man who was an ardent supporter of Franco and the recipient of decorations from Mussolini and Hirohito which he did not return or disown? Was he not the leading prelate in America of the Roman Catholic church which is anti-democratic, anti-liberal and officially opposed to our American ideals, especially our vital principle of separation of Church and State? Have you forgotten the fate of the Mothers' Health Bill, when 'Big Bill' regimented Catholics who promptly voted the measure down? *Don't you remember when 'His Eminence' cracked down on the Beacon Hill legislators and forced them to defeat the Child Labor Amendment, and boasted afterwards how he had made them grovel before him?*

If you ever read Catholic literature you must know that Roman Catholic spokesmen place the blame for the evils of our time on your good Protestant ancestors because they destroyed the authority of the church of Rome by their 'so-called' Reformation. Protestants today have become the world's worst appeasers. You don't even 'protest' any more, let alone fight for your God-given rights. You bend backward to be fair and just to Catholics. You have allowed the Catholic church to control the press, radio and movies. When, for example, the newspapers and radio announced that one 'Joseph Tiso, Premier of Slovakia, had flown to Germany to consult with Hitler,' not even a hint was given that *Joseph Tiso is a priest and Monsignor specially honored by the Pope, and Hitler's puppet dictator, under whose rule Jews have been ruthlessly exterminated and the clergy and priests of the Orthodox church persecuted and slaughtered*. Nor does the press or radio dare to make it known that Hitler's ace diplomat, Franz von Papen, is a Papal Chamberlain whose signature, together with that of Cardinal Pacelli, the present Pope Pius XII, still stands as honoring the Concordat between the Vatican and Hitler's Nazi regime. Perhaps you missed the following in *The Christian Science Monitor* of last December 10:

**"Nearly all Spanish Protestant places of worship are closed, foreign missionaries have been expelled from Spain, two-thirds of the Spanish pastors, evangelists and colporteurs have been exiled, imprisoned or executed, while a number have passed on in prison. Over the greater part of Spain no Protestant religious meetings, public or private, are permitted."**

Yet, Franco and his Fascist regime are so dear to the present Pope, that he singled them out for special praise in his Christmas message and held them up as an example of the kind of "democracy" that he wants to see established. Before you "cooperate"

with Archbishop Cushing, why not at least ask him if he too is an admirer of Franco and the kind of "democracy" and "religious freedom" he and the Pope believe in?

Some years ago, at a mission to non-Catholics in New Brunswick, N. J., a Protestant asked the Paulist priest Father Harney who was conducting the Mission the following question:

**"Does not the Catholic church regard Protestants as 'heretics,' and does it not teach that heretics should be punished, with death if necessary?"**

To which Father Harney replied:

**"I do not doubt that Catholics, if they were strong enough, would hinder, by death if necessary, the spread of such errors throughout the people, and I say rightly so."**

When interviewed next day by a reporter from the N. Y. *Herald Tribune*, Father Harney stated that he was correctly quoted, that they were his personal convictions and in accord with those of the Catholic church. Monsignor John A. Ryan, widely publicized as the most outstanding 'liberal' Catholic spokesman in this country, confirms this official Catholic teaching in his book, *Catholic Principles of Politics*, published by the Macmillan Company with the official endorsement of the National Catholic Welfare Conference, the most powerful lobby in Washington:

**The State is obligated to "recognize the true religion, that is, the form of religion professed by the Catholic faith." (pp. 313-14)**

**In a Catholic State, non-Catholic religious service should only be "carried on in the family or in such an inconspicuous manner as to be neither a scandal or perversion to the faithful." (p. 317)**

The important point stressed by Monsignor Ryan is that, if the Catholic conscience is now bound by our Federal laws, it is equally bound to change them should Catholics ever come to represent a majority of the population. He states:

**"It [a Catholic State] could not permit non-Catholic sects to carry on general propaganda, nor accord their organizations certain privileges that had formerly been extended to all religious corporations, for example, exemption from taxation." (p. 329)**

All this is confirmed by a clear statement in the October, 1943, issue of the *Ecclesiastical Review*, official publication for Roman Catholic priests:

**"The first danger is the attitude toward diversity of religious beliefs engendered by conditions existing in our Armed Forces . . . The second source of danger is the emphasis that is nowadays laid on one of the 'Four Freedoms,' freedom of religious worship. Indeed this is commonly proposed as one of the objectives for which America is fighting. Beyond doubt, this expression, 'freedom of religious worship,' is ordinarily understood by our non-Catholic citizens when they advocate the 'Four Freedoms' in the sense that everyone has a natural, God-given right to accept and practice whatever form of religion appeals to him individually. NO CATHOLIC CAN IN CONSCIENCE DEFEND SUCH AN IDEA OF FREEDOM OF RELIGIOUS WORSHIP. For, according to Catholic principles, THE ONLY RELIGION THAT HAS A GENUINE RIGHT TO EXIST IS THE CATHOLIC RELIGION THAT GOD REVEALED AND MADE OBLIGATORY ON ALL MEN."**

So you see, these people with whom you are willing to cooperate in erecting a monster memorial to one of their leaders, consider your form of worship a "scandal," a "perversion," which should be confined to your homes. In other words, you should not be allowed to have such beautiful public churches in Boston as St. Paul's Cathedral, Trinity Church, the First Methodist Church; in fact, any churches whatever, since only Catholicism "has a genuine right to exist."

**You cannot be over-tolerant of such extreme intolerance. You should not appease the enemy of your faith. You must not encourage those who would destroy the vital principles of our American democracy.**

—D. P. M.

# On the Lookout

By J. J. MURPHY

ATTORNEY GENERAL Biddle's former assistant, Norman M. Littell, in a statement to the Senate War Investigation Committee, told how Catholic Thomas G. Corcoran, former member of the President's kitchen cabinet, engineered the appointment of recent attorneys general from Frank Murphy down to the present time.

The following quotation from the N. Y. *Times* of last January 10 shows how Corcoran aided Nazi-Fascism by protecting the financial interests of *Farbenindustrie*, the super-corporation of German industrialists who brought Hitler to power:

"Mr. Littell declared that Thomas G. Corcoran, former Federal official, 'completely dominated' Mr. Biddle in settlement of the case of Sterling Products, Inc., of Wilmington, Del. He said that the concern had intimate connections with the German 'Farbenindustrie' and 'served the Nazi purposes' by supplying the German market in South America after the British blockade had cut off shipments from Germany. Mr. Corcoran's brother, David Corcoran, he declared, was vice-president of the company in charge of its South American and Mexican business."

Sterling Products, Inc., a Nazi subsidiary concern, should have been purged immediately after America's declaration of war, instead of supplying Argentina and other Nazi stooges with badly needed medical supplies that Argentine ships were able to import to Germany by way of Catholic Spain or Portugal. It should not be overlooked that Papal Knight Leo T. Crowley, a friend of Corcoran's was Alien Property Custodian during that critical time.

\* \* \*

NO ONE can doubt that Archbishop Valerio Valeri's collaboration with the Nazis while he was Papal Nuncio to the Vichy Government and the Pope's personal representative to Marshal Pétain was carried out on orders from Rome. So notorious was his

collaboration with Nazism that even General de Gaulle, devout Catholic that he is, was obliged to demand his withdrawal after France's liberation.

But the Vatican is so politically powerful that even while repudiating Valeri as Papal Nuncio, de Gaulle carefully refrained from implying that the Vatican, whose orders he executed, was in any way involved in his pro-Nazi intrigues. De Gaulle even went so far as to confer upon Valeri before he left France the Grand Cross of the Legion of Honor.

\* \* \*

THE BIBLE in the first authorized Protestant revision since 1881 has been sent to the publisher. It was undertaken several years ago by the International Council of Religious Education that appointed leading scholars of forty-four Protestant denominations for the task. It will use modern English, in contrast to the American version of 1901 which was the same as the 1881 British version. The present translation was first projected in 1929.

\* \* \*

JESUIT FATHER CONNOLLY'S new work on Francis Thompson, English Catholic poet, took a well-deserved beating in a book review in the N.Y. *Times* of February 11. It said, "*The trouble is not that this is a gleaner's book, but that the gleanings are so sparse. The bottom of Father Connolly's basket is thinly strewn . . . The space not so occupied is filled with what one must sorrowfully regard as extraneous matter.*"

\* \* \*

THE NEW YORK 'Times' of February 13 reported: "A dispute between Rev. Dr. Louis D. Newton, vice-president of the Southern Baptist Convention and Secretary of State Stettinius over United States relations with the Vatican will be the subject of discussions between Mr. Stettinius and Senator Connally, chairman of the Foreign Relations Committee." It should be noted that Dr. Newton has always vehemently opposed Myron Taylor's appointment to the Vatican, and that Mr. Stettinius owes his position as a steel magnate to Myron Taylor, steel tycoon. It is not surprising that Mr. Stet-

tinus wrote Dr. Newton that he was "not seeking the information in good faith."

• • •

AFTER backing Fascism in Italy for two decades and calling Mussolini a man "sent by Providence," the Vatican is desperately in need of winning political support in Italy. How this is being done was revealed in a lengthy article in the N.Y. Sunday *Times* of last January 28. American food, purchased and imported by the U.S., is being widely distributed in Italy by countless soup-kitchen cars emblazoned with signs telling impoverished Italians that they are receiving 'Vatican relief.'

ARCHDUKE OTTO, Habsburg pretender to the throne of Austria, now in Portugal, "was advised by the Papal Nuncio to Portugal, Archbishop Pietro Ciriaci, not to come to Rome . . . The Nuncio is said to have told Otto a week ago that his presence there would embarrass 'both belligerents.' The plans for his arrival were made a few months ago." This information from the N. Y. *Times* of last January 7 shows the precautions the Vatican takes in its political maneuverings. If the papacy should find Otto's restoration a 'lost cause,' it would throw him overboard, according to its long-established policy of political opportunism. In the event that it decides to exchange diplomatic envoys with Russia, this rejection of Otto could be used as a point in its favor.

## JESUIT ANTI-SEMITISM IN 1945

ALL WHO DESIRE confirmation of Catholic traditional anti-Semitism and its relation to Nazi-Fascist treatment of the Jews in our time, should read the article in the official Jesuit monthly publication, *The Catholic Mind*, for January, 1945, entitled "Anti-Semitism Prior to 1500." It is reprinted from *The Pilot*, official weekly of the Roman Catholic Archdiocese of Boston.

Confirmation in this lengthy treatise (of 21 pages) in *The Catholic Mind* of our pamphlet "*How the Popes Treated the Jews*," is sad proof that Catholic teaching will never cease its war on Judaism, and, what is more terrible still, that there will be no cessation of anti-Semitism and its dire consequences, in Europe or America, after Hitler, Mussolini and their puppets disappear from the scene. For here we have clearly and unequivocally set down for us, in this Jesuit publication in 1945, the unalterable position of the Catholic church toward the Jews. It states (p. 47) :

"The position of the Catholic Church with regard to the Jews has been and still is that the Jewish religion, as existing, represents the direct antithesis and contradiction of Catholicism. For that reason and for that reason alone She has striven to preserve Catholics from such contact with Jews as might cause harm to the purity of their Catholic faith."

And again (p. 47) :

"The Church knows beyond any shadow of doubt that She is the true religion, divinely founded and divinely protected. Hence She can, without malice, call all other religions false. Far from being a conflict between mutually opposed sects between whom no real choice can be made, the opposition is between a Church, guaranteed by God to be in full and complete possession of religious truth, and the Jewish faith which continues to reject the truths which have been divinely revealed."

Under four headings, the article outlines the official legislation of the Catholic church against the Jews. Some of these punitive measures were enacted by Councils of the church and others by di-

rect decrees of the Popes. The actual wording of most of them may be seen in our pamphlet "*How the Popes Treated the Jews.*" But both from the mere summary of them given in this article in *The Catholic Mind* and from their fuller quotation in our pamphlet, anyone can see that Hitler copied them almost word for word into his Nuremberg Laws. We take the liberty of quoting the following summary of them given on pages 48 and 49 of *The Catholic Mind* as follows:

"(1) *Measures of direct protection of the faith of Catholics:*

"These include the prohibition of marriages between Jews and Christians, the interdiction of Jews from political, civil or professional positions which exercise authority over Christians, the prohibition of circumcision of Christian slaves by Jewish owners and at times even the retention of such slaves, the destruction of the Talmud and the severe prohibition against reading that collection and the prohibition of Jewish interference with converts from Judaism to Christianity.

"(2) *Measures separating the social life of the Jews from that of Christians:*

"These include laws requiring the wearing of distinctive clothing, separation into given districts, interdiction from partial or complete exercise of certain professions or trades, prohibition of ownership of real estate, interdiction from appearing on the streets during the last three days of Holy Week, and protective rules concerning usury.

"(3) *Measures circumscribing the religious life of the Jews:*

"These include the penalty of heresy against converts to Judaism from Christianity, the restriction of the number, the ornamentation and size of synagogues and the prohibition against erection of new ones, the destruction of the Talmud, and enforced attendance at conversional sermons.

"(4) *Measures of protection for the Jews:*

"These include the recognition of their religion under law, the prohibition of baptism by force, the guarantee of safe return to Judaism of forced converts therefrom, the protection of the synagogues or the restoration thereof if they had been willfully damaged by Christians, and the defense of the Jews against such calumnies as ritual murder, ritual profanation of consecrated hosts and the poisoning of wells at the time of the Black Death."

In defense of these anti-Semitic laws of the Catholic church, this *Catholic Mind* article sets it forth that:

"Full freedom to non-believers must be restricted when their activities interfere with Catholic worship or tend in some degree to contaminate Catholic truth."

It continues this defense as follows:

"It is important to note here that such legislation follows inevitably from the relationship between Judaism and Christianity, and is independent of the moral character or actual practice of Jews individually or collectively . . . To the interdiction from certain professions and to the order for the destruction of the Talmud, much objection has been raised on the grounds that these were unnecessary and unwarranted. Keeping in mind the Church's position, we see that the Church acted consistently in saying to the Jews: 'YOU ARE AN ALIEN IN A COMPLETELY CHRISTIAN FRAMEWORK; IF YOU STAY, IT IS ON OUR TERMS; IF YOU FEEL THAT YOUR CULTURAL DEVELOPMENT IS IMPEDED, YOU MAY EITHER BE BAPTIZED OR LEAVE; BUT THESE RESTRICTIONS ARE FOR THE SAFEGUARD OF THE MAJORITY AND MUST BE ENFORCED.'"

Are these not the exact words of Hitler and all Nazi-Fascists in their ruthless war of extermination against the Jews of Europe in our time? They have been repeated by Catholic church authorities down the centuries, and here we have them republished in Boston and New York in this year of 1945.

This article in the Jesuit *Catholic Mind* then proceeds to justify the burning of Jewish books by orders of the Catholic church as follows:

"To the destruction of the Talmud more serious objection is raised because this was definitely denying the Jew even his religious books. When the condemned blasphemies and the anti-Christian utterances were deleted, the Talmud was allowed to be used by the Jews. History shows, then, that the Church placed definite restrictions upon Jewish activity whenever it constituted a danger for Catholics. These restrictions, in essence, were entirely logical and reasonable."

Notwithstanding this article's full endorsement of the Catholic church's ruthless legislation against the Jews as "entirely logical and reasonable," an ingenious attempt is made throughout to save the church from the accusation of anti-Semitism! It is even stated that the church's anti-Jewish legislation was "abrogated" by the new Code of Canon Law in 1918—for which no substantiation is given. Nowhere in the Canon Law is there any such abrogation of the decrees of Popes and Councils against the Jews.\* And the entire treatment of the question in *The Catholic Mind* definitely refers to the present as well as the past, and repeats the Catholic church's legislation against the Jews as justifying "the position of the Catholic Church with regard to the Jews" which "*has been and still is that the Jewish religion, as existing, represents the direct antithesis and contradiction of Catholicism.*" It further clearly states that "*the opposition is between a Church, guaranteed by God*

*to be in full and complete possession of religious truth, and the Jewish faith which continues to reject the truths which have been divinely revealed.*"

Thus the age-old problem of anti-Semitism with all its terrible consequences has come to roost, straight from the Catholic church through Hitler's now vanquished 'new order' in Europe, right on our doorstep in New York, Boston and other large centers in America in this year 1945.



## CATHOLIC-FASCIST IDENTITY

SO CLOSE is Roman Catholicism to Fascism that even the late Cardinal Hinsley of England was unable to restrain his public admiration for the virtues of its slave system. In a review in the "Westminster Cathedral Chronicle" of Professor Binchy's book, *Church and State in Fascist Italy*, he said:

"There are good elements in Fascism, such as the cult of the manly virtues, the preaching of simplicity, self-denial, loyalty, purity; they are superficially akin to Christian virtues, but it would be sheer mental dishonesty to use them as a proof that Fascism as a whole conforms to Catholic teaching."

Fascism has, beside the merits claimed for it by the English cardinal, many other "virtues" akin to Roman Catholicism which the cardinal shrewdly overlooked. But democracy-loving people know these "virtues" and detest them. They are clearly listed by the Most Reverend Bishop Aloysius Hudal, director of the *Collegio Teutonico* in Rome and one of the intimate advisers of the Vatican on German and Austrian affairs at the time Hitler came to power. In his book, *The Fundamentals of National Socialism*, he declares (p. 236):

"Let us see, for example, how interesting are some of the objectives of the Na-

\*The older codes of Canon Law containing these violent anti-Semitic decrees are called "Sources of Canon Law" (*Fontes Juris Canonici*) and are the norms of interpretation for the new code of 1918. They are nowhere abrogated except in so far as they cannot be put into effect in Protestant democratic countries.

tional Socialist program; . . . a new system of instruction and education; the corporative idea; the aristocratic principle of government by a Leader. . . . Above all, the German people are indebted to this spiritual movement for the *slow destruction of the ideology of the Rights of Man*, upon which the edifice of Weimar [German Republic] was founded, as well as for the destruction of faith in formal juridical constitutions, of the *dialectics of parliamentary procedures . . . and of democracy*".

In order to prove the identity of interests between Catholicism and Nazism, Bishop Hudal quotes from the Roman Catholic historian, Joseph Lortz of Münster, who, in his work, *History of the Churches*\*, shows that Catholicism and Hitlerism are one on the following points:

"1. Both are mortal enemies of Bolshevism, Liberalism and Relativism, that is to say, of the three deadly maladies from which our age is suffering, and which fiercely attack the work of the Church. The essential ideas of Nazi Socialism, together with the *principle of liberty bound to authority*, correspond exactly to the ideas that Popes Gregory and Pius IX endeavored to impose upon the 19th century, in face of a world which called itself progressive, and which received their teachings with sarcastic smiles. *To this is added their common fight against Freemasonry.*

"2. Their common fight against the Godless movement; against public immorality; against the stupid doctrine of equality, which is destructive of life; their fight for a rational and fertile structure of human society as desired by God, and for the corporative structure of the state as proposed by Popes Leo XIII and Pius XI (*Quadragesimo Anno*); their common fight against a mode of life that is unnatural and deprived of all healthy traditions as encountered in great modern cities and workmen's localities.

"3. By its principle of authority and government by a Leader, a principle upon which all national life rests, National So-

cialism combines the German and the Catholic attitude towards human life.

"4. Most important of all: National Socialism is a confession of faith; opposing, as it does, unbelief and destructive doubt it has convinced all classes of society that the outlook of the believer is not, as liberalism has taught, an attitude of inferiority, but one that carries man towards the total accomplishment of his destiny. *And although the Catholic Church should never identify itself with any movement, it cannot afford to miss the opportunity of gratefully accepting the help of this powerful ally in the fight which she is carrying on against atheistic rationalism.*"

This Catholic historian calls attention to the fact, which American observers have failed to note, that Nazi-Fascism is but the outcome of events in which the Catholic church has played a decisive role for centuries. He says that National Socialism is the "fulfilment of destiny," and goes on to say:

"It was born originally out of the most profound tendencies of the epoch, of which it is the crowning act. Undoubtedly, we now have the right to speak of an essential transformation, of the birth of a veritable new era, the accomplishments of which will remain. A new epoch has opened which will serve religion and the Church, and which will be extraordinarily well armed to carry on the fight against atheism."

This, and much more, is quoted by Bishop Hudal to prove the identity of the aims and purposes of Catholicism and Nazi-Socialism. The Catholic bishops of the United States and Britain cannot afford to be as open in supporting Nazi-fascist ideology in this country or in England. They cannot but admit, however, that their fellow bishops in Nazi-fascist countries are correct in their analysis of the benefits which this anti-liberal and anti-democratic ideology would bring to the organization of Roman Catholicism.

\* p. 291 et seq.

# THE PASSING SHOW

P. J. WHELAN

► **THE NEW MODERATOR** of 2,090,000 Presbyterians in America, Rev. Dr. Roy E. Vale, recently made a ten-week tour preaching two or three times a day in the country's largest cities. Here is an excerpt from his address in Dallas, according to *Time* magazine of January 29: "*The Roman Catholic hierarchy is engaged in a deliberate attempt to take away from the Protestant churches of America their leadership in religious life . . . and is seeking ultimately to take the leadership in the political life of the country.*"

► **NUNS IN FRANCE** have been ordered by the Catholic church to vote in the municipal and departmental elections promised for April, in accordance with the granting of the vote to women in France for the first time. The once powerful anticlerical Radical Socialists always opposed feminine suffrage because of their fear that the Catholic church would dictate the women's vote. Their fear is greater now that, by means of the vote of women and nuns added to the reactionaries and peasants, the Catholic church will retain the favored position it gained under Marshal Pétain's Vichy regime.

► **THE NEW** (Protestant) Archbishop of Canterbury, Rt. Rev. Geoffrey Fisher, in an interview with the U. S. Army newspaper *Stars and Stripes* last January 29, definitely declared that "it won't do" for any church to sit in at the peace conference.

► **THE CATHOLIC ARCHBISHOP** of Liverpool, however, Dr. Richard Downey, issued a pastoral letter that was read in all his churches on Sunday, Feb. 11, urging that "the Pope's representative be given a place at the peace table," according to the United Press. In New York also on Feb. 11, Archbishop Spellman denounced the 1,600 Protestant ministers who had appealed to the 'Big Three' not to allow "either the Vatican or any Protestant or Jewish religious establishment" to take part, either as principal or mediator, at the council tables of state.

► **A PUBLIC LOTTERY** is held every Sunday morning at 11 o'clock in front of the cathedral in Panama City, Panama, and is conducted by Roman Catholic priests, according to the N. Y. 'Daily News' of last Feb. 13. The proceeds go to the upkeep of hospitals, orphanages and other charitable organizations. The 'News' thinks that the U. S. should imitate this practice.

► **A TOTAL** of \$1,069,608 was collected in 1944 by the Vatican for its foreign mission fund, according to a report from Rome to the N. Y. 'Times' of last Feb. 10. Of this amount, \$762,500 came from the U. S. The total is incomplete because some of the money collected has not yet been converted into liquid currency.

► **AS A PART** of the campaign against Protestants in Mexico, Catholics have been urged by Archbishop Martinez to display the following poster on their homes and in public places: "*Este hogar es catolico y rechaza toda propaganda protestante.*" ("This is a Catholic home. We repudiate all Protestant propaganda.")

► **WE NOTE** that Ed. J. ('Paving-Blocks') Flynn, Democratic boss of the Bronx, accompanied President Roosevelt to the Crimea Conference. He later visited Moscow and at this writing was on his way to see the Pope in an effort to patch up the Russo-Vatican feud.

► **THE LEAGUE OF THE SACRED HEART**, an international Catholic organization under Jesuit control, has six million members in the U. S. and thirty-five million in 128,000 centers all over the world, according to Jesuit Father Robert I. Gannon, president of Fordham University, at the celebration of the 100th anniversary of the organization last Oct. 4.

► **ISRAELE ZOLLI**, the former chief Rabbi of Rome who turned Roman Catholic last February, is reported in a dispatch from Rome to the N. Y. 'Post' of Feb. 20, to have been influenced by the fact that "he was facing starvation." The report stated that, "His community in Rome was willing to give him 200,000 liras, but that he had asked for 900,000." It was also revealed that he had become a member of the Fascist Party "in order to retain his position at the University of Padua."

► **THE WASHINGTON 'POST'** of last December 25 reported the arrest for robbery of Samuel A. Trewolla, 18, who told detectives that he was Mayor of Father Flannagan's 'Boys Town' last year.

► **M. HUBERT PIERLOT** and his Catholic Conservative Party lost power in Belgium on Feb. 6, and refused to cooperate with the new government of Achille van Acker, a Socialist, who was obliged to carry on with a mere four-party cabinet.

► **THERE ARE 300,000** persons of the Russian Orthodox faith in North America who want to be united with the Mother church in Moscow, two delegates to the world-council of the Orthodox church from the United States and Canada, Bishop Alexer Pontelaieff and Rev. Joseph Dzvonchink, reported to Patriarch Alexei on their arrival in Moscow on Feb. 10. They spoke for 300 separatist congregations in the U. S. and Canada.

► **THREE PERSONS PERISHED** and more than fifty others were injured in a fire that swept the parish hall of St. Ambrose's Catholic Church in Baltimore last December 6 during a bingo game, according to an AP report. Among the injured was the parish priest, Father Stephen Bazucki.

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DESPITE increasing costs of materials and production we do not want to increase our yearly subscription rate beyond the convenient \$1.00 a year (Canada \$1.25). We look to those who can afford it to make up the deficiency in our budget by contributing what they can toward our increasing costs.

This is necessary for the continuance and expansion of a magazine like ours which carries no commercial advertising and has no denominational support.

*THE BRITISH PRESS* is not as timorous as the press of America in treating of Vatican intrigues. The following is from the London "New Statesman and Nation":

## BLACK INTERNATIONAL

Rupprecht von Wittelsbach calls on the Pope,

Otto von Hapsburg has cropped up, Royalist circles see vistas of hope

When Europe's republics are mopped up.

Hapsburgs are Holy as well as Imperial, Their annals are old as their story is serial.

Family thrones they are ready to fill,

As presidents fall with their ministries, From Chile, Bolivia, Peru, and Brazil

Flock claimants of dead and gone dynasties.

With Papal support (and a thumping minority)

Pretenders receive a high travel priority.

Wettins may sit upon Saxony's throne,

Zahringens flourish in Baden,

Württemberg - Brandenburgs get back their own,

When the tenant vacates Berchtesgaden. The Third Reich is marked by exceptional brevity,

Hapsburgs rejoice in amazing longevity.

Monarchs may rise in the wake of the peace,

Wittelsbachs reign in Bavaria,

Sonderburg-Glücksburg find welcome in Greece,

Saxe-Coburgs inherit Bulgaria.

The Vatican offers a new opportunity

For public devotion and Catholic unity.

Ex-Bourbon-Hapsburgs in Spain may be found,

To match Lisbon's Hapsburg-Braganza, Hapsburg - Leczinskis in Poland be crowned,

For that's what the Vatican plans are. Catholic courts of antique consanguinity, Rulers restoring the right of divinity.

Hapsburgs and Bourbons safe back in the fold,

Not to mention the reigning Sardinians, Wettins and Wittelsbachs throned as of old,

In sovereign ducal dominions.

Princes and potentates east of the Rhine again!

Ex-Hohenzollerns are getting in line again! Dukes of Saxe-Coburg, Saxe-Weimar, Saxe-Meiningen!

Royalist circles begin to feel fine again.

## THE EDITOR'S MAILBAG

### OBJECTIVE AND FACTUAL

WE NEVER FORGET that, as former priests, we are liable to be accused of setting ourselves up as critics of the Roman Catholic church out of motives of personal revenge and for the purpose of stirring up resentment against an institution we formerly served, but which failed to satisfy our spiritual ideals. To avoid this we make known about the Catholic church only what is coldly factual, strictly objective and fully documented — things that exist apart from us and which are independent of our opinion about them.

How well we have succeeded in this objectively informative policy may be seen from the following from a Presbyterian minister who recently discovered our magazine:

"I have received a sample copy of 'The Converted Catholic Magazine' and have read it with much interest. I believe you are doing a great work and enclose remittance for a year's subscription. Many, if not most, of us Protestant ministers know some of the shocking practices of the Roman church and its distorted beliefs. But we dare not tell about these things from the pulpit because immediately, in the eyes of the unthinking, we are placed in the class of anti-Catholic rabble-rousers. Hence it is refreshing to read an organ that sanely and constructively publishes the real truth."

— R. V. G.

\* \* \*

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"THE ATTACHED \$2 is to cover renewal of my subscription for another year. THE CONVERTED CATHOLIC MAGAZINE is cheap at two dollars, and is a lucid, illuminating and fearless friend of the freedoms which we all profess to be fighting to defend."

—A. R. J., Sydney, N. S.

### VOICE OF LATIN AMERICA

"Your publication has been a most welcome one for me since I myself am a converted Roman Catholic. My home is in Cuba, but at the present time I am studying at the Southern Baptist Theological Seminary here in Louisville with the purpose of returning to Cuba as a missionary. It is unfortunate that so many people, particularly religious leaders, fail to see the significance to true Christian fellowship of the missionary movement in Latin America. You are aware of the fact that the Roman Catholic Church has been endeavoring to prevent the coming into Latin America of Protestant missionaries under the pretense that these are a hindrance to the Good Neighbor Policy. It is a shame that any religious group would proclaim, or even endorse, such misrepresentation of the truth.

"Let me express my appreciation once more for your helpful publication.

Yours in His service,

— Primitivo Delgado

\* \* \*

FORMER PRIEST AND SOLDIER, J. A. Fernandez, writes again as follows:

"I regret I was unable to visit you during my furlough. But I spent the seven days studying for my reception into the Presbyterian church. Last Monday I appeared before the Presbytery at Carlisle, Pa., and upon presentation of my credentials and enthusiastic recommendations, and having given a stirring account of my experimental acceptance of Christ, I was received into the Presbytery as an Evangelist.

"It is my intention, after I leave the Army, to devote my life to bringing the true Gospel of Christ to the Spanish-speaking people of this country, giving them the benefit of my own experience and teaching them the simple doctrines of Christianity. I feel overjoyed at the happy turn of events, and never in my life have I experienced such happiness and contentment. Presbyterianism appeals to me on account of its simplicity in doctrine, worship and government.

"With best wishes for the continuance of your noble, courageous work.

Sincerely yours in Christ,

—(Sgt.) J. A. Fernandez

## RECOMMENDED BOOKS

*The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:*

**DER FUEHRER**, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. 778 pages. Price .....\$3.00

**THE SPANISH LABYRINTH**, by Gerald Brenan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. 384 pages. Price.....\$3.50

**CONTEMPORARY ITALY**, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's warmongering among the nations. 430 pages. Price .....\$3.50

**WHAT TO DO WITH ITALY?** by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 301 pages. Price .....\$2.75

**FALANGE**, The Secret Axis Army in the Americas, by Allan Chase; a factual and irrefutable work on the activities of Franco's Fifth Column in North and South America and the Philippines—and the part played in it by the Roman Catholic church. 278 pages. Price.....\$3.00

**RELIGIOUS LIBERTY IN LATIN AMERICA?** by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of

democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. 170 pages. Price .....\$2.00

**SCHOOL AND CHURCH. The American Way**, by Conrad Henry Moehlman; an historical approach to the problem of religious instruction in the public schools; a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. 178 pages. Price .....\$2.50

**WHICH RELIGION — ROMANISM, PROTESTANTISM OR CHRIST?** by Rev. George Wells Arms; a concise analysis of the contrast between Roman Catholic teaching and New Testament Christianity. Booklet, 42 pages. Price.....25c

**A VITAL CONDITION FOR LASTING PEACE**, by Dr. Leopold Mannaberg; an outline of Vatican power politics in Europe in collaboration with the Axis dictators and proposals for the elimination of the Vatican as an international political organization. Pamphlet, Price 15c  
(This item has been made part of the book, "Behind the Dictators," but is still available in pamphlet form.)

**For those interested in prophecy:**

**THE PRESENT ANTI-CHRIST**, by Fred Peters. Whether or not an Anti-Christ is to come at the end of the world, the author holds and proves the Papacy is the Anti-Christ always with us as the counterfeited of God. Price.....35c

**GOD'S WITNESS IN EGYPT**, by William L. Klinker; a documentary analysis of the relation of Bible prophecy to the Pyramids of Egypt. Price.....65c

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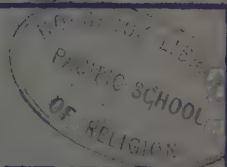
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May, 1945

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EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxi:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

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MAY, 1945

No. 5

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No. 5

## THE VATICAN AS A FOMENTER OF WAR

AMERICANS are being fed with false propaganda that the Pope is an ardent advocate of peace. They are even being led to believe that he is a staunch defender of democracy—at least that he has been at long last converted to the defense of democratic ideals. The irony of the matter is that, while gullible American Protestants are swallowing this propaganda, hook, line and sinker, the people in Catholic countries of Europe, free now for the first time in a decade to express their true minds, are not mincing words in their bitter accusations against the Vatican and its hierarchy for their reactionary and pro-Axis activities. Only Catholics who have suffered in countries dominated by the Catholic church are truly anti-Clerical and understand its policy.

In order to cover up its disastrous alliance with the Axis dictators in the heyday of their triumphs, the Vatican is now trying to convince Americans that its true policy involves no preference for any particular form of government, that, in the words of the late Pope Pius XI, it would ally itself “with

the devil himself,” if it serves the welfare of the Catholic church. Replying to the syndicated columnist Edgar Ansel Mowrer’s charges that the Vatican has favored Fascism and failed to support democracy, the Jesuit Father Charles T. Conroy, of Westbadon College, Indiana, declared (*N. Y. Post*, January 30, 1945):

“The truth is that the Vatican is not primarily interested in forms of government as such . . . It is possible for a government to be a benevolent monarchy, even, perhaps, a benevolent dictatorship . . . The Vatican is not so much interested in the form in which the government holds its power, but it is tremendously interested in the way that power is exercised.”

This is the true, and shamefully unethical teaching of the Roman Catholic church—a subtle restatement of the old Jesuit principle that the end justifies the means. The Catholic church will bless and ally itself with any kind of powerful government, as long as it uses its power to support the political aims of the Catholic church. For this reason it entered into solemn agreements with the ruthless regimes of Mussolini, Hitler and Hirohito. And these agree-

ments still remain in force on this first day of April, 1945, when the three big bloody dictatorships are going down in utter defeat, condemned and repudiated by all the decent-minded nations of the world. If the Papacy now begins to show favor to democratic countries, it will be merely because it hopes to use the growing power of these countries in its favor.

\* \* \*

POPES TODAY, although they are sovereigns in their own right with a token army at their disposal, do not lead soldiers in battle as they did of old. Yet the Pope's diplomats and representatives are mixed up in all the intrigues of war among the nations. In some countries, such as Germany, France, Spain, Italy, the Pope's nuncio is the "dean,"—the leader and highest ranking member—of the entire diplomatic corps. Any good European history will prove how much these Papal statesmen have had to do with the fomenting of wars in the past. Count Carlo Sforza, formerly Foreign Minister of Italy, gives authoritative information concerning the Vatican's part in bringing on World War I, in his book, *Contemporary Italy*.

It is difficult to get Americans to believe that a so-called Christian church would actually foment war and its terrible consequences as part of its policy. That is because Protestantism has taken religion out of politics and developed exclusively its purely spiritual aspect. To the church of Rome, the slaughter and even torture of individuals by war and Inquisition may be a necessary and laudable act—if necessary to safeguard

the Catholic people from contact with "heretics," or to preserve and enhance the power of the church as a whole. This was re-stated, for instance, in the Jesuit magazine *The Catholic Mind* of last January in a defense of the Catholic church's cruel laws against the Jews, and holds good also of its attitude toward Protestants. It declared:

**"Full freedom to non-believers must be restricted when their activities interfere with Catholic worship or tend in some degree to contaminate Catholic truth."**

War with its suffering is a small matter in the eyes of the Catholic church compared to the danger of losing its undisputed control over the Christian world. It fanatically believes in its mission from God to be the sole religious teacher and guide of all men. It professes to regard all worldly happenings "*sub specie aeternitatis*," ("under the aspect of eternity") and the death of one or a million "heretics" who would imperil its eternal mission is not only excusable but a necessary and worthy part of its duties on earth. But having a mere token force of soldiers at the Vatican, the Catholic church must use the armies of governments in alliance with it to do the killing. Pope Leo XIII insisted with the late German Kaiser that "Germany must become *the sword of the Catholic church*." The Kaiser failed in this, but Hitler twenty-five years after him very nearly succeeded. It was the Vatican that made possible the militarization of Germany toward the end of the last century. And it was the Vatican, as Count Sforza tells us, who gave its blessing to the first World War that was touched off at Sarajevo.

Americans should remember these things when the Pope of Rome is glamorized in their controlled press as the personification of peace and democracy.



## A SHAMEFUL COMPROMISE

DESPITE the Vatican's shameful part in assisting Mussolini's rape of Ethiopia, pressure has been brought to bear on Emperor Haile Selassie to permit Roman Catholic missionaries to operate in Ethiopia. A dispatch from Rome to the New York *Times* of February 24, reported that three Roman Catholic Ethiopian priests had left for Ethiopia that week, and fifteen more were soon to follow. The dispatch indicated that the arrangement had been made during the recent talks of Emperor Haile Selassie with President Roosevelt and Prime Minister Churchill after the Crimea Conference. Roman Catholic Bishop David Matthew has also been sent from England as Papal representative to Ethiopia to arrange the compromise.

Mussolini's ruthless conquest of helpless Ethiopia was hailed by high-ranking officials of the Roman Catholic church like Cardinal Schuster of Milan as a "triumph of the cross of Christ," and a "holy crusade" to bring the Ethiopians into the Roman Catholic church. Ethiopia's Coptic Patriarch Mathias was brought to Rome in chains and imprisoned without a word of protest from the Pope. Inquisition methods of persecution were used to "convert" Ethiopians to Roman Catholicism. And now, for the benefit of some

miserable political compromise, the leaders of Britain and the United States have allowed themselves to force favors for the Vatican from the outraged Emperor of the Ethiopians.



## JESUIT GEOPOLITICS

ALARMING REPORTS have come to us from Army officers concerning the lectures on *Geopolitics* given to members of the Command Officers' Training School near Fort Leavenworth, Kansas, by the Jesuit Father Edmund A. Walsh, head of the Jesuit *School for Foreign Service* at Georgetown University.

The Command Officers' Training School is the highest-ranking institution—a kind of "finishing school"—for officers of the U. S. Army, and it graduates 1,000 members every 10 weeks, or an average of 5,000 a year. To each class the above Jesuit Father Walsh gives a course of *Geopolitics* which follows the views of Karl Haushofer, the famous Catholic professor of the University of Munich who gave Hitler his grandiose ideas of world conquest. Jesuit Geopolitician Walsh stresses to our choice Army officers Haushofer's pet principle that "*Who rules east Europe commands the Heartland; who rules the Heartland commands the World-Island; who rules the World-Island commands the world.*"<sup>1</sup>

<sup>1</sup>See *An Essay on Geopolitics* by Edmund A. Walsh, S. J., Regent, School of Foreign Service of Georgetown University. Part of *Syllabus for two Courses of Study on the Political Economy of Total War.*

Soviet Russia has now overrun all of Eastern Europe, to the very gates of Berlin and Vienna, and Jesuit Walsh is convinced that England and America made a tragic mistake in allowing and aiding this Russian victory. His classes of U. S. Army officers are intelligent enough to understand what this means militarily, but not perhaps sufficiently politically-minded to realize fully the consequences of it.

The plain implication of this Jesuit's teaching is that Germany should have been allowed to control this "Heartland" and that another war will have to be fought—by Britain and America—to wrest it from Russian control. The Vatican's policy, ever since it supported Bismarck's militarization of Germany in 1887, has been to help a centralized, militarist Germany control Central and Eastern Europe and establish itself as "*the sword of the Catholic church*" and the protector of a revived Holy Roman Empire of the German Nation against invasion of Europe by Russia. Hitler's armies came within an ace of accomplishing this for the Catholic church. This same Jesuit Edmund Walsh was reported in the *New York Times* of February 17, 1940, as declaring that "*he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic Empire, must be reestablished.*"

Father Walsh's uncompromising hatred of everything Russian is well known. It was he who blocked a possible rapprochement between the Kremlin and the Vatican in 1922, when he was sent to Moscow as the Pope's pleni-

potentiary in an effort to negotiate a Vatican-Kremlin concordat.<sup>2</sup> According to Louis Fischer (*The Soviets in World Affairs*, p. 524) "*these negotiations proved abortive as a result of the strategy of Walsh.*"

This Jesuit strategist has been teaching Haushofer's pro-Nazi *Geopolitics* to U. S. Army officers for many years. Here is a sample of one of his lectures as stenographically reported in the *New York Post* of October 9, 1943:

"The major problem today is to beat the Russians to Berlin . . . The breakdown of Czardom has brought to the world 25 years of disturbance of the equilibrium . . . Russia in reconquering its Eastern European territories, assures its domination of the World Heartland and is therefore in a position to dominate the world."



## LEST WE FORGET

Concern for the political liberty of peoples sounds strange in the mouth of the Vatican which has condemned and fought democracy in every country in Europe throughout the last century. When the Habsburg emperor of Austria held Poles, Czechs, Slovaks, Croats and other peoples in utter subjection, the Vatican worked so closely with him that it gave him the power to veto the nomination of any candidate for the Papacy that he disapproved. Spain, Portugal, Albania, Tyrol, Ethiopia and other countries were stripped of all political liberty during the reign of Pope Pius XI without a word of protest from his lips, because the Roman system stood to profit by their subjugation to Catholic dictators.

<sup>2</sup> See *The Converted Catholic Magazine* for June, 1942 pp. 151-2.

## WILL THE VATICAN AND THE KREMLIN COME TO TERMS?

TO COVER UP the Vatican's alliance with the Axis dictators, Catholic spokesmen are harking back to the saying of the late Pope Pius XI, that he would make a deal "with the devil himself" if it served his purpose. They are using this today to explain in advance to the Catholics of America the possibility of the Pope entering into some sort of temporary agreement with Stalin—whom they have been painting for years as the very devil incarnate, and with whom the Vatican has definitely forbidden anyone to cooperate "in any undertaking whatsoever." Yet before Communism came on the scene, the Vatican found no difficulty in entering into political agreements with the Russian czars, notorious for their inhuman cruelty and oppression of the people.

But in 1929, the Vatican threw in its lot with Fascism and definitely committed itself and the Catholic countries of Europe to war against Russian Communism. As early as 1925, Pope Pius XI, peering into the future in his infallible way, saw visions of a world triumph for Fascism. Anxious to join the winners, especially in a war against liberalism and democracy, he placed the vast resources of Roman Catholicism at the disposal of Fascism and vied with Hitler in spitting fire at the 'Red Dragon.' He openly declared ideological war on the Soviets and called for a crusade against "atheistic Communism." His Jesuit agents in America laid it down that "every Christian would have to be a conscientious objector to a war in which the United States would be an ally of Russia," and even be willing to be "executed" rather than take part in such a war.

On March 19, 1937, Pius XI issued his 'infallible' encyclical on Communism, in which he defined in absolute terms, and with all the authority and solemnity of his office, the burning moral questions whether Communism is *essentially* evil and whether anyone is allowed to have dealings with a Communist government. He unequivocally declared:

**"Communism is intrinsically evil and no one who would save Christian civilization will cooperate with it in any undertaking whatsoever."**

On the basis of this 'inspired' teaching of a Roman Pontiff using his full prerogatives to define a question of morals, Catholics in the United States and in every other country of the world bent every effort to prevent their native lands from giving diplomatic recognition to Russia. Even as late as January, 1945, when Chile proposed to recognize Russia and exchange envoys, the Roman hierarchy of that country furiously attacked the President and the cabinet, citing the above-quoted words of Pius XI that declared any such cooperation with Communistic Russia flagrantly immoral.

Of late a change in Vatican policy toward Soviet Russia has been under consideration. The background of this radical change is as follows:

When Nazi defeat first appeared inevitable, flustered Pope Pius XII at once attempted to save the day for Germany by pleading repeatedly for a 'negotiated peace.' This would have preserved the essence of German militarism and left the door open to a third World War that would decimate Russia. When these hopes faded after

Casablanca, Pius XII, with the same purpose in mind, modified his tactics and began a series of pleas for mercy toward defeated Germany and a 'soft peace.' Meanwhile, he hoped as the Nazis did, that the 'Big Three' powers would split wide open, giving Germany the hoped-for opportunity to negotiate a favorable peace that would save its basic war industries and the essence of Fascism in Catholic Spain, Portugal and Argentina. This is why Pius XII continued to ignore the new religious freedom in Russia and silenced Father Orlemanski for accepting Stalin's advances toward an understanding with the Vatican.

The Crimea Conference of February, 1945, shattered the last desperate hopes of the papacy to save the structure of German militarism. The Vatican diplomats took another look at their cards and decided that it *might* be better to reshuffle them before it was too late.

As this is being written Catholic politician, Edward J. Flynn, Tammany Boss of the Bronx in New York City, has just left Moscow where he acted as intermediary between the Vatican and Russia in an effort to establish diplomatic relations between them. At present he is conducting super-secret conferences with Pius XII at the Vatican. This much is known despite Allied censorship which the Vatican is using to hush-hush its possible change of moral attitude toward Russia. As an undemocratic institution, the Roman Catholic church wants the masses of its followers to know nothing of what is happening, unless and until it is a *fait accompli*, all cut and dried.

Moral principles are the least of the Vatican's worries. They are never allowed to interfere with a slick political deal. The fact that the Pope has infallibly forbidden all cooperation with



EDWARD J. ('PAVING BLOCKS')  
FLYNN

President Roosevelt's personal negotiator  
between the Vatican and the Kremlin.

... Will the Jesuit foxes trap the  
Russian bear?

Soviet Russia would not prevent him or his successor from doing exactly what he forbade, provided that it 'pays off.' The Vatican will try, perhaps successfully, to drag out negotiations until after the San Francisco Conference of the United Nations in the hope that the united anti-German stand of the Crimea conference will weaken. Meanwhile it will do its best to sabotage the Conference by continuing its attacks on the Yalta decisions and the principles of the Dumbarton Oaks agreement. If it succeeds sufficiently in spreading disunity among the United Nations before or during the Conference and sees the possibility of a future war against the Soviet in the next quarter of a century, it will break off its negotiations with Russia. If it fails in its plot to weaken the unity of the Big Three and undermine their peace plans, it will give diplomatic recognition to the Soviet government and send a papal envoy to Moscow.

In any event Rome will suffer no change of heart. It is eternally wed to

reaction. Even while in diplomatic accord with Russia, it would continue to plot with rich reactionaries and militarists for its destruction, using perhaps Catholic-Fascist Argentina as a center of its intrigues. Its diplomatic relations with Russia might even form an ideal facade for such a conspiracy.

Wordly-wise Jesuits, expert at verbal jujutsu, have already prepared slick explanations of a Vatican about-face in regard to the Soviet, just in case . . . They read like this:

'This is not an accord between Communism and Catholicism. It is merely a necessary political arrangement, a mere *modus operandi*, between one government and another, between Vatican City and Russia.

'The words of Pope Pius XI forbidding collaboration with Communism are to be understood in a religious sense and as such still hold good the same as before.

'Just as the Vatican could give diplomatic recognition to pagan Japan without approving of Shintoism, so it can recognize Russia without needing to approve Communism.

'This gesture on the part of the Vatican shows its deep interest in world peace, as well as in the religious freedom and the spiritual welfare of millions of its children now within the bounds of post-war Russia.'

Personally, we don't feel that, even in the event of a Russian-Vatican agreement, the Jesuit foxes will succeed in trapping the Russian bear. The pillars of Vatican political power in Eastern Europe have always been the rank illiteracy of the masses and the wealth of Catholic, reactionary landowners. Russia with its program of mass education and land partition will gradually put an end to Catholic reaction in Eastern Europe.

## THEY SOFTLY WALK

They are not gone who pass  
Beyond the clasp of hand,  
Out from the strong embrace;  
They are but come so close  
We need not grope with hands,  
Nor look to see, nor try  
To catch the sound of feet;  
They have put off their shoes  
To softly walk by day;  
Within our thought, to tread  
At night our dream-led paths  
Of sleep.

They are not lost who find  
The sunset gate, the goal  
Of all the weary years.  
Not lost are they who reach  
The summit of their climb,  
The peak above the clouds  
And storms. They are not lost  
Who find the light of sun  
And stars and God.

They are not dead who live  
In hearts they leave behind.  
In those whom they have blessed,  
They live a life again,  
And shall live through the years  
Eternal life, and grow  
Each day more beautiful,  
As time declares their good,  
Forgets the rest, and proves  
Their immortality.

—Hugh Robert Orr

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# WAR AS AN INSTRUMENT OF PAPAL POLICY

BY J. J. MURPHY

*HIGH-PRESSURE PROPAGANDA* has been selling the Pope to the American people as the great champion of world peace—as the spiritual Father of Christendom who stands apart from politics and devotes himself solely to the maintenance of moral principles. European authors and statesmen, such as Count Carlo Sforza, who have had access to the secret archives of their countries, know this to be false. Nor has the refusal of the Vatican to open to the world its historical archives been able to hide what the New York 'Times' openly and rightly called "the profound immorality of the temporal policy of the Church of Rome." This war-making policy of the Vatican has involved the nations in endless intrigues by playing off one nation against another like pawns on a chessboard, as the following article clearly shows.

CLAIMING the exclusive right to be considered the living and infallible representative of Christ on earth, the Roman Catholic church wishes to be looked upon as an essentially spiritual organization solely devoted to safeguarding the moral principles of Christianity. It proclaims to the world its abhorrence of evil and undying adherence to changeless principles as opposed to expediency. It shudders in theory at the slightest defection from absolute right and dramatizes its purity by repeated quotation of Newman's words:

"The Catholic Church holds it is better for the sun and moon to drop from heaven, for the earth to fail, and for all the many millions on it to die of starvation in extreme agony, as far as temporal affliction goes, than that one soul, I will not say, should be lost, but should commit one single venial sin, should tell one wilful untruth, or should steal one poor farthing without excuse."

It is on these grounds of divine incorruptibility that the Catholic church demands the right to be an arbiter of world peace at the coming conferences of the United Nations and condemns be-

forehand all decisions that it does not help shape. But since even the worst perpetrators of evil have shouted from the housetops the holiness of their intentions and purposes, no one can quarrel with the public's right to examine the claims of the Roman Catholic church in the light of historical facts. The saying of Christ, "by their fruits you shall know them," still holds good of moral theories and pretences.

## RELIGION OF THE SWORD

Unfortunately for the Catholic church, its historical record does violence to its proud claims. It even lends credence to the accusation that these bold pretences of virtue are but a mask for its political ambitions and intrigues. For on examination, we find that the most immoral practices of the Catholic church are not mere accidents of history but the logical conclusion of its fundamental dogmas. From its basic belief that it is the one and only true church of Christ to whom Christ gave "all power in heaven and on earth," it logically lays claim to supreme authority in things spiritual and material and

condemns all dissenters as enemies of Christ and destroyers of souls. In accordance with this, the cardinal who crowns a new Pope with the tiara pronounces during the ritual these words:

**"Receive the tiara adorned with three crowns and know that thou art Father of princes and kings, Ruler of the world, Vicar of our Savior, Jesus Christ."**<sup>1</sup>

The Catholic church's right not only to participate in politics but to render final decisions was openly taught by Pope Boniface VIII in an official papal bull, *Unam Sanctam*, which proclaimed the church to be a perfect political society, as superior to the state as the sun is to the moon which merely reflects its light. Speaking of this bull, the Catholic book, *The Vatican as a World Power*, translated from the German by Dr. George Shuster, says (page 197):

**"The meaning of the bull ['Unam Sanctam'] is contained in these sentences: the spiritual power [the Catholic church] has the authority to establish the worldly power, and to judge it when it is not good; and it is necessary to salvation to believe that all human creatures are subject to the Pope . . ."**

Whoever admits the doctrine that the Catholic church is "the continuation of Jesus Christ" and the infallible teacher of his divine doctrines, must logically admit that anyone who dissents from its teachings perverts the truth and sins against the welfare of society. Nor can he quarrel with the statement of *Catholic Encyclopedia* (VIII, 36) that disbelief in the church's teachings is a crime worse than treason that must be stamped out by physical punishment. This is what the Jesuit Cardinal Billot teaches in his seminary textbook on dogmatic theology: *"God not only permits the Church to use force, but*

*definitely prescribes it to her. There is no efficacious remedy against heresies but medieval laws.*"<sup>2</sup>

It follows from this that the medieval Inquisition, established and implemented by the Papacy, is the logical result of Catholic claims to be the "one church outside of which there is no salvation." Of this same forceful defense of Catholic dogma through the Inquisition, Lecky in his book, *The Rise and Influence of Rationalism in Europe* (vol. I, p. 326), says that it "exhibits an amount of cold, passionless, studied and deliberate barbarity unrivalled in the history of mankind."

The right of the Catholic church to punish heretics was not an accidental distortion of its teachings in medieval times. It is still taught in the Latin textbooks on dogmatic theology used today in American Catholic seminaries. The *Holy Office of the Inquisition* is still the most powerful bureaucracy in the Roman Curia. It did not stop inflicting corporal punishment in the Middle Ages, but continued to do so, wherever it could, right into the last century, namely in Spain, Mexico, the Philippines and the Papal States. Heresy was declared a political crime. The *Cambridge Modern History* (XI, 706) notes that in 1850 there were 8,800 "political prisoners" of this kind in the small Papal States alone.

Throughout the 19th century, one Papal encyclical after another was issued to condemn in scathing terms both liberalism and democracy in Belgium, France, Bavaria, Austria, Spain and Italy. This fight of the Vatican against civil liberties extended right down to the present, as is admitted by Catholic statesman Count Carlo Sforza, Foreign Minister of pre-Fascist Italy,

<sup>1</sup> Quoted from the official *National Catholic Almanac* for 1942, page 171.

<sup>2</sup> Quoted from G. G. Coulton, *The Death Penalty for Heresy from 1184 to 1921*, page 88.

in his recent book, *Contemporary Italy*:

"And the new Pope, Pius XI, like Pius X, was not only hostile to ideas of liberty . . . To those who warned him that dealing with faithless and lawless demagogues is always dangerous, he replied: 'I know it, but at least they don't believe in the villainous fetish of liberalism.'"

"A distrust shared in common, a common hatred, constitute stronger bonds than those of common sympathies, and the Catholicism of Pius XI shared one hatred in common with Fascist chiefs—the hatred of political liberty."<sup>3</sup>

### REPUDIATION OF PEACE

The doctrine that the Catholic church has the right to use physical force to attain its ends holds as true in the realm of international politics as it does in the case of heretical individuals. In other words, the Catholic church approves of war as a means of securing for itself greater political power. In spite of wordy distinctions between a "just" and an "unjust" war, it has never forbidden a single war that might redound to its profit. On the contrary, it has frequently urged on the belligerents or cooperated with them by connivance, open or secret—by the intrigues of Vatican diplomacy or the approval of their Father Confessor. Count Sforza says (p. 56), "Naturally the Bourbons, like the Savoy, violated their constitutions . . . they had confessors to absolve them."

Since the Treaty of Westphalia, which put a legal end to the open political power of the papacy in 1648, the objective of the Vatican has been to continue the counter-Reformation to the point where a re-established Holy Roman Empire would wipe out the last

vestige of liberal, Protestant Europe. The Popes realistically faced the fact that this could be done only by warfare. In our own times they did their best to undermine the League of Nations and sneered at plans for peace. Sforza (p. 205) remarks of Pope Benedict XV in the First World War:

"He long resisted the pressures of those who recommended putting to the service of peace the 'high moral authority of the Holy See.' With his habitual tone of sarcasm he used to reply, 'Authority? Strange that they should talk so much of it . . .'"

As late as May 23, 1920, when he issued his encyclical, *Pacem Dei*, Benedict XV completely avoided mention of the League of Nations as if it did not even exist. In later years his successors used their influence over DeValera and numerous small Catholic nations of Latin America to vote against every League proposal that would have strengthened its authority, such as the boycott of Fascist Italy during the rape of Ethiopia.

Not to mention two World Wars, to which we shall refer later, the horrible Thirty Years' War that devastated Europe is a terrifying instance how the Jesuits instigated continuous warfare for a whole generation to attain their purpose. It is with such uses of war in mind that one must read Rome's reprobation of pacifism. Father Walter Farrell, in his work on the doctrine of Thomas Aquinas, *A Companion to the Summa* (III, 123), lays down the law for Catholics:

"That war, under some circumstances, is justified is not a mere philosophical opinion; a Catholic is not free to embrace or reject it. It is a solemn doctrine of the Church; in fact, time and again through the ages, the Church through Her councils and Supreme Pontiffs, has urged men to wage war."

<sup>3</sup> Pages 338-9. Other page references to Count Sforza are in this same book, published in 1944 by E. P. Dutton & Co., New York. See our list of 'Recommended Books.'

### UNETHICAL SELF-INTEREST

The Catholic church's claim that it adheres at all times to the same moral principles is ludicrous in the light of history. It practices today in its parish banks the very principles of money-lending that it anathematized in the Middle Ages, to give only a single instance. In politics it followed a similar pattern. It never failed to reject a moral principle in matters of politics, if it stood to gain by the deal. Its conservative principles against revolutions, that it championed in Europe throughout the last century in defense of outworn monarchies, were thrown to the winds when it saw in the Franco revolution a chance to overthrow the duly elected regime of a liberal, Republican government in Catholic Spain.

The Vatican has switched back and forth with every wind, according to its own selfish interests and without the slightest regard for principle. In 1874 the papacy forbade Catholics in Italy to participate in democratic government by holding office or even by voting in the elections. Four years later it confirmed this order by the famous *Non Expedit* decree. In 1918 it revoked this decree and cooperated with Father Luigi Sturzo, a life-long priest politician, in establishing a democratic political party, the *Partito Popolare*. Less than 10 years later it cooperated with Mussolini in the establishment of a dictatorship with a church-state union and disowned Father Sturzo by letting Mussolini force him into exile. Now that Fascism has been overthrown, the Vatican is preparing to use Father Sturzo again to re-establish the *Partito Popolare* in one form or another.

In the same expedient way the Vatican first established the *Center Party* in Germany, then double-crossed it under Bismarck. It cooperated with it again,

only to sell it out to Hitler in the early 1930's. Of this latter betrayal, Edgar Ansel Mowrer, former Deputy Director of the *Office of War Information*, in the *New York Post*, of January 30, 1945, tells the following facts:

**"In Berlin in 1932 and 1933 I watched with fascinated horror the democratic Catholic Center Party slowly abate its resistance to the Nazis, with Msgr. Kaas, its titular head, slowly yielding to arguments from Rome until the final capitulation to Hitler which opened the door to Germany's attack on the human race."**

The way the Vatican sought its selfish ends by double-crossing its own co-workers and its own Catholic political parties is similar to the way it broke its word to nations. As we shall see below, it begged Protestant Germany to be the 'temporal arm' of the Catholic church; when a little while later it felt that it had more to gain by uniting with France and Russia against Germany, it broke its pledge without a scruple. Later, when Germany grew stronger, it reversed itself once more and allied itself with German militarists first by an unwritten agreement, later by a written 'secret agreement' in the Concordat with Hitler.<sup>4</sup>

In the Roman church's immoral policy of expediency there are no real principles, except that 'whatever benefits the church is right.' Michael Williams, ardent Catholic apologist and ranking member of *Catholic Action* in this country, has repeatedly justified the Vatican's alliance with Mussolini and Hitler by quoting the words of the late Pope Pius XI, that he "would negotiate with the devil himself if the

<sup>4</sup> Catholic Wm. Teeling, an intimate of the men who signed the Vatican-Hitler Concordat admits the existence of the "secret clause," in his book, *Crisis for Christianity*, page 128. Its existence is also confirmed by H. W. Blood-Ryan in his book, *Franz von Papen*, page 223.

good of souls demanded such action.”<sup>5</sup>

That is about the size of it. The papacy will make a deal with evil men and the most Godless nation, if it thinks it can increase its power by doing so.

This immoral, opportunist principle is the compass of the policy of the Jesuits, whose General, known as the ‘black Pope,’ controls the Vatican court and bureaucracies. If any one, Pope or cardinal, stands in the way of the Jesuits, he either yields as did Pius IX who changed from a liberal to a die-hard reactionary, or it is just too bad for him. As they drew toward the end of their lives several Popes seemed to regret that they had followed the dictates of the Jesuits, but before they got a chance to mend their ways they passed away, often very unexpectedly. After the death of Leo XIII, his Secretary of State, Cardinal Rampolla, was practically imprisoned in the Convent of Santa Maria. Sforza (201) tells that only one of the Vatican diplomats dared to visit Rampolla where he “lived in solitude and abandonment.”

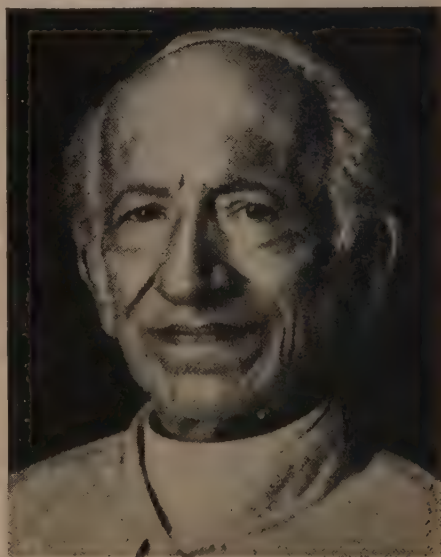
Pope Benedict XV began to veer from support of German militarism when he first took office. With this in mind he appointed a trustworthy friend to the Secretariat of State. What happened to change his policy is clearly implied by Humphrey Johnson in his book, *Vatican Diplomacy* (p. 13):

“Pope Benedict XV chose his old friend, Cardinal Ferrata, to fill the post of Secretary of State, a step that created a favorable impression in France. A month later, Ferrata succumbed suddenly to a painful internal malady, which set in circulation ... the time-honored rumors of foul play.”

<sup>5</sup> This quotation is from the N. Y. *Times* of last February 22. Mr. Williams quoted these words of Pope Pius XI also in the Brooklyn (N. Y.) *Eagle* of February 21, 1943.

Count Sforza (343) tells how the late Pope Pius XI had a change of heart shortly before he reached his end, and how intent he was on warning the faithful against the Nazi-Fascists into whose clutches he had delivered them. “*The last two days of his life were devoted to writing a speech . . . intended to tell them that the dangers were equally serious from both sides.*” But he was never given a chance to publish it. Sforza relates that on his deathbed his last words were, “Let me have another day; I have such an important duty to fulfill.” Pius XI never got “another day” to publish an encyclical that might have ruined the carefully laid plans of the Jesuits. That was the last that was ever heard of the proposed encyclical.

Eugene Pacelli, the present Pope Pius XII, did not share his predecessor’s last-minute change of conviction. “*He has always been known for his strong German leanings,*” Kees van



POPE LEO XIII

“*Germany must become the sword of the Catholic Church.*”

Hoek, his official Catholic biographer, is forced to admit. The wildest Roman diplomat of a century, Pius XII is the apple of the Jesuits' eye. After spending 12 years in Germany and knowing Hitler at first hand, he signed the Vatican-Hitler Concordat with enthusiasm. He has refused to declare it void, and has lived up to its 'secret clause' by striving ceaselessly to effect a 'negotiated peace' for the defeated Nazis and, when that proved hopeless, by pleading for their pardon. As the Patriarchs of the Orthodox church, recently meeting in general council, declared with unmistakable reference to him and his Vatican agents:

"There are the voices of those who call themselves Christians calling for forgiveness of infanticides and traitors. These people expose themselves to the same blame as the Fascists who are drowning in the blood of their victims." (New York Post, Feb. 6, 1945)

#### THE SELL-OUT OF CATHOLIC NATIONS

The following brief review of salient points in the history of the last century will show how the Jesuits and their papal figureheads ruthlessly played politics for their own selfish interests, even to the point of selling out Catholic nations. Never was political conduct less inhibited by thoughts of morality.

The history of Poland is a good example of a Catholic nation held in subjugation for centuries, much to the satisfaction of the Vatican. The Pope's only interest was to use his power over the illiterate Poles as a pawn in his political bargaining with the emperors of Germany, Austria-Hungary, and Russia. In the historical excerpt that follows in illustration of this point, Pope Leo XIII was secretly double-crossing Germany, with which he had an oral alliance, because it was upholding the independence of Italy, while

the Freemasons ruling France had promised him a restoration of the Papal States. The well-known historian René Fülöp-Miller narrates the facts in his book, *Leo XIII and Our Times* (pp. 116-17):

"During the 1880's the danger of a clash between Russia and Germany became an increasingly important factor in determining the course of the foreign policy of various cabinets, and with rare skill Pope Leo XIII at once contributed to use this situation for his own purposes.

"The coming war would have to be fought on the soil of the old Polish kingdom partitioned between Prussia and Russia, and it might be a matter of decisive military importance whether the Poles rose against Russia . . . This depended in very considerable measure on the influence of the Catholic clergy on the Polish people. Pope Leo XIII now gave the Russian Foreign Minister Giers to understand that he might be prepared to use his influence with the Poles in a direction favorable to the Czarist government, and again, as with France, the 'papal card' won the game . . .

"Although the Polish party at the Vatican did everything in its power to prevent the Pontiff from throwing his influence on the side of the Czarist regime, the Pope sent instructions to the Polish bishops [in Russian Poland] that they were to 'impress upon the faithful the duty of obedience to the secular power and of docility toward the ruling authorities,' and to see that no Catholic in Russia entered 'any societies which are working for revolution in the State or for the disturbance of peace and security' . . . At the same time, the 'Curia' did its utmost to cement the rapprochement between Russia and France and to dissipate the mistrust of that democratic Republic which still existed in conservative St. Petersburg."

It was at this time that Leo XIII wrote his encyclical, *Sapientiae Christianae*, to ingratiate the Vatican with democratic France—the same France

that one Pope after another had denounced in the most violent language ever since the French Revolution of 1789. At this same time Leo XIII was vilifying Italian democracy, after forbidding Catholics to even vote in the elections. This policy of the Pope to condemn democracy in one country while praising it in another was as typical of the unprincipled papacy as was his plotting with French heretics and Russian schismatics for the destruction of Catholic Italy, that had at last attained nationhood and recognition by the Triple Alliance. Leo XIII betrayed his native Italy for the sake of gaining political power for the church. Count Sforza tells how "he dreamed of the destruction of Italian unity which, he thought, should be dissolved into a federation of little Italian 'republics' under the presidency of the Pope. He dreamed of a departure from Rome followed by a triumphal return after a victorious war waged by Austria-Hungary against Italy—an idea that Francis Joseph had the good sense to reject." "*The entire political activity of his pontificate was but a long series of efforts which created difficulties for Italian foreign policy, first in Vienna, then, with more apparent success, at Paris.*"<sup>6</sup>

After having maintained the cruel dictatorship of the Habsburg emperors for generations over the enslaved Catholic peoples of Croatia, Slovenia, Bohemia and other Slav nations, the Vatican's pretended dismay over the present-day fate of Poland and Lithuania is sheer hypocrisy. How carefully the Vatican cooperated in the enslavement of these peoples is clearly shown from the following passage of a Roman Catholic catechism in use in Austria under

the Habsburgs. It is quoted from Catholic Count Sforza's above-mentioned book, page 64:

"Q.—How should subjects behave toward their sovereigns?

"A.—Subjects should behave toward their sovereigns exactly as slaves toward their masters.

"Q.—Why should they behave like slaves?

"A.—Because the sovereign is their master and his power extends over their property as over their persons."

#### TIE-UP WITH GERMAN MILITARISTS

The loud and shallow praise of democracy now on the lips of the Roman hierarchy looks pathetic in the light of the 'infallible' papal declarations of the last century, which the Catholic church has never retracted. They are summarized by Charles Guignebert, distinguished historian of the University of Paris. In his book, *Christianity, Past and Present*, (p. 452) he says of Pope Pius VII, who re-established the Inquisition in Spain at that late date in modern history, and of Pope Gregory XVI who died a quarter of a century later:

"He seized upon the slightest pretexts to show his hostility to all liberal principles and all ideas deemed 'revolutionary.' He entered special protest against the political institutions of France, which by their guarantee of religious toleration to all, dared to place 'the Holy and Immaculate bride of Christ, the Church outside of which there is no salvation, upon a level with heretical sects and even with Jewish perfidy.'

"Pope Gregory XVI in a document that gives us a foretaste of the Syllabus of Pope Pius IX, the *Mirari Vos* encyclical, declared war (1) upon modern forms of society founded upon liberty of conscience . . . and (2) upon liberty of the press, 'which cannot be sufficiently execrated and condemned,' for by its means all evil doctrines are propagated, and (3) upon liberty of scientific research."

<sup>6</sup> *Contemporary Italy*, p. 84 and p. 100.

A penetrating analysis of the reactionary principles of Catholicism is found in the symposium published in 1941 by a group of well-known American liberals under the title of *The City of Man*:

"In more recent years its *Syllabus of Errors*, the start of a second counter-Reformation challenging the liberal world that has risen from the Reformation and the Renaissance, played into the hands of political and social obscurantism. Its spiritual totalitarianism was exploited as a tool . . . of political and social enslavement."

The great reactionary and militarist power of Europe in the last Century was Germany. Pope Leo XIII was determined to forge a union with it. Kaiser Wilhelm II in his autobiography, *The Kaiser's Memoirs*, (p. 211), says of Leo XIII: "It was of interest to me that the Pope said to me on this occasion that *Germany must become the sword of the Catholic Church*."

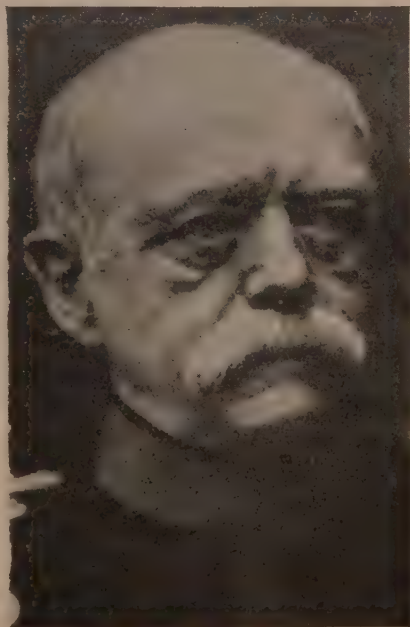
For a while Leo XIII vied with Bismarck in a struggle for power and attempted to double-cross him, as narrated above. Eventually the reactionary principles and love of power they shared in common brought them together. Leo XIII overruled the Catholic Center Party in Germany and forced it to endorse Bismarck's program for the militarization of Germany, known as the Septennate Bill. The flagrant immorality of this deal that has spelled war and disaster for three generations cannot be more aptly expressed than in an editorial of the *New York Times* of February 8, 1887, that stated in part as follows:

"All is grist that comes to the mills of Rome. The collision between the spirit of military absolutism and the spirit of Parliamentary liberty in Germany, a contest watched with the deepest interest all over the world, and whose issue will be potent in molding the history of Europe for years to come, is viewed by the Pope merely as

a welcome opportunity to improve the condition of the Roman Catholic Church in Germany."

"One sentence of [Catholic] Dr. Windthorst's address reveals with pitiless and perhaps unintentional frankness the profound immorality of the temporal policy of the Church of Rome. 'The Pope's advocacy of the Septennate Bill,' said Dr. Windthorst, 'was independent of the merits of the measure, and arose from reasons of expediency and from political considerations.'"

"It would be difficult to frame a more accurate analysis of the Papal motives, while at the same time indicating a more sweeping denunciation of the Papal policy. Liberal principles, the right of popular government, the German constitution and its guarantee of Parliamentary institutions, says the Pope, may go to the dogs, if we can secure some further modification of the laws which relate to the Church, and so improve the condition of the Papacy in Germany."



OTTO VON BISMARCK

*The Vatican helped him militarize Germany in 1887*

The agreement between the Vatican and Germany for a counter-Reformation of liberal Europe almost brought about war in 1904. It came a decade later. Emperor Francis Joseph of Austria, ally of Germany and "the most Catholic of all sovereigns," started the world conflict. The satisfaction that the Vatican felt at the declaration of World War I is best expressed by Count Sforza, a Catholic who knows the inner secrets of European politics. On page 186 of his book, mentioned above, he says:

"A legend more tenacious than history was formed, in 1914 and afterward, regarding Pope Pius X's attitude toward the Habsburg aggression toward Serbia. This legend shows Pius X praying and fighting against the outbreak of the war, horrified to see Christianity divided into two enemy camps, and dying of grief at the invasion of Belgium and all the horrors of war unchained. The truth is quite otherwise . . .

"As soon as the danger of war became evident, Count Palffy, Austrian Chargé d'Affaires at the Vatican, several times informed Pius X's Secretary of State, Cardinal Merry del Val, of the intentions and the 'duties' of the Dual Monarchy. The Cardinal's replies were deposited in the diplomatic correspondence of the Austro-Hungarian Embassy, *correspondence that I have seen.*

"In these conversations the Secretary of State spoke expressly in the name of the Pope who, he declared to the Austrian representative, deplored that Austria had not earlier inflicted on the Serbs the chastisement they deserved."

Elsewhere (p. 105) Count Sforza relates:

"It is not strange that the Protestant armies of Germany seemed to Pius X the instrument chosen by God to punish France. When death surprised him on August 20, 1914, he was absolutely certain that nothing in the world could prevent the complete defeat of the French; and in his naiveté he said: 'Thus they will understand that they

must become obedient sons of the Church.'"

Pope Pius X was succeeded by Benedict XV, a hunch-back cardinal who was elected Pope by one vote . . . which he would not have received if he himself had voted for the principal rival candidate. Space does not permit the retelling of how this Pope worked with Matthias Erzberger, German propaganda chief and diplomat, through Msgr. Pacelli (now Pope Pius XII), to carry out German directions to effect a 'negotiated peace.' These details and the treaty drafted by Germany that would have re-established an independent Vatican State are given in an article on the pro-Germanism of Pope Pius XII in the April, 1943, issue of THE CONVERTED CATHOLIC MAGAZINE. The intervention of Benedict XV in favor of Germany is abundantly confirmed in the second volume of the papers of Robert Lansing, secretary to President Woodrow Wilson.

## CONCLUSION

In the field of international politics the record of Vatican diplomacy is criminal and blood-stained. This is more particularly true since the rise of Fascism and Nazism. For this reason, on February 10, 1945, 1,600 Protestant clergymen of national reputation went officially on record in a statement addressed to the 'Big Three' leaders at the Crimean Conference in Yalta opposing involvement of the democracies in any deal with the Vatican or other church group. They indicted the Vatican's warmongering with the Axis dictators as follows:

"Supporting Mussolini in Italy, Dollfuss and Schuschnigg in Austria, Hitler in Germany, Franco in Spain, and Pétain in France, the papacy has thrown its weight into the scales of the present human struggle on the side of the enemies of democracy."

For the past five years, THE CONVERTED CATHOLIC MAGAZINE has recorded and fully documented the facts of the Vatican's tie-up with Fascism, though at first there were few who believed us. Now that the truth is becoming known, it is not enough merely to stand aghast at the shamelessness of the Vatican's warmongering in the past. All must resist its demand to shape the future of the postwar world, and put an end at long last to the Vatican's activities as a disturber of international peace.



## REAL RELIGIOUS FREEDOM

FEW KNOW and most of these have forgotten that President Wilson in 1919 offered a guarantee of universal religious freedom as Article VII of the League of Nations Covenant, and that it was rejected by the League commission. None of the Protestant democratic nations, which have always guaranteed the fullest freedom of religion within their own borders, could have been responsible for the rejection of this extension of religious freedom to all other nations.

All church members were recently urged by Senator Walter George, of Georgia, to demand inclusion of a like guarantee in any United Nations world organizations. Nor can it be doubted that the United States and all other Protestant democratic countries will be thoroughly in favor of it and will do something to make it a reality. It is a certainty, however, that no such endorsement will be forthcoming from Roman Catholic authorities. "*It is absolutely unlawful,*" declared Pope Leo XIII in his encyclical *Libertas*, "*to demand, to defend, or to grant unconditional freedom of thought, of speech, of writing, of worship.*" Only last Christmas Eve, the present Pope Pius XII ap-

provingly quoted from this same encyclical of Leo XIII.

The Roman Catholic church is interested only in religious freedom for Catholics—in both Catholic and Protestant countries. In Catholic countries it demands a *monopoly* of religious freedom for Catholics, insisting that the State lend no aid or protection to any other religion. In Protestant countries, however, it demands, and gets, full freedom for Catholics and the right to propagate its doctrines. Yet Catholic authorities speak as if they believed in religious freedom and pretend that there is religious freedom for all in Catholic-dominated countries such as Spain and Latin America. Theoretically this may be so, but here is how it works out in practice in Catholic countries: If Protestants gather for worship and they are attacked by a mob, the police stand by and watch and say it is none of their business, since the law provides protection only for Roman Catholic churches and congregations. By agreements between the Catholic church and the governments of those countries, private Protestant worship is tolerated, but Protestantism is not permitted to propagate its doctrines. It has no recourse to the protection of the law if interfered with.

It is obvious, therefore, that a guarantee of mere theoretical religious freedom would not be sufficient in the charter of a United Nations world organization. It would have to be what the Roman Catholic church condemns as unlawful: the right "to demand, to defend and to grant unconditional freedom of worship" for all.

**MANY are willing to compromise God for the sake of an institution, but few will oppose an institution for the sake of God.**

# FROM MONASTERY TO CHRIST

BY LUIS FORERO

Converted Franciscan Priest of Cochabamba, Bolivia

*THIS SOUL-SEARCHING STORY from the pen of Luis Forero, formerly a priest of the Franciscan monastery at Tarata near Cochabamba and now an Evangelical missionary to his former Catholic people, speaks the sincerity of a true seeker after truth. Its translation into English follows the original Spanish as closely as possible so as to lose none of the flavor and simplicity of the words in which the author recounts how he came to know the truth and left everything in his former life to embrace it.*

I CANNOT REPRODUCE in a few pages all the details of the struggles in which I took part, not as a mere spectator but as a victim. All the scenes are so confused in my memory that it is impossible to give a perfect picture of them. Nevertheless, I can say that my conversion was the result of conviction. It was not mere reasoning that gave rise to my doubts, but the most elementary of observations. It was the simple reading of the Gospel, and the comparison of the primitive Christian life with what we understand today by "Christianity."

## THE MONASTERY

Every one who has penetrated into the solitude of a cloister has experienced a mixture of strange feeling. The harmonious grouping of Gothic arches, the great courtyards, the profound silence, and the solemn gravity of the building, are enough to suggest to any romantic soul a vision of peace and quiet, of hope and spirituality, which makes one repeat with the poet: "What a restful life—which flees from worldly clamor, and follows the hidden path by which have travelled those few wise men that have been in this world."

Wishing to be one of those "wise men", with the inexperience and naïveté of youth, and filled with relig-

ious romanticism, one day at the age of sixteen I knocked at the door of a monastery. I was immediately admitted. They clothed me with the habit of Saint Francis and I began the monastic life. How beautiful it was at the beginning! Scarcely had I entered the precincts, when I saw a new life springing up in



my heart. I had separated myself from men, and had made in my soul an inner sanctuary where I could withdraw to talk with myself. There were spiritual readings that dealt with the dangers of the world: Chateaubriand picturing the melancholy beauties of a monastery; lives of the saints; astounding penances; portentous miracles. All these were a host of voices, saying continually, "You are a monk; obey blindly; the monk is a corpse, to be led by his superiors to life or death. He has no will of his own. The Superior is God Himself."

I will not stop to analyze this type of religious education, nor to relate the deplorable effects it soon produced in my soul. I only wish to recount briefly what took place within me. Scarcely had I imbibed these medicines than a spiritual lassitude took possession of my soul, which even now I remember with terror. I had no will of my own. A vague fear took possession of my whole being, and my sole desire was to profit by the security that the monastery was offering me. I said to myself, "It must be wonderful to die after such spiritual exercises in which so many indulgences are granted, and to be certain of going to Purgatory, where one may be for no matter how many years, and still have the hope of being saved." For who could be sure of salvation in any other circumstances? We were told of many persons who had lived most holy lives, but in their last hours, because of one vain thought, had been condemned for eternity; of others who did terrible penances but because of self-will had also been condemned. No one could be sure of salvation. Even saints and those predestined to glory had in their last hours passed through terrible combats against the enemy who tried to snatch away their souls, and many succumbed.



Former Franciscan Priest Luis Forero

These thoughts which engendered in me a desire to flee away to the woods, if that were possible, there to be free from sin, seemed to produce no effect whatsoever in my companions in the monastery. They were so accustomed to them that they seemed quite natural. To them, condemnation and salvation were one and the same thing. They had heard so often the terrible words "condemnation", "Purgatory" and "salvation" that they ended by becoming accustomed to them. Not one of them was in any degree exemplary. They maintained all the appearances of a well-feigned saintliness in the pulpit, in the confessional, while saying mass and before the public, so that no one guessed what was taking place within.

Then came the years of philosophical and theological studies: youth and a

little happiness; Saint Thomas and Scotus alternating in philosophical arguments. Ecclesiastical history, the cleanest possible, some blots that only confirmed the divinity of the Catholic church. Canon law, which must have the preferred place in the life of a priest. Then, my fellow students: some enthusiastic, some cynical and reserved, some jovial and worldly-minded. In all, it was a life of happy ignorance.

On this followed my ordination to the priesthood, with all its consequences. A fuller life, freer and more comfortable, in which the acquirement of the title 'Reverend' gives one a passport to liberty. Now one could smoke, drink wine, witness scandals and take part in them, be engulfed in that current, be carried along by it, and finally suffer shipwreck and die. That is life in a monastery!

#### THE CEMETERY

Have you ever entered a cemetery? What peace one finds there! It is a valley of solitude with its own inner language, a mysterious flower garden that weeps with us. The wind passing through the needles of the thick pine groves seems like a cry from beyond the tomb inviting to prayer. The long line of forgotten tombs and beautiful monuments calls up mysterious cities of far-off lands. Externally it is all most beautiful. But let us leave the dreams and poetry for a moment. Let us return to reality. Let us open one of those tombs. What is it that we see? Rottenness and worms, stench and dead flesh, broken vessels and cold faces. Let us penetrate farther, into the inner vaults, where no one has entered. Piles of bones, skulls, disease, corruption, all that is horrible massed together to give us the personification of the hideous.

Here is a likeness of the Roman Catholic church and all its institutions.

Who does not admire the grandeur of its ceremonies, the perfume of its incense, mingled with the polyphonic music of its cathedrals, the golden tiara of the Pope, the diamond-studded crosses of the bishops, and the architectural majesty of the monasteries? But enter a little way inside. Study its Church History. Go into the monasteries. Find out what is inside the priests. Study its laws and the conclusions of its dogmas. Then you will see all around you ill-will and hypocrisy, simony, crude vices, the black story of many popes, the cruelties of the Inquisition, the practice of confession and celibacy.

All this corruption, all this moral depravity, is the result of the dogmas taught by this church. Remember this. For it would be useless to say that the corruption which we see is only in Bolivia, or that it is independent of the things received as truth in this church. Its conceptions of the sacraments, its invention of dogmas, its Purgatory, its teachings about the two classes of sins, its indulgences, its conception of grace, its confessional and its celibacy are responsible for the historic evils of the Roman church. Its priests have put heavy burdens on the shoulders of so many, and they themselves do not touch them with the tips of their fingers. For the sake of indolence and power they have knowingly deceived those whom they teach. They have conspired to keep the masses in ignorance of the Bible, in order not to lose power and authority over them. This is the reason they hate the Protestants so fiercely. They belittle the Bible, and snatch it from the laity, for they know that those who read it soon shake off the Roman yoke.

I offer no excuse for the bitterness that pervades these pages. I have been a priest and have taken an active part



in this catastrophe of souls, and I owe a debt of restitution for the damage caused. For that reason, when I now remember the singular favor the Lord has shown me in taking me out of that valley of death, I cannot find words to express my gratitude. By recounting briefly the painful process through which I had to pass before arriving at the truth, I hope to give some light to those of good will who may wish to free themselves from that darkness and enter into the true way of the Lord.

#### THE RESURRECTION

How often in the silence of the night my complaints were lost in the infinite. My soul set forth cries that should have reached the heart of God. I was hungry and thirsty for an inner renewal, for a friendly voice to speak to me and tell me to arise. I believe this must have been the beginning of the later blessings. When a soul, recognizing its miserable state, looks on itself with horror, and feels a hunger and thirst for righteousness, and wishes that some superior being raise it up, God does not make it wait, but comes at once at the call. So it happened. Little by little the darkness that covered me began to pass away. There came an increase of

light, which for many days oscillated between hope and fear.

One of the days when I felt most oppressed with the heaviness of my life, I was walking through the streets of Cochabamba. Suddenly I saw in a window a text from St. Matthew, with these words: "*Come unto me, all ye that labor and are heavy laden, and I will give you rest,*" and those others from St. John: "*The blood of Jesus Christ, His Son, cleanseth us from all sin.*" I passed the house indifferently, being accustomed to read such texts in houses of the Protestants, against whom I was prejudiced. But as I walked on, I noticed that those words had been so strongly engraved in my mind that I was repeating them over and over without realizing it. I had read those texts many times, and had preached on them; but they had never produced the impression that I now experienced in my soul. Was it the state of mind in which I happened to be? Was it perhaps a momentary emotional impression? I do not know, but it is certain that I felt myself imperceptibly drawn to the One who had uttered such tender words. But the place where I had found them was the house of an Evangelical mission.

The readjustment of my ideas was a painful process. Could it be possible



that the Evangelicals had something divine? Why had I felt that spiritual relief at their house as I read those verses? There were times when I saw things clearly, but I recoiled from them lest I bring a curse upon myself. The weeds of error were deeply rooted, and the teachings of my childhood had entered into the inner recesses of my soul. I began to doubt. Could it be that after all the Catholic church was not the true church? Nevertheless, truth was truth; facts could never be aught but facts. Although I had never studied the Bible profoundly, I was convinced that the interminable ritual and the teachings of the Catholic church were unknown in the early Christian church. Peter and his companions were simple fishermen and carried the Gospel to the world with equal simplicity. In the midst of these doubts, I kept on remembering those words I had come across by chance, and it was a relief to recall them to mind when I felt downcast. For several days I set myself to study the Scriptures to find the teachings and practices of my Church, and they were not there. Where were they, then? In the tradition, came the reply from the Catholic apologists. But tradition was the work of men, and tradition degenerated enormously. With tradition as a pretext, my church had taken from other religions a mass of dogmas that were unknown at the time of the apostles.

Slowly a certainty took possession of me, which moved me like a powerful hand. The Catholic church was apostate, and corrupted. It was a gigantic system of power which developed through ages of darkness and superstition. I compared the Popes of Rome, their thrones and power, with Christ who refused to be king, and had declared that His Kingdom was not of

this world. I compared the way of worship in my church, with its images, holy water, candles and vestments, with the simple practices of the early church. I recalled the fact that Christ washed His disciples' feet, and that the Pope demanded of his followers that they kiss his! Even before I had consulted the Bible on this point, Rohrbacher had already made my confidence in the Papacy waver by his unintentional revelations of the private lives of some of the Popes, with the shameful intrigues to which they owed their election. The Pope, chosen by the Holy Spirit! What an absurdity, when gold, violence and even murder have so often been the steps which carried them to the throne! Think of the Holy Spirit selecting a Borgia!

The Founder of Christianity was gentle and pure. He forgave His enemies, and taught His followers to do the same. He cursed no one, not even those who did not follow Him. The Church He established was simple in form, and its ministers were from the humblest class. In His service they went forth into the open air, and taught the people by the waysides. Often He was weary with His journeys, and slept under the skies by night. He had no system of sacraments and laws; all He taught was the new commandment. There was no Pope, no cardinals, no mass, no confessional, no celibacy. His preachers were humble and did not claim priestly power to bind and loose. They gathered the poor around them and taught them. What they taught is found written in the books that these ardent defenders of the faith gave to the world. And those Evangelicals, in whose house I had seen those beautiful verses that filled my soul with joy, were working the same way. Often I had seen them preaching in the open air the

pure and simple Gospel of the Lord Jesus Christ, and I was sure that their meetings had the character of the primitive Christian churches. Would not this explain that peace and spiritual relief that I felt, just in remembering those verses? This was perfectly clear to me. God was calling me by His Word, and I must obey God before men. I had to choose between two parties. On one side stood the Lord Jesus, inviting me to forsake sin, and putting into my soul the fragrance of immortality. On the other hand, the Catholic church threatened me with a great curse if I left her—and with the stake and torments if it had been in her power. But Christ triumphed by His grace, and even now I have not fully emerged from my astonishment at the memory of it.

The following day I went to the Evangelical mission. I knocked at the door. There came out to receive me a girl who showed no astonishment whatever at my presence. It seemed to her quite natural that a priest should come there, and with a gracious gesture, and a smile that showed the greatest sincerity, she showed me to a sitting room. There I saw my first Evangelical. He was a tall, slim gentleman, in whose face there was reflected goodness, and the lack of all sham and suspicion. He came toward me, extending his hand with a brotherly smile and inviting me to be seated. For a moment I remained silent, looking at him. It was evident that these men were different from others. They were not alcoholics, there was in them no deceit nor suspicion. There was candor in their faces, and something that made them likable and attractive at first sight.

My first thought was to inquire about the meaning of the words that I had read in the window, but I refrained. How could I, a priest who taught the

## LUIS FORERO



NOW A PROTESTANT EVANGELIST IN  
COCHABAMBA, BOLIVIA

people, be ignorant of the meaning of those words? Shame and pride prevailed. And yet I was ignorant about them. I knew that they had produced a strange effect in me, but I did not know why. So I limited myself to thanking him briefly for the courtesy he had shown me, and asked him if he were the person with whom I could discuss an intimate matter of conscience. He understood me at once, and told me that he would serve me in such an important matter with the greatest pleasure. But he modestly gave me to understand that he was not the person, and gave me the address of the Director, to whom I could go with entire confidence. I took my leave, thanking him again, and as he took my hand he gave me a penetrating

and significant look, the look of an apostle who wished to cast light on my path.

I stayed away from that house for some time, but the load I was carrying continued to crush me; an unseen weakness took possession of my body, and boredom with life began to overcome me. For some time I struggled against these ideas, till I remembered those words, that look, that love, and the load was lifted a little, my restless soul was quieted, those black clouds were dissipated, the dark door opened and allowed me to cast a look full of hope beyond the shadows of my tomb.

At length I went to the house of the Director of the Mission. It was a new surprise. The new Evangelical who stood before me was the Director of the Bolivian Indian Mission. What is it that made those men so attractive? That calmness, that serenity that appeared on the outside, were they not the reflection and the proof that their souls were immersed in an ocean of peace? No doubt, no suspicion, no shadow of malice found a home in those hearts fed daily from the Word of God. One could see from the first instant that their souls lived in another sphere, different from ours, and for that reason had better knowledge of the human heart than most of the spiritual fathers I had known. Immediately I opened my heart to him with complete confidence. I depicted my situation and the anguish of soul of which I was a victim. I let him know of my efforts to be good, and how they had all been in vain; the air I breathed, and my doubts about my church and its endless dogmas; how from the first instant in which I had read those blessed verses on the door of his mission I had felt drawn by them.

Immediately he understood me. Opening his Bible he asked me what I

believed about salvation. I told him that according to the Council of Trent I could not be sure of my salvation, and much less of my justification; that my salvation depended on my good or bad works, and that I was sure that I would have to expiate in Purgatory a long chain of sins. Then he read me John 3:36: "*He that believeth on the Son hath everlasting life*", and asked me what I understood by that. I knew that faith in Jesus Christ was necessary for salvation, but not to such an extent that I could be justified by faith alone. I replied that indeed faith in Christ saves, but only when accompanied by good works. "Well, then," he said to me, "what idea have you about your own case?" I would have been a hypocrite if in that moment I had said that I had any good works. I was thoroughly convinced that all the efforts I had made to be good were useless. I answered that I was convinced of my lost condition. "A good sign!" he answered, and read me Acts 13:38-39: "*Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.*" He showed me at the same time that in no part of the Bible is there any doubt about the justification and salvation of the believer, explaining to me that all our righteousness, our best deeds, such as almsgiving, good works, etc., are filthy rags; but in Christ every believer is made spotless and perfectly righteous, and that we can do nothing to improve on the work of God. He read Romans 4:5: "*But to him that worketh not, but believed on Him who justified the ungodly his faith is counted for righteousness.*" Also 2 Corinthians 5:21: "*He hath made Him*

to be sin for us, who knew no sin, that we might be made the righteousness of God in Him'', explaining how all my sins had been nailed to the cross, and that I did not have to pay another debt for my failures, but only to recognize and accept that great marvel that God had performed for me. Then he explained to me the doctrine of the spiritual new birth, by means of John 1:12: "But as many as received Him, to them gave He power to become the sons of God, even to them who believe on His name'', giving me a clear idea of the new life, and describing the immense blessings of the life in Christ.

That is about all I remember of that interview. But how can I express the multitude of fleeting sensations that I felt at that time? The clamor of passions, that ceased as if by a charm; my sins that were whisked away like dry leaves; Jesus who was coming toward me, to bind me to Him with everlasting cords; the wounds made by sin slowly healing; the tones of that man, who caught fire as he went on explaining those mysteries; the clarity with which I perceived them. All this seemed so strange to me that I needed all my strength to convince myself that it was real. And then, the entrance of those truths into my soul. Hungry and thirsty for infinite love like that, I then saw such love lifting it softly and tenderly to a willing acceptance of those truths, and from acceptance to faith, and from faith to peace; and from peace to joy, a joy mindful of that beloved One who accomplished such wonders for the sinner.

The rest has been very easy. I had no doubts nor troubles nor difficulties in leaving my monastery. I have quietly resigned myself into the arms of my Lord. He has sustained me until now, and I am sure that He will sustain me until the last moment of my life. I



This Bolivian Indian has just been in to have his image repaired and freshly painted. It is then blessed by the priest and the Indians hold an idolatrous feast in its honor, believing it can bless them and answer their prayers.

—Picture taken in Independencia, Bolivia

have not suffered, as others have, the uncertainty of the future, nor persecutions. From the first day I received Jesus Christ, I have had the hidden joy and inner peace which make me look at life with complete serenity. And my only desire is to do the will of Him in whose arms I rest.

#### NEW BOOKLET

WAS PETER POPE? by James D. Bales. The whole structure of the Roman Catholic church rests on its false claim that Peter was the first Pope of Rome. The author of this splendid work completely shatters this claim and leaves no further room for argument on the point. Price 35c a copy—4 copies for \$1.00.

## THE PASSING SHOW

P. J. WHELAN

► **HIMMLER**, "the Hangman," together with Mussolini appealed to their friend the Pope to intercede with the Allies for a conditional peace for Germany early in March, according to a dispatch by Helen Kirkpatrick from Paris to the Chicago 'Sun' on March 19. Both Himmler and Mussolini are Roman Catholics and the Vatican Concordats with their Nazi-Fascist regimes still remain in force.

► **SO VIOLENT** have been the attacks by the Vatican newspaper *Osservatore Romano* on the Yalta decisions regarding Poland that this mouthpiece of the Pope has been facetiously renamed *Osservatore Polacco* in Rome. a wireless dispatch to the N. Y. *Times* reported last March 13. The *Osservatore* goes so far as to say that Poland was better off under the "occupying authority," that is, the Nazis, than under its present Lublin Government.

► **A BILL** under consideration by the New York State Legislature would amend the State Education Law "by providing that parochial schools of all denominations may participate in the distribution of free textbooks for use of pupils in such schools." The bill is endorsed and recommended to its members by the Allied Printing Trades Council in a special bulletin.

► **A REPORT** in the N. Y. *Times* of March 8 stated that the British press accused the Vatican of hiding Fascist General Mario Roatta who escaped from Regina Coeli prison during his trial. The Vatican denied the charge.

► **THE BITTEREST ATTACK** against the Big Three's Yalta decisions on Poland was published in the Jesuit Magazine *Civiltà Catholic* in Rome on March 4, according to a Rome dispatch to the N. Y. *Times* of March 5. The report adds that it is admitted in Vatican circles that the subject "could not have been treated so frankly without preliminary consultation with higher Vatican circles."

► **EX-RABBI** Israele Zolli of Rome, who recently became a Roman Catholic because of money difficulties with his congregation, was forced to take refuge in the (Jesuit) Gregorian University because of the hostile attitude toward him of his students at (the State) University of Rome. According to a dispatch from Rome of February 28, published in the Brooklyn Catholic 'Tablet' of March 3, "Dr. Zolli received a hostile, whistling reception from his students at Rome University and was unable to give his usual lecture on Semitic literature." The 'Tablet' stressed the fact that "only a small minority of the students were Jewish."

► **IN THE DEBATE** in the British House of Commons which ended in an overwhelming vote of confidence for Churchill's report on the Big Three's plans drawn up at the Crimea Conference on February 28, Foreign Secretary Anthony Eden summarized the whole problem between Russia and Poland as "a religious issue." "In truth," he stated, according to a report from London to the N. Y. *Post* of that date, "the religious issue in that area is far older than the nationalist issue, and it is that which lies at the root of much of the feeling."

► **THE NAZIS** want to swap King Leopold of Belgium as one of 250 hostages for a guarantee that an equal number of Nazis are granted protection in neutral countries, such as Spain, Portugal, Ireland or Vatican City, according to Paul Ghali in a dispatch from Bern to the Chicago *Daily News* on Feb. 28. The deal is being negotiated by the Pope, who is using Jean Marie Musy, former President of Switzerland, devout Catholic and notorious pro-Nazi, as go-between.

► **THE FIRST DAY** of the Chapultepec conference in Mexico City 'Nacional,' official Mexican Government newspaper, devoted a whole page to an open letter signed by the Federation of Welfare Organizations for European Refugees calling on the conference to sever relations with Franco Spain, according to the N. Y. 'Times' of February 24. It charged that underground sources in Spain had disclosed that "1,600 anti-Franco Spaniards were executed in the latter half of 1944, 26,000 more were awaiting execution, while 200,000 were in jails for political reasons."

► **THE CATHOLIC PRESS** of Three Rivers in Quebec, Canada, recently published its population figures in the following manner: "162,150 Catholics; 2,860 heretics [Protestants] and schismatics; 150 Jews and 245 other unbelievers." Incidentally, Three Rivers, which is thus 98% Roman Catholic, is on record as being the most unsanitary city of Canada, with the highest infant mortality rate of any city in the world. Further statistics show that it has 210 secular and 81 religious-order priests; 57 seminarians; 365 teaching Brothers and 1,345 nuns.

► **A GERMAN LUTHERAN PASTOR**, according to the Federal Communications Commission on February 27, broadcast from Moscow to the German people that "there is no need to be frightened because of the occupation of Berlin by the Red Army." He declared that further resistance would be a "sin."

► **"CRITICISM OF RUSSIA** is seldom heard in Britain now except in the Catholic press," according to a London *Reuter* dispatch in the N. Y. *Post* of March 6. A week before, the Roman Catholic hierarchy of England addressed a warning to the British cabinet against what it styled "the murder of the Polish nation."

► **MAJOR GENERAL WATSON**, President Roosevelt's military aide and White House secretary who died aboard the President's cruiser homeward bound from the Crimea conference, was a Roman Catholic. He was buried in Arlington National cemetery after solemn requiem mass in Washington, D. C.

► **TWO** of the three Regents named to act for King Peter of Yugoslavia are Roman Catholics, according to the N. Y. *Times* of March 7. They are Dr. Ante Manditch and Dushan Sremec. The third, Dr. Srdjan Budisavljevitch, is a member of the Orthodox church.

► **MARSHAL TITO'S** Yugoslav Partisans have arrested and imprisoned Msgr. Pietro Doimo Munzani, Roman Catholic Archbishop of Zara, according to a Vatican dispatch to the N. Y. *Times* of March 8. He was charged with having aided the Fascists in Dalmatia.

► **HEDDA HOPPER**, Hollywood columnist who wants to see a good Protestant movie to counteract the flood of Catholic propaganda pictures, is anxious to see someone take up MGM's offer of \$125,000 for a religious story about a Protestant church. *The Lutheran Witness* suggests a movie story of the Life of Martin Luther, but rightly fears that "the Roman Catholic censorship would write its veto over the title page of the script."

► **A PAID ADVERTISEMENT** of the Knights of Columbus Information Bureau in the St. Louis *Post-Dispatch* of last December 17, attacked "the Bible as the sole guide in all matters of religious belief," and called it "the book of disunity."

► **BULGARIA**, recently freed from Axis rule, plans some outstanding social and religious reforms, according to the New York Times of last September 18. Chief among these reforms are: equal rights for women, separation of church and state, freedom of religion, and the legality of civil marriages.

► **A CATHOLIC PRIEST**, Rev. Dr. Max J. Metzgar, was recently slain in Meitingen, near Augsburg, Germany, according to a *Religious News Service* dispatch from Geneva of last November 7. It is significant that he was "a leader in the movement for better understanding between Protestants and Catholics." Familiarity and intercourse with Protestants are strictly forbidden to Catholics by orders from Rome, and one of the benefits expected from Nazi-Fascist regimes by the Vatican was a check upon the growing influence of Protestantism on Roman Catholics in European countries evident after the First World War.

► **IN CONTRAST** to the Vatican's plea for forgiveness for Nazi war criminals, both the bishops of the English church and the Patriarchs of the Orthodox church have demanded that they be brought to trial and put to death. In the House of Lords on March 20, Dr. Cyril Garbett, Archbishop of York, declared that Hitler, Himmler and other high Nazis should be put to death on the spot. "It would, of course, be much more pleasant for me," he said, "to plead for mercy, but sometimes justice has to take precedence over mercy, just as righteousness has to take precedence over peace."

## THE EDITOR'S MAILBAG

### APPRECIATIVE

A Lutheran pastor writes:

"Of all the reading that I do during a month in a multitude of periodicals, yours stands among the most enlightening and informative. Your courageous and bold stand merits wider support. I am enclosing check for five dollars, three of which are to renew my subscription for the coming year, the other two to cover cost of sending back copies to the list of persons named below."

—C. H. Zeidler, Appleton, Wis.

\* \* \*

A PHILADELPHIA reader who witnessed the event writes:

"Last Sunday (March 3) at the Morning Cheer Victory Center and at the 10th Presbyterian Church, Jack Wyrz-en of the Word of Life House and some of his helpers from New York were in our midst. At both services Patrick O'Gallagher, Lieutenant Commander of the Merchant Marine and a former Roman Catholic, gave his testimony and told of his acceptance of Bible truth and Evangelical Christianity."

—R. G.

\* \* \*

### MIXED MARRIAGE CONTRACTS

"I NOTE in the January issue of your magazine that a weak-kneed Protestant judge has held a pre-nuptial mixed-marriage agreement a binding contract, and it prompts me to relate the facts of my experience: Fifty-one years ago I fell in love with a fine Catholic girl from a home that was a rendezvous for visiting Catholic priests. But when we went to be married before the priest, on September 28, 1893, in the presence of both our parents and relatives, he placed a paper before me to sign and explained that it meant I must bring up any children of the marriage as Roman Catholics. I refused to sign, and we went

and were married before a Justice of the Peace. We have been blessed with six fine children, all of whom now hold responsible positions.

"I hope my experience may encourage others to assert their rights, and those of their children, to religious freedom and to life, liberty and the pursuit of happiness.

—A. J. Z., *Two Rivers, Wis.*

\* \* \*

### WISE WARNING

WARNING the Anglican church, of which he is now a clergyman, of the danger of appeasing the church of Rome, the Rev. J. Hugh Farrell of College Station, Texas, a former Roman Catholic priest, recently wrote the editor of *The Living Church* as follows:

"As a former Roman priest I can state with some degree of authority that union between the Anglican church and the Roman church is not only unthinkable but absolutely impossible. The Roman church fully realizes that the day is rapidly approaching when not only will it have political control of both England and the United States, but also spiritual control, with strict application of Roman Canon Law with regard to the religious exercises of people differing from it."

\* \* \*

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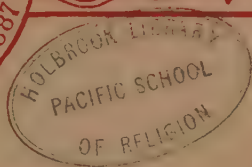
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THE CATHOLIC CHURCH  
AND PSYCHIATRY

*Latin America—Yardstick  
of Catholic Peace Plans*

PERSECUTION IN OLD MEXICO  
END OF THE 'CANDLESTICK-MEN'

— • • • —

June, 1945

229 WEST 48TH ST.  
NEW YORK 19, N. Y.

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke ~~xxii~~32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

Vol. 6 (*New Series*)

JUNE, 1945

No. 6

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 6 (*New Series*)

JUNE, 1945

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## TREASURE HIDDEN IN A FIELD

THE WORLD TODAY, after five years of the most devastating war in history, is far removed from the vision of the Kingdom of Heaven preached by the Lord Jesus Christ. Hundreds of millions of people, disillusioned by the promises of false leaders, are hungry and homeless amid the ruins of their bombed towns and cities. Never was there greater need that the Gospel of that Kingdom be preached to them, "*not in word only, but also in power*" (1 Thess. 1:5). Too long has it been hidden from men. "*The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ . . . should shine unto them*" (2 Cor. 4:4). Only by the depth of misery thus brought upon the world can the measure of its loss now be gauged.

It is almost incredible that the knowledge of their priceless heritage should have so long been hidden from men. Up till the time of the Protestant Reformation, nothing had been taught for centuries about this "glorious Gospel," the "good news" of the completely redemptive work of Christ that makes sons of God out of all who accept Him as their true savior. Paul Sarpi, the monk of Venice who made many scientific discoveries and who lived shortly after Luther's time, confesses in his writings his amazement that what Luther had discovered was "*a gem that had been buried by the church out of sight of the people through the centuries.*"

It was truly a secret doctrine, and so it remains to this day, known and accepted by a very few. It is secret because it has been purposely hidden. In practice, however, it is simple, but in effect dynamic. To the world blinded to its true value, this vicarious work of Christ is regarded as foolishness. Many who preach it do so in word only and thus it remains without power. For its dynamic effect is had only by *demonstration*.

The catastrophe that false leaders have brought upon the world in our time should prove how great is the need to turn now to Christ who alone can truly save.

## GOOD NEWS

**L**ED BY BISHOP DON CARLOS DUARTE, prominent Roman Catholic prelate in Rio de Janeiro, Brazil, a group of Roman Catholic priests and a Protestant pastor are organizing a break from Rome, according to a *United Press* dispatch of last April 12 from Rio in the Washington, D. C., *Times-Herald*. The aims of the group are: "*total freedom from subordination to the Vatican; modification of the liturgy and ritual, and abolition of celibacy of the clergy.*"

This is not the first time that Bishop Duarte has publicly differed with his church and its policies. Shortly after Brazil declared war on Germany, he sent a strongly-worded telegram to President Vargas denouncing the many "Fascist priests" working for the Axis powers in Brazil and supported by the Spanish Falangists.

We hope and pray that this may be the beginning of the long-desired awakening of Catholic priests and people in Latin-American countries to the light of Evangelical Christianity.



## NEO-FASCISM

**S**UBTLE PRAISE of Fascism even in the hour of its defeat is contained in the attacks of Catholic spokesmen against Russia. The 'lead' for this was given by the Pope himself in his Christmas message, when he made the distinction between the "people" and the "masses." In plain words, this means that the ordinary mass of common men must not be allowed their say in gov-

ernment, which must be restricted to a certain class of "people," which the Pope says, "lives and moves by its own life energy."

Monsignor Fulton J. Sheen quoted the Pope's distinction in his Lenten sermon in St. Patrick's cathedral in New York last March 18, and declared (according to the *New York Times* of March 19) that "*all the good in the world today is being threatened by the masses.*" At that very moment the armies of democratic America and Britain were sweeping through Germany to a junction with the "masses" of the Red Army of Russia to crush out Nazism and Fascism. "*No government should give the people a choice between good and evil,*" this papal spokesman further declared. "*When the people turn into a mass . . . the majority invariably choose evil instead of good.*" Thus, according to this American spokesman for the Pope, it is best to vest authority in the hands of a 'leader' or a small hierarchical group—which is the Fascist system of governing. This dictatorial group will decide what is and is not the objective, "a good end." To the ordinary people, he said, it should be left only to "choose between good *means* to a good end." To illustrate his general idea, he said "it was not the Jewish 'people' (the few higher-ups) who elected to crucify Christ, but the 'masses.' " "

The Vatican newspaper *Osservatore Romano* is also on record as stating that Poland was better off under the Nazis than since its liberation under the Lublin regime. Patrick Scanlon, anti-British and anti-Semitic editor of

the *Tablet*, official weekly of the Catholic diocese of Brooklyn, in his weekly column in that paper last March 31, styled Britain and America "the war-wagers," whom he ironically described as "engaged in making a better and more civilized world," and he scathingly condemned them for the recent mistaken bombing of the Hague in German-occupied Holland. Seanlon last year was made a Knight of St. Gregory by Pope Pius XII.



## THE WRECKING OF A PUBLIC SCHOOL

THREE young Catholic boys from St. Malachy's parochial school in Brooklyn, N. Y., broke into Public School #173 at Pennsylvania and Liberty Avenues last March 25 and "literally put the five-story school building out of commission," according to a report of the N. Y. *Times* on March 28. The N. Y. *Times* considered the story so extraordinary that it gave it front-page space along with the news of the crossing of the Rhine and the invasion of Okinawa by the American armies. *It entirely omitted the important fact, however, that the boys were pupils of nearby St. Malachy's Roman Catholic school.* This was revealed by the N. Y. *Herald Tribune* of the same date.

So extensive was the damage that it took five pages, single-spaced, to list all the items destroyed and missing, and the school, which is attended by 1,100 pupils, had to be closed. The N. Y. *Times'* report described some of the damage as follows: "With fire axes, they hacked at desks and other furniture, smashed window panes in twenty-one classrooms, mutilated pictures in

the hallways, then set small fires with waste paper, chopped at keys and snapped the wire strings of a grand piano in the assembly hall."

Catholic children are openly taught to oppose the public school, and in his booklet entitled, "*May an American Oppose the Public School?*" (p. 5), Jesuit Father Paul Blakely lays it down that: "*Our first duty to the public school is not to pay taxes for its maintenance.*" It is pertinent to speculate what the effect would be if a group of public-school boys deliberately wrecked a Catholic parochial school.

Shortly after this, on the night of April 13, three Roman Catholic boys also broke into and desecrated the Jewish synagogue at 955 Manhattan Avenue, Brooklyn. They hacked a crude swastika into a seat cushion, smashed candelabra and other religious objects on the altar and pulpit, and left the place in such a shambles that memorial services for President Roosevelt could not be held. The fact that the boys were Roman Catholics was not mentioned in any newspaper report. It was verified by us at the Children's Probation Court.



## THE END OF THE "CANDLESTICK-MEN"

THOSE who possess a copy of our magazine for April, 1941, will find renewed interest in reading "*The Tale of the Two Candlestick-Men*" on pages 90-3, in view of what has happened to Mussolini and Hitler. The symbolic story was reproduced from the Jesuit magazine *America* at that time, "*a true story disguised as a fantasy*," as the Jesuit author called it. It is an allegorical interpretation of the story of the "two witnesses," the "two candlesticks," in the 11th chapter of *Revelation* applied to the two Axis dictators,

Benito Mussolini and Adolf Hitler—"sent by Providence," "*who struck matches on the blue veil of the waters*," and "*who turned the waters of the Indian Ocean and the Pacific and the Atlantic and Mare Nostrum into blood, BLOOD, B-L-O-O-D!*"

Space limitations prevent a reprinting of the whole story, but here is the ending:

"Then it happened. The strangers had said all they wanted to say. They had told the people what they should do, and all the people listened but not all the people heard. Then it happened.



THE BODY OF MUSSOLINI LYING IN THE STREETS OF MILAN

"... and the people from all about came to see the remains of the mysterious men who dared tell the people what they did not want to do."

"One of the listeners was a form called Beast who had no use for the tattered men. Beast called together his millions of men, smaller beasts . . . Equipped with sun-proof goggles and armed with death-ray guns [America, that equipped the other United Nations to destroy the two dictators], the beasts penetrated the citadel of the strangers [Fortress Europa]. And that was the last of the strangers.

"The last? The last, did I say? Well, that depends on what you mean by 'last!' There in the streets of the great city . . . lay the dead bodies of the tattered olive trees, the twin candlesticks. And the people from all about came to see the remains of the mysterious men who dared tell the people what they did not want to do . . . There would be no grave, no tomb for these proud paupers. For three days and a half there was merriment all over the earth. There was color and dancing and wild celebration. 'The strangers are dead!' they shouted. 'Our enemies are dead! They shall live no more . . . Let us be gay!'"

In 1941, when this Jesuit allegory was written, the two Axis dictators had set the world aflame. Yet, the author even then had foreseen that the "pluto-democracies" and the "Bolshevist Beast" would invade their citadel and kill the "two Candlestick-men." The moral of the story is the cock-sureness of the author that this, however, would not be the last of them. "*That depends on what you mean by 'last,'*" he tells us triumphantly. The two Fascist dictators will be killed, but Fascism will survive.

The story ends with the people lamenting that they rejected and had killed the two strangers, "*and they fell on their knees and prayed to God to deliver them from evil.*" Will this part of the Jesuits' allegory also come true? Will the people of the United Nations be sorry they rejected Fascism and killed the "two Candlesticks" with the

help of Communist Russia? That is what the Jesuits want to convey, and what they will work to bring about.

## WORTH NOTING

THE CONTRAST between the Protestant and Roman Catholic positions on religious liberty was clearly defined at the *Earl Lectures* at the Pacific School of Religion last March by Dr. Paul Hutchinson, managing editor of *The Christian Century*, as follows:

"When Protestants talk about religious liberty, they have in mind liberty for the individual conscience. When Catholics talk about religious liberty, they have in mind liberty for the church. The issue is almost as simple as that. A Roman Catholic is not concerned with liberty for the individual conscience; he rejects that as leading to what he insists is the doctrinal anarchy of Protestantism. What he wants is liberty for the church. And when he is logically pressed, he is forced to admit that since there is only one true church, according to this view, there is only one church whose liberty must be secured."

Dr. Hutchinson further defined the Protestant conception of religious liberty as follows:

"Freedom to worship according to the conscience and to bring up children in the faith of their parents; freedom of the individual to change his religion; freedom to preach, educate, publish and carry on missionary activities; and freedom to organize with others and to acquire and use property for this purpose.

This is the kind of religious liberty for which the war has been fought, and which alone fits in with our other democratic freedoms.

## PERSECUTION IN OLD MEXICO

PROTESTANTS in Mexico have been stirred to counter-measures against the recent wave of Catholic persecution, according to a recent report of the *Religious News Service*. The anti-Protestant "crusade" was touched off by the Pastoral letter of Archbishop Luis Martinez of Mexico City, which was read in all Catholic churches last November 13. This was followed by placards which appeared on walls and in windows of private homes "linking Catholicism with patriotic Latin-Americanism and admonishing Mexicans to repudiate both Protestantism and Anglo-Saxonism."

Methodist Bishop Eleazer Guerra, at the annual Methodist Conference in Mexico City, declared: "We are suffering a tremendous persecution on the part of the Catholic church, but we are asking our preachers to pray for them and to forgive them." Twenty-two Protestant ministers, representing congregations of the Methodist, Presbyterian, Pentecostal, Nazarene, Baptist, Lutheran, Interdenominational and Christian Independent churches, and the Salvation Army, issued a manifesto protesting the Catholic persecution campaign. It was denied space in Mexico City's three big daily newspapers, but accepted by four 'liberal' publications. This manifesto was also reproduced in 150,000 pamphlets and distributed by private organizations and workers' syndicates. All the signers of the manifesto were Mexicans. Here is part of what the manifesto said:

"The Protestant initiative has been decisive and very fruitful in the matters of popular education, anti-alcoholism, social morality, in sports and other progressive activities. Our history a-

bounds in patriotic deeds by Protestant elements.

"The Evangelical church is not pleading for tolerance, but exercising a legitimate right which the Magna Carta concedes it, and in these solemn moments through which the world is passing, and in which historic courses are being set, we make a call to the Mexican people to unite in a single effort for social betterment in which ideals of justice, fraternity, and salvation will prevail for our people."

The *RNS* report points out that the Catholic church is especially bitter about the Protestant distribution of Bibles to Mexican soldiers, most of whom are nominally Roman Catholics, and blames the Government for allowing this to be done. Last year, 20,000 Bibles printed by the American Bible Society were distributed to the army, police and fire departments. As a result of the Catholic church's protest, the Government has now put its foot down and forbidden further distribution. At the same time, Archbishop Martinez has been forced to soften his anathemas against the Protestants and their friends. He withdrew his boycott of the Colgate Palmolive Peet Company, the Radio Continental Chain, the *Muebleria Nueva* (a big furniture store in Mexico City), the undertaking establishment *Alcazar*, and the YMCA, which he had accused of contributing funds toward the work of Protestant missionary activities.

Here is proof to doubting American Protestants that they need only go across their own border to find that the Roman Catholic church, wherever it gets the chance, will use every means to enforce its medieval practices on the masses of its poor, frightened people and will oppose every effort to give them the true Bible teaching and the blessings of enlightenment and social betterment.

## JERSEY BINGO

AT LAST bingo has been officially banned from Mayor ('I-am-the-Law') Hague's Hudson County where, according to the Paterson *Morning Call* of last February 6, "bingo games have been attracting 25,000 persons weekly and enjoyed an annual gross revenue of \$3,900,000." The decision that bingo is illegal was handed down by the Chief Justice of the N. J. Supreme Court last January 30. More than half of the 60 bingo games in Hudson County were operated by the Roman Catholic church.

The decision unloosed a flood of discussion in the press, the Roman Catholic church, led by Bishop Thomas H. McLaughlin, vigorously defending bingo and other forms of gambling as "not intrinsically evil," and the clergy of the Protestant churches as vigorously condemning it and all forms of gambling. To the suggestion of some newspapers, in which Bishop McLaughlin seems to concur, that the Government should establish a national lottery, the Rev. Mark S. M. Ray, pastor of the United Presbyterian Church of Paterson, declared: "Gambling is wrong and no amount of government or church sanction is ever going to make it right."

Credit for the banning of Jersey bingo goes to Attorney General Walter Van Riper, avowed enemy of Hague bossism. Appointing himself to the vacant position of Hudson County prosecutor, Van Riper lost no time in hitting back at Hague's pet protégé—Hudson County's lucrative gambling games, particularly bingo. He was aided by New Jersey's Protestant reform Governor Walter E. Edge, who hopes to succeed, where others have failed, in overthrowing Hague's disreputable

regime of terror and political corruption.

Desperate at the prospect of the loss of bingo's millions to the Catholic church and his own prestige and power, Hague counter-attacked with a grand jury indictment of Van Riper on a trumped-up charge of black-marketing in gasoline. Governor Edge called it a frame-up. "*The ruthless methods employed to accomplish this objective,*" he declared, "*would even rival Hitler's Gestapo and smack of the old Inquisition.*"

Meanwhile a counter-offensive was launched against Boss Hague in the form of a \$2,000,000 libel suit by John Warren, an attorney of Jersey City. Hague pleaded ill health as an excuse for having to leave the sunshine of Miami Beach and return to stand trial in Jersey City. But two detectives testified they had watched the 69-year-old mayor tossing a ball back and forth with a young woman for 50 minutes. Back in Jersey City, Hague was served with a subpoena as he came out of St. Aidan's church after mass on March 4.

This spectacle of the collaboration of religion and corrupt politics is something that decent Americans may well protest against, and work and pray that soon there may be an end to it.

## REMINDER

WE WISH to remind our readers that the next issue of "The Converted Catholic Magazine" (for September) will be mailed about the middle of August. We need the summer months for necessary research and reorganization of the mechanics of distribution.

*"... either Vicar of Jesus Christ or Imposter"*



#### POPE PIUS XII IN CHARACTERISTIC POSE

DESPITE the Vatican's alliance with Mussolini's Fascist regime, and its Concordats with Hitler and other Fascist dictators, Pope Pius XII dramatically poses as the Savior of Rome and of the world.

In its issue of April 27, 1940, the Jesuit magazine *America* boldly laid down the following challenge:

"The Pope is either the supreme head of Christendom, the infallible teacher of spiritual truth, the successor of St. Peter and the Vicar of Christ on earth, or he is an imposter with whom no respectable person should have dealings."

### NEW BOOKLET:

#### "VATICAN POLICY IN THE SECOND WORLD WAR"

By L. H. LEHMANN

(Originally prepared for publication by Western Reserve University)

A concise, fully-documented summary of the Vatican's political intrigues with the forces of Fascism. 48 pages of facts..... Price 25c a copy

# LATIN AMERICA—YARDSTICK OF CATHOLIC PEACE PLANS

BY J. J. MURPHY

*[Many of the authoritative facts and figures in the following article are taken from the highly scientific, statistical work, "Latin America in the Future World," recently published under the auspices of the National Planning Association, with the approval and cooperation of all Latin-American countries.]*

**B**LUEPRINTS of an ideal post-war world, based on Catholic principles, are flooding the press these days. Usually the word "Christian" is substituted for "Catholic" as an additional come-on. They all boil down to the claim that Papal encyclicals should be the standard of right and wrong in the post-war world. This implies, of course, that the Pope should be called in to preside at the high councils of the United Nations.

The acid test, however, of all principles is how they work out in practice. What Catholic moral and political principles can do for the future can best be judged by the results they have produced in the past. An excellent case study of Catholic principles at work is Latin America. There, in a land blessed by nature with a lavish hand, Catholicism has had full sway for almost four centuries. The Catholic moral, social and economic principles, about which Vatican propagandists are endlessly bragging, have had in Latin America an ideal setting where they could work themselves out to their logical conclusion. If we are to believe the Catholic press, Latin America stands in striking contrast to the United States, which it pictures as a 'pagan land rife with crime and irreligion, where marriage and family life are held in contempt.'

In this article we will not concern ourselves with this distorted picture of our own country, but rather with investigating facts and conditions in the Catholic-dominated lands of Latin America to see what the world would be like, if it were to model its future on Catholic religious and social principles.

## CATHOLIC CONQUEST OF THE SOUTHERN HEMISPHERE

The Catholic church in Latin America was founded by the brutal, plundering Spanish adventurers who explored the land and by the missionaries they brought with them. Sometimes the cross preceded the sword and sometimes followed it, but in either case the natives were robbed and enslaved. Gonzalez Suarez, distinguished Catholic historian of Ecuador, says:

"All the regular members of the clergy, especially the Jesuits, accumulated estates and riches. In an evil hour a worldly ambition overtook the Fathers of the Jesuit Order, not only in the ancient kingdom of Quito, but in the whole of Spanish America."

A late and highly authoritative work, *Latin America in the Future World*, has this to say on the pious robbery of Latin-American Indians:

"In the course of three centuries, the Catholic Church became the greatest landowner in Latin America. It has been estimated that at one stage more than half of the total property in each Latin-American country belonged to

the clergy. Thus, according to the celebrated German scientist Humboldt, who traveled through the Spanish countries early in the 19th century, four-fifths of Mexican land was owned by religious organizations and individual members of the clergy."<sup>1</sup>

Speaking of the extortions of the Catholic clergy, H. G. Ward, British *chargé d'affaires* in Mexico in the last century tells in his book, *Mexico in 1827*, (p. 337), that the priest's marriage fee alone amounted to more than half a year's salary of the average worker. He also tells how in that country, where the average pay was then 12 cents a day, the parish priest on payday collected from each miner by a check-off system money for his funeral mass, which amounted to more than three dollars a year for every one of them.

### ILLITERACY

Like all Fascist-minded organizations, the Catholic church with its one-man control is fundamentally opposed to teaching the masses how to read. Portugal, which never knew any religion but Roman Catholicism, is 60% illiterate. Even in these United States where the Catholic church makes strenuous efforts to appear learned and progressive, the Jesuit magazine *America*, in its issue of October 31, 1931, openly declared:

"This business of teaching every child indiscriminately how to read and write amounts to nothing more than mass illiteracy . . . One heresy breeds another. The indiscriminate 'education' applied to all alike under State systems is the result of the heresy of the equality of man."

There is little reason to be surprised then that Gerald Brenan in his scholarly work, *The Spanish Labyrinth*, says

(p. 49) of the Spanish schools, which, like those of Latin America, were exclusively in the hands of the clergy: "*In the elementary schools the children of the poor were deliberately not taught to read, but only to sew and to recite catechism.*"

In Mexico where the socialist government established the first State schools in the history of the country, the clergy spurred on fanatical Indians to murder the teachers as "Communists." Speaking of Mexico the *Herald Tribune* of May 25, 1943, told of "*fathers and mothers being murdered in the streets for sending their children to the State schools instead of the parochial schools of the Roman Catholic Church.*"

The authoritative work quoted above, *Latin America in the Future World*, states on page 4:

"Three fourths of the population in several Latin-American countries are illiterate."

The illiteracy of some of the Latin countries is as follows: Honduras, 82%; Bolivia, 80%; Venezuela, 75%; Paraguay, 75%; Guatemala, 75%; Haiti, 75%; Ecuador, 73%; Brazil, 70%; Peru, 70%; Nicaragua, 70%.<sup>2</sup>

The well-known author and authority on Latin America, Carleton Beals, in his book *Fire on the Andes*, says (p. 177) of the capital city of Peru:

"What is Lima? A Dead Sea, in which churches and monasteries poke up like islands without water or vegetation. Thus a population that embraces more than a hundred edifices destined to the worship and teaching of religion does not possess a single municipal school worthy of a civilized people."

<sup>1</sup> P. 66. The quotation from the historian Gonzalez Suarez is also taken from here.

<sup>2</sup> These percentages of illiteracy are taken from *Analfabetismo y Cultura Popular en America*, published in 1941 by Professor Roberto Moreno y Garcia in Mexico City.

*Two Continents!  
One Bible!*

The white and black portions of the two American Continents shown here were discovered and colonized at about the same time. Any difference of opportunity or of resources that may have existed between them was in favor of the southern Continent. However the northern land prospered greatly from the very beginning in all those things that make life worth while. The southern countries grovelled for four centuries, and still grovel, in almost universal destitution, illiteracy and illegitimacy. WHY? The answer is clear. The countries above the Rio Grande were given the Bible and the Protestant faith of the Pilgrim Fathers. Those to the south were given the sword of the Spaniard and the idols of the priests of Rome. The map tells the rest of the story!

*Neglected  
Opportunity*

The percentage shown for the countries north of the Rio Grande would be even lower were it not for Roman Catholic Quebec in Canada, and the foreign-born Romanists in the United States. The figures for the Latin American countries are, on the whole, approximate, due to the fact that some of the more backward nations down there do not keep careful records of vital statistics. However, the percentages given are those of the most conservative estimates from authoritative sources.

Poor "Neglected Continent!" But, if our Lord shall tarry—verily, **LAND OF THE FUTURE!** Shall we give her the Word of God?

ILLITERACY 60 TO 80%  
ILLEGITIMACY 25 TO 50%

OUR SISTER  
CONTINENT  
CALLS FOR  
A SAVIOUR!  
  
SHALL WE  
ANSWER  
THE CALL?

## POVERTY AND MORAL STAGNATION

In Latin America Roman Catholicism dominates both the State and education, but it is so lacking in spiritual vigor and inspiration that it does nothing about the appalling conditions of poverty and starvation. More often in its capacity of rich landowner it co-operates with other reactionaries in impoverishing and subjugating the lower classes, especially the Indians. Betty Kirk in her book, *Covering the Mexican Front*, says, "The Catholic Church . . . owned by 1857 one-third of Mexico's wealth, and worked hand in glove with the aristocrats to keep the Indians in subjection and ignorance."

In parts of Latin America the natives, especially the miners, use the drug of the coco leaf to kill the pangs of hunger, as the authors of *Latin America in the Future World*, have noted. They also state (p. 4):

"Two-thirds, if not more, of the Latin-American population are physically undernourished to the point of actual starvation in some regions . . . Two thirds of the Latin-American population suffer semi-feudal working conditions. An overwhelming majority of the Latin-American agricultural population is landless."

In the matter of sex morality among men the Catholic church in Latin America exerts no influence at all, and usually makes no effort to do so. Houses of prostitution abound. One of the first results of the recent church-state tie-up in Fascist Argentina was the public licensing of prostitutes, which had been forbidden under preceding Liberal governments in recent decades. The practice of keeping a mistress is almost universal among the married men of Latin America, as anyone acquainted with these countries can tell you.

Dr. W. Stanley Rycroft, for 20 years a professor in Lima, Peru, and present

head of the interdenominational *Committee on Cooperation in Latin America*, has this to say:

"This curse of the Latin American home, however, is the double moral standard. A wife is not supposed to inquire into her husband's past and even after marriage his infidelity is condoned. It is common for a man to support two or even three families."<sup>3</sup>

Writing about the people of Chile, in his book, *Chile y los Chilenos* (p. 162), Alberto Cabero points out by implication the criminal moral negligence of the Catholic church in his country.

"We are precociously sensual by temperament because of a lack of moral education . . . As a result in those countries men of fifty are in their full vigor, while in all Hispanic America at that age rheumatism and other symptoms of old age begin to appear. Our best talents have generally had a frustrated development because we have worshipped Venus to excess . . . The consequence of a lack of moral education and a deep religious sentiment is that our people are perverted by vice . . . and that concubinage and the abandonment of children born out of wedlock are common."

*Latin America in the Future World* (p. 49) points to the prevalence of venereal disease in the Catholic countries to the south of us:

"Syphilis is rampant in many Latin-American urban and rural areas, particularly in Venezuela, Ecuador, Guatemala and Chile. According to the Venezuelan delegate to the 10th Pan-American Sanitary Conference . . . syphilis has also been found in 16% of the sudden mortality cases of people of less than 25 years of age . . . At the same Conference a Guatemalan delegate asserted that 80% of the cases of congenital weakness in his country were caused by syphilis."

<sup>3</sup> Dr. Rycroft's book, *On This Foundation, The Evangelical Witness in Latin America*, should be read by all who are interested in Latin America or in missionary activity.

## SUPERSTITION

Pointing out that the Roman Catholic church had done nothing to awaken in the Iberian race a consciousness of sin as a moral evil, Bunge, the well-known Argentine sociologist, says: "*Spanish Catholicism is not really Christian—it is an anti-Christian Catholicism.*"

How superstitious such Catholicism actually is can be well illustrated by another quotation from the book of Carleton Beals mentioned above. Speaking of the typical inhabitant of present-day Lima, capital of Peru, he says (p. 177):

"He runs to pray and buys innocuous pills stamped with the image of the Virgin of Perpetual Help rather than call the doctor . . . They cure eye infections by rubbing them with the blessed image of the Virgin of Mount Carmel."

The 17,000,000 Indians and the 17,000,000 Negroes in Latin America still adhere to their pagan worship, with a few Roman Catholic terms mixed in. It is not surprising then to find that image worship is common in these countries. Dr. Rycroft calls attention to the fact that such idolatry in Latin-American countries is fostered by the omission of the second commandment in the Roman Catholic catechism, which so arranges the Ten Commandments that the number ten is kept without mention of the second that forbids the worship of graven images.

Professor Metraux of Yale has written of the fusion of paganism and Catholicism in Latin America in the April, 1940, issue of *The Inter-American Quarterly*:

"Anyone who has traveled in Peru or Bolivia knows that the old religion of the Incas survives under a veneer of Christianity . . . These ancient pagan rites are seldom free from Christian influence. Even the Pacha-mama, the

earth goddess, who is so constantly invoked by the Indians, is not exclusively a heathen deity. If an Indian is asked about her, he will invariably answer that Pacha-mama is nothing but the virgin Mary . . . Santa Pacha-mama Maria is a common expression in prayers which I have collected."

## DISEASE

Following on the heels of widespread poverty, ignorance, and superstition are dirt and disease. As an article in *Harper's* magazine for July, 1942, points out, fifty of the 120 millions in Latin America are ill with everything "from sprue to leprosy," especially with diseases reduced to a minimum in the United States. *Latin America in the Future World* states (p. 4) that "*One half of the Latin American population is suffering from infections or deficiency diseases.*" The same book speaking of Chile says elsewhere (p. 30):

"It is no exaggeration to say that the largest sector of the urban and rural population is wanting in the most elementary housing and sanitation necessities."

The tuberculosis death rate in New York City is 52. In Santiago, Chile, it is 430; in Lima, Peru, 435; in Callao, Peru, 503; in Guayaquil, Ecuador, it is 693.

A person born and living in the United States has a life expectancy of 62 years and five months, as of 1940. If he were to live in Latin America, his life expectancy would range from a high of 47 years in the more fortunate areas to a low of less than 32 in Peru. Thus in Rio de Janeiro more than one half of the men who reach working age die before they are 29 years old.

These pitiable social and economic conditions of the downtrodden Latin American peoples are a wry commentary on just what the Catholic church

can and will do to the world, if given a free hand. In size, time and natural resources the development of Latin America started out on a par with North America, even perhaps at an advantage. The only difference between them was that of religion. The contrast in progress and human welfare that characterizes them today is one of the best standards for evaluating Catholic social and economic principles as opposed to those of Protestantism.

### CATHOLIC PAN-AMERICANISM

The greatest threat to Pan-American unity, so essential to the future peace of the world, is Roman Catholic hatred of American democracy. Several Catholic-dominated countries of Latin America are dictatorships, with Fascist Argentina, backed by Vatican and German capital, as a spearhead. Harold Callender, New York *Times* reporter, after a trip through Latin America, is on record as stating:

"The Catholic suspicion of the United States is so deep and so widespread as to constitute in nearly every one of the South American countries a serious obstacle to Pan-American understanding and, consequently, to collective defense."<sup>4</sup>

The Catholic church strategists plan its political activities many years in advance. They realize that according to present birth rates Brazil alone will have a population of 300 million in about fifty years. Their plan is to use Catholic domination of Latin America and Canada (through Quebec) to forge a pincers movement against the United

States. Father A. L. Danis of Ottawa University in Ontario disclosed the Roman plan in a speech before a Catholic Youth organization, quoted in the *Ottawa Journal* of January 19, 1942, as follows:

"With the cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon the ideals and traditions of Christianity."

Father Danis is a leader in Catholic inter-American strategy along with pro-Fascist Father Thorning of Maryland. By Christianity he obviously means the teachings of "the one true Church of Christ," Roman Catholicism. What he said parallels a statement of educational leaders in Catholic-Fascist Argentina, stated in the following words in the New York *Times* of October 24, 1943:

"Children must be taught that America must realize her destiny within the framework of Catholicism, because anything outside Catholicism is not American, and consequently Protestantism is not American."

Realizing that Soviet Russia has doomed the Roman Catholic domination of Europe, the Vatican is more than ever determined now to make all the Americas Catholic.

Catholic control in Latin America, so essential to the planned-on war against democracy, depends on control of the 35 million Indians and Negroes in Latin America and millions of other impoverished peons. This in turn depends on keeping them illiterate, so they will not know truth from error. This is the real background of the vicious war against Protestant missionary activity in Latin America, for Protestant missionaries, if allowed to continue

<sup>4</sup> *Business Week* of Feb. 2, 1945, told of German money pouring into Argentina to finance Nazi-Fascist plans for control of South America in post-war years. Everything will be done under the name of Argentina, whose present church-state dictatorship plans to buy out neighboring governments.—The Callender quotation from the N. Y. *Times* appeared in the issue of August 3, 1941.

their schools and missions, will break down the prejudice against the United States and free the paganized Indians and half-breeds from the fetters of illiteracy.

The violence and bitterness of Catholic propaganda against Protestant missions in Latin America are more than can be imagined. By subtle tactics these missions have been made to appear the

main obstacle to friendly relations between North and South America. This war on Protestantism, originating with the American-Catholic hierarchy of this country, has been made to appear as if it sprang from the governments and articulate public opinion in Latin America. It has been so successful, thanks to Catholic political and financial control in Washington, that hundreds of Catholic missionaries are pouring into South America, while Protestant missionaries are refused passports.

As the renowned Protestant missionary, George P. Howard, born in Argentina, has said: "This is not just another quarrel between the Churches. There are precious principles at stake. Lovers of freedom dare not keep silent." Every well-informed Protestant should read Dr. Howard's new book, *Religious Liberty in Latin America*, with a rousing introduction by Dr. John A. Mackay of Princeton University. Along with this he should read Dr. Rycroft's book, mentioned above, and Samuel Guy Inman's article, *Catholics and the Good Neighbor Policy*, published in the February 26, 1945, issue of the *New Republic* magazine, showing the Catholic hierarchy's absolute control over United States relations with Latin America.

#### THE REMEDY

All that has been said in this article shows Latin America's burning need of having preached to it the true Gospel with its inspiration for moral and spiritual renovation. It is not a matter of proselyting Catholics, for there are millions of Indian pagans there besides the better-educated classes who are professed agnostics. In Brazil alone there are 10,000,000 spiritualists, mostly among the educated classes. The one purpose of Protestant missionary work is that of following out Christ's command to preach the Gospel to all na-

#### A SOUTH AMERICAN IDOL



THE VIRGIN OF ROSARIO

This doll image of the Virgin Mary in Rosario, Argentina, is scarcely twenty inches high, but sumptuously dressed. It has a crown of gold weighing about thirteen pounds and is studded with precious jewels. The image is believed to possess special miraculous powers.

tions, that in him they may have life and have it more abundantly.

The one barrier to the realization of the greatest of the Four Freedoms in Latin America, religious freedom, is the political obstruction of the Roman hierarchy in Washington, D. C. This is the challenge that faces American Protestantism. It cannot be better expressed than in the words of the distinguished Dr. John A. Mackay in his introduction to the book of George P. Howard:

"The most perfectly organized, and the most politically-minded group in the modern world is the Roman Catholic hierarchy . . . Protestants who have a stainless record of anything that might be regarded as bigotry or intolerance, who will stand for the principle of religious freedom to the last, and will even fight for the rights of Roman Catholics, are now bracing themselves to deal with a new portent in Anglo-Saxon America: the portent, the sinister portent, of Roman Catholic 'clericalism.' This portent is the source, among other things, of the specious lie that Protestant missions in Latin America are subversive of the Good Neighbor policy."

► FATHER A. W. TERMINIELLO, who out-Coughlins Father Coughlin in damning the Allies as pagan warmongers, preached a most seditious sermon at midnight mass last Christmas Eve, which was broadcast over Station WBHP and distributed in leaflet form in millions of copies later. Its title was *Santa Claus or Christ?* He defended the 26 "victims" of the sedition trial in Washington, condemned lend-lease as "pagan humanitarianism," and issued a "Call for a Christian Crusade." Sample from his broadcast: "*The Russo-German war is a phony war—a war intended to draw all our resources on the side of the Russian-German-Japanese coalition and FOOL us into putting all our manpower within firing range . . . millions of our men are already trapped in Europe.*"

## A NEW JESUIT BLASPHEMY

NOT CONTENT with falsely teaching the Roman Catholic people that the priest's daily mass is "the same sacrifice as that of Calvary," the Catholic church has recently added the further blasphemy that the mass actually "adds something" to, and "improves" on Calvary.

This latest theological extravaganza may be found in a booklet under the title (strangely appropriate) of *My Mind Wanders*, by the Jesuit Father John P. Delaney published by The Jesuit Institute of Social Order, 24 West 16th Street, New York, N. Y. On page 15 he says (*italics are his own*):

"By offering the Mass you *add* something to Calvary, you *almost improve* on Calvary."

We have no need to repeat here what we have so often made clear to the Roman Catholic people, that Christ's sacrifice on Calvary cannot be repeated or improved upon by any man; that the New Testament makes it definitely and abundantly clear that Christ's saving work "once offered" is all-sufficient "forever," and that all human priesthoods were completely abolished by the sacrifice of the one and only high priest of the new Christian dispensation—Jesus Christ. In his Epistle to the *Hebrews* (10:14) St. Paul makes it crystal clear that:

"By one offering He hath perfected forever them that are sanctified."

Again he assures us (*Heb. 10:12*):

"But this man [Christ] after he had offered one sacrifice for sins forever, sat down on the right hand of God."

And again (5:10):

"By that which we are sanctified through the offering of the body of Jesus Christ once for all."

If this were not true, there would be nothing worthwhile or new in Christian teaching. Any professing Christian who teaches differently is either a conscious deceiver or is sadly afflicted, as this Jesuit priest seems to be, *with a mind that wanders*.

### POPE AND MUSSOLINI

IN VIEW of the interest aroused by the death of Mussolini, we wish to call attention to our well-documented pamphlet entitled *Clerical Fascism in Italy* which originally appeared in our magazine under the title, *The Pope and Mussolini*.

### TWO NEW PAMPHLETS

FROM MONASTERY TO CHRIST, the story of Louis Forero, former Franciscan priest, of Bolivia, which appeared in our magazine last month, is now available in pamphlet form.

**Price 10c**

HOW THE PAPACY CAME TO POWER, two articles from our December 1944 and January 1945 issues, is also now available in pamphlet form.

**Price 15c**

**BUY MORE  
WAR BONDS**

## THE TRUTH ABOUT CARDINAL HLOND

NEWSPAPER propaganda has been purposely glamorizing Cardinal Hlond, of Poland, as a friend of democracy and the victim of Nazi persecution.

As we have often pointed out in this magazine, Cardinal Hlond, one of the most powerful political figures in pre-war Poland, is an arch anti-Semite. It would be well for all to remember the following quotations from a Pastoral letter he wrote in 1936 to the Catholic clergy and people of Poland:

"A Jewish question exists, and there will be one so long as the Jews remain Jews. It is an actual fact that the Jews fight against the Catholic church, they are free-thinkers, and constitute the vanguard of atheism, Bolshevism and revolution. The Jewish influence upon morals is fatal, and their publishers spread pornographic literature. It is also true that the Jews are committing frauds, practicing usury, and dealing in white slavery. It is true that in the schools, the Jewish youth is having an evil influence, from an ethical and religious point of view, upon the Catholic youth . . .

"One does well to prefer his own kind in commercial dealings and to avoid Jewish stores and Jewish stalls in the markets, but it is not permissible to demolish Jewish businesses. One should protect oneself against the evil influence of Jewish morals, and particularly boycott the Jewish press and the Jewish demoralizing publications, but it is inadmissible to assault, hit, or injure the Jews."

(From *New Poland and the Jews*, by Simon Segal.)

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# THE CATHOLIC CHURCH AND PSYCHIATRY

BY "CADUCEUS"

[*WHATEVER the Catholic church fears but cannot destroy—such as public school education, trade unionism and democracy itself—it endeavors first to emasculate and finally adapt to its own advantage. Its latest victim seems to be modern Dynamic Psychiatry, of which the following article treats.*]

THE RECENTLY published book, *Personal Mental Hygiene*\* by Dom Thomas Verner Moore, priest-professor of psychiatry and psychology at Catholic University of America, is advertised as treating of "*the difficulties of mind and spirit encountered by every individual.*" The author is the same Father Moore who received publicity last year when, as a witness for the government in the *Esquire* case, he admitted under cross-examination that he had never heard of Albert Einstein, Ernest Hemingway, Theodore Dreiser, D. H. Lawrence, John Steinbeck, Thomas Wolfe, Maurice Maeterlinck, Sholem Asch, André Maurois, and John Don Passos. He said he had heard of Thomas Mann but didn't know who he was.

His 331-page book bears the *imprimatur* of Michael J. Curley, Archbishop of Baltimore, and is liberally larded with Catholic doctrine and Catholic propaganda. It is saturated with sweetness and light and with "Catholic truth." He sings the praises of "the American way," puts in a plug for the "Corporate carrying out of the functions of religion," execrates birth control, tries to explain away the Vatican's Concordat with Hitler, decries hatred and bigotry, accentuates love, and pleads for forgiveness of enemies—in accord with the Pope's drive for a "soft peace."

Dr. Moore defines mental hygiene as "*a practical science which studies the human personality and its deviations from ideal perfection with a view to their prevention.*" With an astounding display of materialistic metaphor this man of the spirit says:

"The human mind is like a stock market, which peaceful at times, is ever being disturbed by bull movements, in which the stock soars to unwonted heights, and bear movements in which values are depressed to alarming levels. A depression is a bear movement in the stock market of the mind . . . The life of a normal man is a scene in which bull and bear movements are continually taking place."

Father Moore disregards the fact that every trader, at his own volition, can get in or out of any bull or bear market position, at any time he chooses. Would he, speaking as a psychiatrist, have the temerity to state that humans can as easily solve psychic problems—particularly the mental states diagnosed as Elation and Depression?

He insists "*there is a crying need for Catholic psychiatry and for Catholic clinics*" and proceeds to justify his insistence with confused unscientific, undemocratic statements like the following:

"The present day limitations of psychiatry merely reflect the disorder of society itself. It has lost all moral principles. Because the modern state no longer has any moral or religious principles, man's rights to life, liberty, and the pursuit of happiness are denied and wars result. And for the very

\* Grune, Stratton and Co., New York.

lack of moral principles, a war once started cannot be terminated by a treaty of peace but only by extermination, for no treaty has any binding force in the minds of those by whom it is now negotiated."

Implied in this is a thinly-veiled slur on the Bretton Woods and Dumbarton Oaks conferences because the fountain-head of all morals, the Pope of Rome, was not invited to be a party to the agreements.

He goes on to say:

"And so it is incumbent upon all men of sound intelligence to do everything possible to introduce [Catholic] religion and morality not only into psychiatry, but also into the school and the social order of the present day, that society itself may live and our rights to life, liberty, and the pursuit of happiness may be preserved."

I read the book on a Monday. Monday is the right day for hash—and in these days hash is not to be despised—but the good Father's dish was more than I could stomach.

On this same day, February 26, the New York *Times* reported a Lenten sermon delivered the previous day at St. Patrick's Cathedral by Monsignor Fulton J. Sheen, also a member of the faculty of Catholic University. This voice of the Church, one of its most skillful and cunning propagandists, derided psychiatry as follows:

"The Judas-race [say it fast] seeks to have sin explained away. They make a confession of mind to a psychiatrist when what they need is a confession of will."

Among the psychiatrists approached for an opinion on Mr. Sheen's attack on their profession was the eminent New York psychiatrist, Dr. Gregory Zilboorg, a specialist in the field of psychiatry known as psychoanalysis.

He made this startling declaration:

"I, myself, have been engaged in a series of seminars at Catholic University, as assistant to Dr. Moore. Fur-

thermore, the Archbishop of Quebec has invited me to lecture at Montreal University, Msgr. Sheen does not speak for the Church."

Dr. Zilboorg's statements become very puzzling in view of the fact that the Paulist Press in New York has for a long time been publishing and distributing a pamphlet entitled "Psychoanalysis" by Rev. Charles Bruehl, Ph. D., which is a devastating attack on Dr. Zilboorg's profession. This diatribe says:

"The popularity, undeservedly enjoyed by psychoanalysis, is largely owing to the blatant advertising of its champions . . . The word 'sin' has no meaning for the psychoanalyst . . . we cannot regard the psychoanalyst as a safe and trustworthy moral guide . . . when he usurps the office of a physician of the soul, it is difficult to remain calm and patient in the presumption that grates painfully on the mind of the Catholic, who looks upon the priest as exclusively entitled, by historical and divine right, to that exalted dignity and difficult office. But be this as it may, psychoanalytic investigation has brought home to us the protective and curative value of the Catholic practices of asceticism and confession. Confession has a wonderful power to keep the mind clean and free from perilous stuff that might lead to morbid psychic conditions. What is good and beneficial in psychoanalysis can be found in Catholic asceticism in a much purer form and without the pseudo-scientific terminology which the psychoanalyst so complacently affects. The philosophy implied in psychoanalysis is destructive of everything that mankind holds sacred . . . Into this morass, where a foul and diseased imagination may find itself at home, we cannot follow the ravings and vagaries of psychoanalysis . . . We turn away from this nightmare of ugliness . . ."

Another Catholic attack on psychoanalysis appears in a book entitled, *An Introductory Manual In Psychology* (Fordham University Press), by

Jesuit Father Joseph J. Ayd, Ph. D., professor of Social Sciences, Loyola College, Baltimore, Md., and lecturer in Normal and Abnormal Psychology, Mount Hope Retreat, Baltimore, Md. In this book, which also bears the *imprimatur* of Archbishop Curley, the author sums up "The Case Against Psychoanalysis" and lists ten specific condemnations of it from a host of authoritative critics. Among these is the late Dr. Alexis Carrel, who left the United States in 1940 and spent the remainder of his life as a Vichyite collaborationist. The authority most extensively quoted is Father Thomas Verner Moore who is now enjoying the assistance of Dr. Gregory Zilboorg, the eminent specialist in Freudian psychoanalysis at Catholic University.

How can the discordant voices of the church be harmonized? Who will be the great co-ordinator? And how will psychiatry, particularly psychoanalysis, be made adaptable to the Catholic church?

The problem appears to be a Gordian knot were it not for that most versatile, gifted, and realistically expedient intellectual giant Dr. Gregory Zilboorg. As Dr. Munyon would have said, "There is hope!" Let the record prove it.

In 1920 Thomas Seltzer published Gregory Zilboorg's 287-page highly moralistic, anti-Soviet book *The Passing of the Old Order in Europe*, which lists the author as "Secretary to the Ministry of Labor under the Kerensky Government in Russia." The book was dedicated "To Romain Rolland, Friedrich Forester, Maxim Gorky, and all those who in the darkness of hatred held fast their lights of love." In one place the author declares, that "*Christianity is more of a governmental tool now than it was even in the*

*days of the theocratic aspirations of the Roman popes.*"

At this time Zilboorg was admittedly a Jew. However, in the middle 1920's he stated he was of the Quaker religion. From 1926 to 1931 he was on the staff of Bloomingdale Mental Hospital, White Plains, N. Y., the staff of which at that time was known not to be favorably disposed to the admission of Jewish members.

In 1943 Dr. Zilboorg wrote a weighty book, *Mind, Medicine, and Man*, which went further in efforts to please the Catholic church. Two such diametrically opposed publications as *The Protestant* and the Jesuit magazine *America* published reviews of his work and arrived at amazingly similar conclusions.

In *The Protestant* (June-July issue, 1943) Rufus Waddell said:

"It seems that one of the important objectives of *Mind, Medicine, and Man* is to prove that psychoanalysis is entirely compatible with the teachings and policies of the Catholic church. Dr. Zilboorg goes into much detail explaining that psychoanalytic theories, techniques and practices in no way interfere with the confessional or its purposes. He goes so far as to criticize Freud's theories and views on religion."

After quoting the author's panegyric of Pope Pius XI, *The Protestant's* reviewer goes on to say "It is quite probably that *Mind, Medicine and Man* will make some friends and influence a few people. However, there may be just as many, or even more, who will decide that Dr. Zilboorg has made a profound obeisance to the Roman Catholic church."

The review in the magazine *America* (July 17, 1943) was by Dr. Francis J. Braceland, a Catholic psychiatrist who from 1937 to 1941 was engaged in practice with Dr. Edward A. Strecker, loyal

Roman Catholic and a recent president of the American Psychiatric Association. In his keenly-analytical comment he said:

"One wonders why the final chapter entitled 'Psyche, Soul and Religion' was included in the volume. There seems to be no need for it. If it was included as a sop to religious people, particularly to Catholics, it fails miserably and will only deepen the now existing distrust. The author claims that psychoanalysis is neither hostile nor incompatible with religion, Freud's traditional views to the contrary . . . Dr. Zilboorg attempts to show that psychoanalytical concepts are in conformity with the fundamental tenets of Saint Thomas—yet he says he has only a speaking acquaintance with scholastic philosophy. His efforts are, of course, unconvincing, and the only result will be that he will draw the maledictions of all groups of analysts . . . upon his head."

The amazing Dr. Zilboorg is ambidextrous, a mental Houdini, who can get himself into and out of almost any situation. He is Thomistic and "Norman Thomas-tic." He has lectured at Camp Tamiment, a vacation project operated by the Rand School; he has given his support to the American-Soviet Medical Society, Russian War Relief and other pro-Russian organizations. He is a far wiser man than Omar Khayam, who said, "Take the cash, and let the credit go."

At various kinds of public meetings and forums, and on radio programs designed to broadcast the opinions of authorities, you will hear Dr. Zilboorg. At President Roosevelt's fourth inauguration ceremonies he popped up at the White House.

How doth the busy little Zee improve each shining hour! First a Jew, then a Quaker, now assistant to a professor of psychiatry at Catholic University. Men of such erratic 'spiritual' behavior have often been known to find a haven

in the bosom of the Catholic church. It is by playing up to the vanity of such men that the Catholic church enlists even its enemies to enhance its prestige in America.



## FASCISM WILL SURVIVE

THE GREATEST MISTAKE that can now be made is to believe that Fascism has ended, now that victory over its armies is complete. So far, this has not happened in Italy, which has been liberated from the Germans but not from Fascism. In a report from Rome to the New York *Herald Tribune* of March 26, John Chabot Smith states that members of the Psychological Warfare Board there do not regard the encouraging of Italians to throw off the yoke of Fascism a "war aim," and that "*similarly Allied policy toward Germany was to destroy the Nazi military machine but not necessarily to liberate the Germans from Nazism.*"

To date, a year and a half after the fall of Mussolini, he states, little or no progress has been made by the Italians in removing Fascists from public office, punishing war criminals or in creating democratic organs of local government. Of 3,210 Fascist government employees and officials examined, 1,355 have been cleared of any responsibility for the Fascist regime, 539 have been dismissed from their jobs, and 1,316 received only minor punishments. Some of the informers of Mussolini's OVRA (Fascist secret police) still occupy government posts. General Mario Roatta, head of the Fascist Military Intelligence Service, was allowed to escape just before being sentenced to life imprisonment. (A report from London stated he had been given refuge in Vatican City.) It took seven months to arrest

Mussolini's private secretary, who was living quietly in his own house. In the year and a half there have been no elections of any kind in Italy. Fascist names of streets are being restored as in Mussolini's time. The people themselves argue and give many reasons why they cannot destroy Fascism—that Italy was Fascist for twenty-two years and only the older people know of any other kind of regime; that all but a few easily adjusted themselves to it and like it; that there are no responsible non-Fascist officials to take over government positions. Smith's report concludes: "*Italians cannot regard Fascism itself as a crime, and have difficulty drawing the line between the Fascist and the criminal Fascist.*"

Correspondent Smith's report makes no mention of Churchill's appeasement of Fascism in Italy at the request of the Vatican—his exclusion from the premiership of anti-Fascists like Count Sforza and his dealings with the Fascist General Badoglio and the royal family.

The poison of Fascist *ideology* is more to be feared than its armed might. The real danger is that it may seep deeper into democratic America. It has already infected Argentina, with whose Fascist regime the United States recently entered into friendly relations because of its hollow, last-minute pretense of declaring war on the already defeated Axis powers. The fact that so much blood and money had to be sacrificed to defeat the armies of Fascism in Europe does not seem to convince Americans that this is not enough to prevent the spread of its evil teaching in the Americas.

Too little attention has been given to the religious aspect of Fascism, the roots of which are the teachings of Ro-

man Catholicism during the last century. Even at this late date Americans are still blind to the fact that wherever Fascism has appeared, it has been nurtured and sustained by the Catholic church—in Italy, Germany, Austria, Spain, Portugal, Slovakia, Croatia, Vichy-France, Argentina and elsewhere. All the dictators of those countries have been Roman Catholics, and the Vatican entered into intimate agreements with their regimes as soon as they came to power.



## INTERFAITH MEETINGS BANNED

ARCHBISHOP McNicholas of Cincinnati in a pastoral letter to his archdiocese recently forbade Interfaith meetings under religious auspices. He said in part:

"Christ, truly God, gave us this . . . religion in the Catholic Church, which is the only custodian of His teachings . . . Catholics should not participate in any public presentation with members of other faiths under the auspices of religion. The Catholic Church cannot give the impression that one religion is as good as another or that she must strive with those of other faiths for a common denominator in religion."

This quotation from the Pastoral is cited from *Time* magazine of March 5, 1945. What McNicholas teaches is the true Catholic doctrine, as Pope Leo XIII pointedly reminded Cardinal Gibbons in his 'brief' on heretical *Americanism*. However, in their silence on this doctrine and their contrary practice, other Catholic dioceses of the United States contradict Archbishop McNicholas. Confusions and contradictions of this type are a definite part of Catholic strategy. The last thing the Catholic church wants is a plain, simple, consistent doctrine, for it can thrive only on confusion and contradictions between theory and practice. It is amazing in the face of all this that it still dares to maintain that in all places at all times its teachings are the same.

# On the Lookout

By J. J. MURPHY

## CATHOLIC PLANS FOR POST-WAR GERMANY

CATHOLIC CHURCH CONTROL of defeated Germany has been many times mentioned of late. The Russians with characteristic bluntness have made no bones about showing up the danger of such plans, especially in view of the mysterious treatment of Franz von Papen after his capture last April and the building up of Heinrich Bruening, leader of the Catholic Center Party who handed over Germany to Hitler in 1933 and now resides at Harvard University. "Bruening wants the Fuehrer's vacant seat," *Pravda* holds, in a report from Moscow of March 25, to the N. Y. Times. Accusing the Vatican of "attempting to whitewash the [Nazi] criminals," *Pravda* went further to say that "*The Vatican is afraid that with the doom of Fascism there will be a rebirth of light, wisdom and freedom,*" and that for this reason "Catholic papers in the United States and England are now engaged mainly with the problem of rehabilitating Germany."

How Bruening and his Catholic colleagues—Von Papen, Msgr. Kaas and Cardinal Pacelli, now Pope Pius XII—used the Weimar Republic after the last war to sabotage it and hand over control to the Nazis happened in this way:

After the defeat of Germany in 1918, a republican form of government was set up in place of the monarchy, based on a constitution that came to be known as the 'Weimar Constitution.' It sounded excellent on paper, but left an almost unnoticeable way open for government-by-decree and the substitution of a Fascist government. Catholic Chancellor Bruening ruled under this constitution almost exclusively by emergency decree. Whenever the legislature failed to approve the laws he wanted, it could be conveniently disbanded, and so could the new legislatures that followed it, one after another. It proved to be a convenient way to discredit democracy and at the same time establish a virtual autocracy.

The Weimar Republic, after the war, refused to prosecute the German war criminals, in spite of the promise at Versailles to do so. Moreover, it suppressed the autonomy of the German states, centered supreme command of national defense in Berlin, and worked hand-in-glove with the reactionary militarists and industrialists for the re-establishment of one-man rule. It broke democratic morale by freeing the *putsch* leaders of 1920 and keeping secret the plot behind the Rathenau murder. By refusing to punish treason with death, even after Hitler's first attempt to overthrow the government, it opened the door to the traitors of democracy.

The Weimar Republic stayed in power long enough to distract the Allies with pious aspirations, while the German military machine was being built up behind its facade. Then it died a slow death by the refusal of the powerful Catholic Center Party to reach an understanding with liberals and socialists. Meanwhile Catholic Chancellor Bruening substituted decrees for legislation. The final death blow was given by Catholic Franz von Papen, when as Chancellor he abolished by force of arms the elected government of Prussia. It was little wonder that, a few months later, Hitler was able to establish his dictatorship legally, thanks to the votes of Monsignor Kaas' Center Party, without even needing to abrogate the Weimar Constitution.



## SNIPING AT THE UNDERGROUND

EDGAR MOWRER favored us in the New York Post of March 6 with the following quotation from the official paper of the diocese of Cleveland, Ohio, the *Catholic Universe Bulletin*. It breathes the Vatican's hatred of democracy in its mockery of the French Revolution, as well as of the French Underground of today and its war on Fascist traitors:

"The French Revolution of the late 18th century was an orgy of blood that sickened all other civilized nations. The same nauseating scenes were repeated in revolutions in 1830, 1847 and 1871. We are witnessing a repetition in 1944 . . . Our photo services are carrying pictures from Paris of brave French dandies, who took to the cellars while the Nazis were in town, shearing the locks of frightened

Frenchwomen. Most likely they expect the Legion of Honor medal for courage. France is certainly not proving herself by spilling French blood. We can have only contempt for her if she multiplies woes by domestic manufacture."

Mowrer aptly pointed out that Thomas Jefferson thought the French Revolution necessary. So do real lovers of democracy think necessary the punishment of present-day pro-Nazi Frenchmen who betrayed their own people to the inhuman tortures of the Gestapo. The unvarnished teaching of today's Catholicism agrees with the bitter denunciations of democracy made by the 19th century Popes. The only difference is that today it is more subtle and indirect.

\* \* \*

## CLERICAL APPEASEMENT IN GERMANY

WE WERE informed by an *Associated Press* dispatch of March 8 that "Ambassador Robert D. Murphy, General Eisenhower's ranking adviser on German affairs, has returned from Allied Headquarters to confer with President Roosevelt and other American officials . . . To a considerable extent Murphy's advice should be a determining factor in fixing policy . . ."

Just what sort of a mess Robert D. Murphy, provisional Ambassador to Germany, actually created in occupied Germany may be inferred from Dorothy Thompson's column of March 9 which described conditions as follows:

"Every report we have had from the Aachen area and the newly occupied areas, from correspondents with the Army, reveals an all but total lack of political preparation, of clarity of objective standards to govern the choice of German administrative personnel, with improvisation, hesitancy, and uncertainty, and apparently even the absence of central directives, or liaison.

"The AMG officers in Muenchen-Gladbach had not the slightest knowledge of the experiences of their colleagues in the Aachen area. Terrible boners and egregious mistakes were made in the Aachen area, necessitating the presence of the President's secretary, Stephen Early, to order the removal of Nazi officials and their replacement by anti-Nazis. But in Muenchen-Gladbach the story started all over again."

One wonders what other conduct could have been expected of this Jesuit-trained Catholic reactionary, Robert Murphy. We related in *THE CONVERTED CATHOLIC MAGAZINE* many months ago how he collaborated in North Africa with Admiral Darlan, a pro-Nazi Vichyite and his friend the multi-millionaire reactionary, Lemagire-Dubreuil, a confidant of Papal Prince Laval, puppet of Hitler. It is heartening for us, even at this late date, to find a newspaper that would dare put in print well-known facts about Clerical politicians such as Robert Murphy. The newspaper columnist Elsa Maxwell, intimate friend of the highest military and political officials, wrote about Robert Murphy on last March 12:

"The first move was definitely to keep de Gaulle out of North Africa, a move strongly backed by Robert Murphy's close friend, the then Col. Julius Holmes, whose reward, or so it seems, is that he is now Assistant Secretary of State . . . Admiral Darlan asked Robert Murphy's permission to send a message to naval forces in Algiers. Murphy told him to go ahead. He didn't O.K. the message, which I have on good authority, *instructed the Algiers' naval forces to continue firing on American landing troops.*

"A second message to which Murphy also shut his eyes was sent to Vichy naval forces in Tunis, ordering them to fire on the Allies . . . Now when the Lemaigre-Dubreuil trial comes up in Paris, some evidence must come out, despite the fact that de Gaulle promised to withhold his 'White Paper.'"

This withholding of evidence by General de Gaulle that would incriminate 'lay Jesuit' Robert Murphy and other Vatican sponsors of Darlanism is what may be expected from a fervent Catholic like de Gaulle. It fits in with his general policy of recent months of moving more and more toward Catholic conservatism. He has already shown this in weakening the power of the Underground, delaying the punishment of thousands of Frenchmen who collaborated with the Nazis, saving the face of the Catholic church and conferring honors on the Papal Nuncio who worked hand in glove with Laval and Pétain for the destruction of democratic France.

## THE JESUIT ART OF EVASION

THE PROTEST of 1600 prominent Protestant clergymen to the "Big Three" at Yalta against allowing any church to meddle in world politics seems to have borne some fruit, since President Roosevelt did not visit the Vatican. It should have, considering that it was signed by nationally known Protestant leaders, such as Dr. John A. Mackay, president of Princeton University Theological Seminary; Bishop Francis J. McConnell of the Methodist Episcopal church; Dr. James Luther Adams, professor of theology at the University of Chicago; Dr. Rufus W. Weaver, executive secretary of the District of Columbia Baptist Convention; Dr. Edwin McNeill Poteat, president of Colgate-Rochester Divinity School; Rev. W. Stanley Rycroft, executive secretary, Committee on Cooperation in Latin America, and many others equally prominent.

Catholic reaction to this protest was of the usual variety, personal and vituperative. Thomas A. Madden of the *Catholic Interest Committee* of the Knights of Columbus in New York City answered by extravagantly denouncing the 1600 ministers as "advocates of an Asiatic philosophy" who "signed their names to a declaration that violates our democratic faith, our belief in the dignity of man and our respect for religion. . ."

Archbishop Spellman also attacked this protest, without attempting in any way to refute the specific charges made against Catholic church collaboration with Fascism in all the leading countries of Europe. Evidently Catholic apologists find it easier to call names than to reason. Spellman took refuge behind the poor American Catholic laymen who are never consulted and who don't even know what Vatican politics is all about. He called the document an "insult to 25,000,000 fellow Americans . . .

whose religion teaches them to love their neighbor."

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## A THREAT TO WORLD PEACE

MSGR. FULTON J. SHEEN, American mouthpiece of Vatican politics, was quoted in the *N. Y. Times* of March 12 as saying that "this is a moment in world history when we must be prepared to see conscience and right go to death."

More outspoken was Jesuit Father Michael J. Ahearn, public relations man of the Vatican in New England. At a meeting of 500 school teachers at the Hotel Statler in Boston held in late February "to dramatize steps taken to safeguard schools and pupils from the propaganda of prejudice," Father Ahearn managed to inject the following holier-than-thou propaganda, according to the *Boston Post*:

**"Shying away from moral principle in international life is ominous for the peace of the world. The Dumbarton Oaks proposals have neglected to incorporate moral principle in their statements and so will be of little use in planning for peace unless this is done."**

In the name of absolute perfection and an all-too-holy idealism, Roman Catholic propaganda is attempting to undermine the imperfect but practical structure around which the peace of the world is starting to be built. To it can be applied words that occurred in a New York *Post* editorial of March 6: "Twenty-five years ago Senator Lodge stood on the same spot. He insisted upon such a perfect peace and perfect world organization that in the end we got no world organization and no peace at all." That is just what Rome wants, for a world stabilized on our present democratic principles would foil its consuming desire to re-establish the pre-Reformation world of Catholic political domination.

**THE CONVERTED CATHOLIC MAGAZINE, as in past years, will not be published for July and August. The September issue will be mailed to you about August 15.**

## THE PASSING SHOW

P. J. WHELAN

► POPE PIUS XII is more concerned about the way the Allies make the peace than how the Nazis made war and brutally treated prisoners. In his encyclical letter of April 18 to all the bishops of the world urging a just and merciful peace, he stated: *"We know full well that human sagacity, especially when blinded by hatred and feelings of vengeance, rarely can achieve a just, impartial settlement."*

► OUR NEW PRESIDENT, Harry S. Truman, is a Baptist and a Mason. His wife and daughter are members of the Protestant Episcopal church.

► COMPLETE ABSORPTION of Alsace and Lorraine into France, including their Catholic school system, is being planned, according to a dispatch to the New York Times of March 16. Alsatian public schools, in agreement with a papal concordat, have been run by Catholic priests paid by the State.

► THE VATICAN, smallest State in the world, is considered by Russia as one of the most influential because of its *"secret diplomacy,"* its *"countless resources,"* its *"channels of information from ambassadors and 1,300 bishops all over the world,"* and its *"armies of subordinate priests controlling 348,500,000 Catholics,"* according to Boris Stein in *Boishevik*, the Communist party's magazine in Moscow as reported in the N. Y. Times of last April 17. It also listed the Pope's political intrigues against Russia with Mussolini, Hitler and Franco.

► YUGOSLAVIA will be a federation of six autonomous states, according to Marshal Tito in the N. Y. 'Times' of April 16, and the division will be along religious lines. Serbia, Montenegro and Macedonia are entirely Orthodox; Croatia and Slovenia completely Roman Catholic; and Bosnia-Herzegovina a mixed Orthodox-Moslem-Catholic state.

► COUGHLINISM bore its evil fruit in the case of Hugh Callan, the soldier who was court-martialled for calling President Roosevelt "a dirty politician," and refused to fight for "imperialist England and pagan Russia." He was sentenced to ten years in Atlanta penitentiary, was released on a technicality, but ordered back to jail later. He was born in Belfast, Ireland, and after his release from Atlanta got a job at Manhattan (Roman Catholic) College in New York. According to the N. Y. 'Daily News' of last April 9, he admitted he is a Coughlinite.

► CATHOLIC INFLUENCE in the AMG in Germany was seen in the announcement in 'PM' of April 22, that an ABSIH report stated that the AMG "has named Father Fullenbach, a Catholic priest, mayor of Dusseldorf."

► THOMAS J. CURRAN, Secretary of State of New York, was elected president of Jesuit Fordham University Alumni Association last March 27. Brian J. McMahon, U. S. Senator from Connecticut and also a graduate of Fordham, was elected first vice-president.

► MYRON C. TAYLOR was reconfirmed as presidential representative to the Vatican by President Truman on April 16, according to a Vatican dispatch to the N. Y. 'Times' of April 17.

► NEGRO BAPTISTS have the largest number of churches of any demonination in the United States, with a total of 23,093; Roman Catholics come next with 18,406, and the Methodists with 18,349, according to *Collier's* magazine of March 31.

► COUNT VON GALEN, aristocratic Roman Catholic Bishop of Muenster, who has been boosted by the American propaganda press as a foe of Nazism in order to please Roman Catholics in this country, was captured early in April. According to 'Time' magazine of April 16, correspondents were surprised to find that he was by no means anti-Nazi and made it clear to them that he was "loyal to the Fatherland," "considered the Allies as enemies," and stated that "all liberated slaves were Russians plundering German homes." His only fear was of Communism, he said.

► **FRANZ VON PAPEN** was captured by the Americans on April 11, and brought to this country. An intimate friend of the Pope and a papal chamberlain, Von Papen may claim immunity from punishment as a Nazi war criminal. He and the present Pope Pius XII signed the Concordat between the Vatican and Hitler's Reich.

► **JESUIT ROBERT I. GANNON**, president of Fordham University, recently left by plane for Sao Paulo, Brazil, to deliver a series of lectures for the Institute of Brazilian Studies on "Education in the Americas." Father Gannon holds that public-school education in the United States is the cause of crime and ironically advocates building jails in place of more classrooms.

► **TWO CATHOLIC PRIESTS** were indicted by the Harris County (Texas) grand jury for aiding two convicts to escape from Retrieve State Prison Farm, according to a report in the Dallas 'Daily Times Herald' of April 25. The two priests, Rev. Hugh Finnegan and his assistant, Rev. Harold Seittars, were charged with delivering a suitcase of clothes to the two convicts to help facilitate their escape and hiding their identity. The indictment also charged that the two priests had concealed their knowledge of the escape of the convicts.

► **EAMON DE VALERA'S** Irish press recently reported the death of four Irish priests in Manila and made it appear that American soldiers were responsible. According to the *Boston Traveler* of April 25, the Irish newspapers refused to publish the protests of United States Minister, David Gray, unless he consented to the deletion of "that part which made it clear that the Japanese were responsible."

► **NEW MEXICO** killed a bill in its House of Representatives last April 22, that would have provided for religious instruction in the public schools of the State, according to the *Brooklyn Tablet* of April 28, 1945. Another bill, that would have granted State subsidies to teachers in parochial schools

in order to equalize their salaries with those of public-school teachers, was also defeated.

► **OF THE TWO** Federal-aid bills for education under consideration by Congress, Senate Bill 717, known as the Mead-Aiken bill, would subsidize parochial as well as public schools and was officially endorsed by the powerful Department of Education of the National Catholic Welfare Conference. Under provisions of the other, the Thomas-Hill bill, Federal aid would be restricted to public schools. The Mead-Aiken bill would also place too much control of education in the hands of Federal authorities.

► **EAMON DE VALERA**, the Catholic premier of Eire, personally called at the German embassy in Dublin on May 2 to express his condolence on the death of Hitler. Salazar, the Catholic dictator of Portugal, ordered two days of mourning for Hitler with flags flown at half mast on all public buildings. There was mourning for Hitler also in Franco Spain; and the Vatican, according to a UP report from Rome on May 3, expressed "its official condolences."

## MOSCOW—THIRD ROME?

► **SO FEARFUL** has the Roman Catholic church become of the influence of Soviet Russia in Europe, that it has already begun to accuse Stalin of wanting to set up a new 'Byzantinism,' and to establish Moscow as the 'Third Rome.' This was brought out at a conference at Fordham University last March 23 by Jesuit Father Gerald G. Walsh who spoke on the topic, "Moving Masses: Moscow a Third Rome?" He contended that the whole scheme of things arranged by the Big Three in the East was a "threat to Christianity," meaning, to the Roman Catholic church. Bishop J. Francis McIntyre of New York presided over the conference.

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**September, 1945**

**229 WEST 48TH ST.  
NEW YORK 19, N. Y.**

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxii:32.

*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

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Vol. 6 (*New Series*)

SEPTEMBER, 1945

No. 7

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*All Communications to:* The Editors  
The Converted Catholic Magazine  
229 West 48th St., New York 19, N. Y.

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# The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

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## Evangelical Christianity

NEVER BEFORE has there been need as today for a unified effort of all Protestants to meet the challenge of the growing power of the Roman Catholic church in America. Only by a union of the forces of Protestantism can a sure "no" be given to the question lately raised: "*Can Catholicism win America?*".

A cohesion of Protestant forces, however, depends upon a positive, constructive basis of spiritual unity. Any attempt to weld them together by corporate organization will fail, since Protestantism began as a protest against the forced hierarchical ordering of political and spiritual forces by the Roman Catholic church itself. Protestantism was united and vigorous, was a coordinated fighting force that won glorious and lasting victories, when all sections of it stood firmly rooted in the positive assertion of the saving message of the Gospel. Martin Luther emphasized this when he flung his challenge into the face of the Emperor Charles V and told him: "*Here I stand and I cannot do otherwise! So help me God!*"

The origin of Protestantism was in its essential characteristic as an Evangelical movement; its name developed mistakenly around a local specific protest action. Its power and motivation, on the other hand, sprang from its *positive re-assertion of the Evangel—the proclamation of the "good news" of the all-sufficiency of the saving work of Jesus Christ.*

Today the words "Catholic," "Roman Catholic," "Protestant," "Orthodox," have been twisted out of their true meaning. "Roman Catholic" is the greatest misnomer of them all, a contradiction in terms, since the word "catholic" or "universal" is contradicted by the nationalistic qualification "Roman." The same can be said of "Anglo-Catholic." Protestants don't "protest" any more, and the "Orthodox" church teaches many unorthodox practices.

Christians are Christians only if they firmly and fully believe in and practice the Gospel of Christ, that is, His Evangelical teaching. It is significant that Protestants of all denominations are known, and hated, by the Roman Catholics in South American countries by the name of "*Evangelicals*," since *Evangelical Christianity* is in direct opposition to *Roman Catholicism*. Upon this one foundation of Evangelical faith, Protestants of all denominations can join in a united front, in America and throughout the world.

## EDITORIAL NOTES AND COMMENTS

### THE POPE'S APOLOGY

THE PITIFUL EXCUSES for the Vatican's concordat with Hitler, made by Pope Pius XII in his speech to the College of Cardinals last June 2, scarcely call for comment. Never was the head of the Roman Catholic church placed in such an embarrassing position. With Mussolini dead in the streets of Milan, and Hitler's corpse fairly certainly charred out of recognition underneath his blasted chancellery in Berlin and his regime smashed to bits by the conquering armies of the United States, Britain, and Russia, Pope Pius XII found it expedient and safe to condemn National Socialism by name for the first time. Even a child could see that he was frantically mending very broken fences.

The Pope's speech merits consideration, however, for the following reasons:

1. *His admission* of the Vatican's collaboration with Hitler by means of the concordat, which he himself signed jointly with the despicable Von Papen. He had lived in Germany "for over twelve years—twelve of the best of our mature years—," he said. He was there when Hitler first published *Mein Kampf*, and was known as "the best informed man in the Reich," according to Viscount d'Abernon, Britain's first ambassador to the Weimar Republic. "We were personally in close contact with its [Germany's] most representa-

tive men," the Pope admitted. The Vatican's negotiations with the Weimar Republic, he explained, did not give "adequate guarantee or assurance" for the Catholic church's "faith, rights or liberty of action." Then he continued: "*In such conditions the guarantees could not be secured except through a settlement having the solemn form of a concordat with the central government of the [Nazi] Reich.*" In other words, he admitted that the Vatican from the beginning favored Hitler's Nazi regime rather than the constitutional government of the German Republic. He signed the concordat with Hitler less than six months after he came to power and never made any move to revoke it. The Pope also admitted that he knew of all the cruelties and atrocities carried on up till the very end by Hitler's henchmen. Yet he never uttered a word by way of reproach or condemnation until Hitler was reported safely dead.

2. *His failure* to say anything in condemnation of Mussolini's Fascism in Italy and his atrocities against the helpless Ethiopians. Nor did he utter any pious outcry against Franco's Fascism in Spain where an estimated 400,000 Loyalist prisoners are still kept in concentration camps. If the Pope were really sincere in his condemnation of Fascist barbarities, why does he not, even at this late date, place the Catholic church on our side against similar barbarities being continued

against us by the Japanese? *He still retains General Ken Harada in the Vatican as the Ambassador of the Emperor of Japan.*

We can expect that the Pope will also wait until Japan has been completely defeated before he will tell us that he is against the banditry of Japan. If Nazism was wrong after its defeat, it was equally wrong when the Pope signed the Vatican's concordat with Hitler. The crimes of Japan and Franco's Spain likewise are as wrong today as they will be after those countries have been freed from Fascist domination.



## NO VATICAN AMBASSADOR NEEDED

THE FOLLOWING are among the many sound reasons why there is no longer any reason for keeping Myron C. Taylor or anyone else as U. S. Ambassador to the Vatican: (1) There is no need now to keep America out of the war, since the war in Europe has been won. (2) The Vatican is no longer needed by the State Department as a Continental "listening post," since all of Europe is now open to our diplomatic representatives. (3) Vatican City is really no longer a sovereign state, since it was the creation solely of Mussolini and his regime—both now dead. And (4) the Vatican is opposed to our basic principles of complete religious freedom and separation of Church and State.

The best reason of all is that everything possible should be done to keep religion out of American politics, and to stop all secret communications between the Vatican and the White House.

## WAS F.D.R. ASSASSINATED?

CONFIRMATION OF THE VATICAN'S policy of stirring up a war between the United States and Russia was plainly evident in the accusation of Bishop James A. Griffin of the Roman Catholic diocese of Springfield, Illinois, that President Roosevelt's death was the result of foul play by the Russians.

According to an Associated Press dispatch of April 17, Bishop Griffin frankly stated that Roosevelt was "a casualty of Russia." "The perfidy of Russia is notorious," he continued. "No man can deal with the Red elements and expect to survive."

Bishop Griffin's accusation was repeated and enlarged upon by the Catholic press. *Our Sunday Visitor* of June 3 gave it banner headlines and in a lengthy front-page article said that the record written into President Roosevelt's death certificate in the courthouse at Warm Springs, Georgia, that he had died of cerebral hemorrhage, was false. "In a court-house somewhere in Georgia there's a death record. Across it is scribbled the phrase 'cerebral hemorrhage.' Things like that don't 'just happen,'" the article stated bluntly.

How serious this effort was to aid Hitler's last desperate attempt to snatch victory out of defeat by splitting the Allies, can be judged from the fact that at that very moment our American armies had reached the Elbe and were facing the Russians who were blasting their way into Berlin from the east. Whether true or not, had Bishop Griffin's accusation been widely believed

by the American people and our American armies in Europe that their President had been killed by Russian connivance, the disastrous effect at that crucial moment in the history of the world can well be imagined.



## AN AMERICAN CATHOLIC CHURCH?

ROMAN CATHOLIC AUTHORITIES are in a dither over the fact that Dr. Frank B. Robinson of "Psychiana" fame recently announced in *Editor and Publisher* that he had been made a full-fledged Catholic bishop with the title of "Bishop of Idaho—American Catholic Church." It must be admitted that "Doc" Robinson is as much, and even more, of a Catholic bishop as any in the Roman Catholic church, since he can trace his "succession" from no less than three recognized sources: the Melkite (R.C.) church, the Old Catholic church (Jansenist) and the American Catholic church (Villatte). He is thus two jumps ahead of any Roman Catholic bishop in the U. S.

The Vatican ever on the alert to the danger of an "American" Catholic church that might sever the allegiance of its adherents in the United States, may have cause to worry about "Doc" Robinson's new venture, in view of the enormous following he has built up as head of "Psychiana." The efforts and hopes of the Vatican are now centered on the preservation and further increase of its power and wealth in America. Rumors of the formation of national Catholic churches by Ro-

man Catholic priests and bishops have also come from Brazil, Yugoslavia, and Czechoslovakia, and may increase in view of the Vatican's loss of prestige in so much of Europe.



## ROMAN CATHOLICS, WAKE UP!

THE TRIAL in Moscow of Father Leopold Braun, the only Roman Catholic priest in Russia, on charges of assaulting a Russian workman, has caused a stir all over the world. The Russians also suspected him of being the "eyes and ears" of the Vatican in the Russian capital and of sending secret reports to Rome.

When freedom of religion was re-established in the Soviet Union, this priest asked the Soviet officials if this freedom would extend to the Roman Catholic church, especially in those countries under U.S.S.R. control. They hastened to assure the priest that it did, and that among the vast privileges allowed to the Catholic clergy and people would be the right "to elect their own hierarchy which includes bishops and cardinals." This greatly incensed Father Braun who protested to the Soviet officials that the selection of bishops and cardinals in the Roman church "is a prerogative of the Vatican itself" and that "the Catholic clergy depends entirely on the Holy See." The curt answer he received was, "*Things will have to be changed!*"

It would indeed make a wondrous difference in Catholic countries of Europe if this change could be brought about so that Catholic priests and people could democratically elect their

bishops. It would be even more wonderful if this democratic procedure could be established in the Roman Catholic church in America.

### ROMAN CATHOLIC STATISTICS

THE ROMAN CATHOLIC Church now claims a total membership of 23,963,671 in the United States, Alaska and the Hawaiian Islands, according to the latest, 1945, edition of the *Official Catholic Directory*. There are 159 bishops and archbishops—including one cardinal, 22 archbishops and 136 bishops. The number of dioceses now total exactly 100, an increase of three since last year. Indianapolis was raised to the rank of an archdiocese, making the total number of archdioceses now 21. The number of priests is said to be 38,451—of which 25,567 are “secular” or ordinary parish priests, and 12,884 religious order priests. Nuns or sisters number 138,079, and brothers 6,594.

The significant fact revealed in these new statistics of the Catholic church is that *infant baptisms decreased in the past year by 11,786*. Deaths, on the other hand, increased by 2,456. Claim is made for 84,908 “converts” from other religions, a decrease of 5,914 from the number claimed in 1944. Yet, according to the *Catholic Register* of June 10, 1945, an over-all increase of 543,970 in the total Catholic population is claimed for 1945. But no mention is made of the large number of Roman Catholics lost in the year to Protestantism, and the far greater number that cease each year from active membership. It is well known that little faith can be placed in the claims made

year after year of increase in the Roman Catholic population.

### FOR THE PROTESTANTS OF BOSTON

THE FOLLOWING, from the Baptist *Watchman-Examiner*, should help Protestants in Boston to wake up: “Archbishop Cushing, of the Roman Catholic Church, is ‘going to town’ since his election. He has an intelligent press agent, and there is seldom a day when he is not featured in the Boston papers. Since he came to office, we have discovered the city of Boston is 70 per cent Catholic. At the opening of the Red Cross drive, the three principal speakers were Archbishop Cushing, Governor Tobin, and Mayor Kerrigan, all Catholics. The efficiency of Archbishop Cushing is a challenge to Protestantism in the State. We have no Protestant leader who is his equal.”

It is hardly possible that Massachusetts and the rest of New England have not a Protestant leader the equal of Archbishop Cushing of Boston. Lack of a fair share of publicity for Protestants in the secular press seems to us to be the real reason why the Roman Catholic archbishop of Boston is made to appear the only active church leader in the very home of the Pilgrim Fathers. Protestants need unity and organization to prevent the Catholic hierarchy from dominating the press.

► ‘THE WAY,’ published at Wheaton, Ill., by the Augusta Carlson Foundation for the spread of the Gospel, is planning to expand its services to Christian people after the pattern of ‘Time’ and ‘Newsweek’ by digesting articles from some 300 missionary and Christian magazines.

“If you abide in me, and my words abide in you, you shall ask what you will, and it shall be done unto you.”—John 15:7.

## THE CATHOLIC CHURCH IN ITALY

THE WAR has tested religion in many lands—and found it wanting. To many millions of young men who, in the heat of battle, have looked death straight in the face and beyond into eternity, the copybook sermons they have heard in church, the lofty but unreal phrases of their preachers, the useless ritual, medals, scapulars, and superstitions, proved of no value in that awful moment. Maybe they, who have been tested in the face of death, know now what true religion is like. Our hope is that they will demand and get it when they return home.

Nowhere has the lack of true religion been so evident as in Italy, where the Roman Catholic religion can be seen for what it really is. Many Protestant GI's have seen it and have written home to say how glad they are not to have been born Roman Catholics. War, which breaks down morals in every country, has shown very clearly in Italy with how thin a veneer even of respectability the religion of the church of Rome covers the corruption of human nature. Against widespread prostitution, drunkenness and similar excesses, intensified by the ravages of war and near-starvation, the Italian people have nothing in their religion to sustain them but its faith in statues and relics, its "miraculous" Madonnas and the absolutions of priests.

A vivid description of religion in war-ravaged Italy is given in a short article in *The American Mercury* magazine for last June, by Gene Rea, special war correspondent in Italy for *Il Progresso Italiano*. Although written to show that even Communism "cannot take away their religion" from the Italian people, his description of the kind

of religion they practice shows how completely lacking it is in the elements of true Christian morality. "Even though poverty and prostitution are taking such a dreadful toll of Italy's women, religion has not yet left them," he says, and recounts the following to substantiate it:

**"In Naples a very attractive girl who had made her living for the past two years by entertaining men, absolutely refused even to speak to any man every first Friday of the month and on every holyday."**

He further relates how the priests in Italy regard the depravity of its women as follows:

**"A priest in Rome told me that the sinful life of Italy's women today was one of its greatest shames. Yet, he said, he knew that thousands of girls went to confession and told the priests all their sins."**

This kind of religion, Rea boasts, is something that neither war nor Communism can take from the people. Statues of the Virgin Mary and crucifixes adorn the walls of Communist headquarters in many cities. In the Communist mayor's office at Caivano near Naples, a huge crucifix hung on the wall flanked by a portrait of Joseph Stalin. Attendance at church services is small, he admits, *"but there isn't a single moment of the day or late evening hours that one doesn't find at least a score of people lighting a candle at the foot of some saint, the Virgin, or Christ, praying for some favor."* The people will kneel in the dust as their favorite statue is carried in procession through the streets, and even those who have lately joined the Communist Party bow down before the statue and *"pin their lire notes on its clothing."*

A letter from a British Protestant soldier in Italy to *The Churchman's Magazine* for March 1945, confirms all

that is said above. He writes as follows:

"My period of service in Italy is now somewhat more than one year, and during that time I have had the opportunity of studying at first hand the effects of Romanism on the Italian people, their reaction to religion and their mode of life. What I have seen has nauseated me and left me dismayed. To see, as I have seen, almost the entire population of a medium-sized town lining the roadside to witness the passage of a procession (composed of priests, old men, women and children) carrying a statue of the Virgin Mary helps one to realize the awfulness of the grip that is maintained by the church of Rome on its credulous people. One moment they are laughing and joking, and the next quiet and kneeling before the statue, crossing themselves as it passes. After the act of obeisance

has been performed, they disperse rapidly, laughing and chattering as if nothing had happened. What belief is this that demands abject fear of images as its chief requisite?"

This is indeed a sad picture—of a people deprived for centuries of the light of the true Gospel, pinning all their hopes still on the beggarly elements of superstitious practices and deceitful religious teaching.

It was to be hoped that the Italian people would have learned a lesson from the sufferings that Fascism brought upon their country; that they would have forsaken the degrading practices of the religion of Rome and turned to Christ who says: "*Come unto Me all ye that labor and are heavy-laden. I will give you rest.*"



**"HERE I STAND AND I CANNOT DO OTHERWISE! SO HELP ME GOD!"**

Thus Martin Luther flung down his challenge before the Catholic Emperor Charles V and his court in defense of Evangelical Christianity. Would that Protestants today were as fearless and positive in asserting the saving doctrine of Christ as Luther and the Protestants of his time!

## THERE IS A LAND

BY REV. DR. WALTER W. MONTANO

[*Dr. Montano is a former Roman Catholic priest and is now an Evangelical missionary in Peru, of which this article treats.*]

THERE IS A LAND where the majority of the people have never heard the Gospel and know very little about God. Their conception of Him is that of an old man with a long white beard who is very tired, physically weak, and who is far off and aloof. He is an unapproachable personage, given to meting out punishment but never love. For these reasons they fear God as a tyrant from whom they shy away and try to appease by superstitious practices.

There is a land where many of the people know that Christ died nineteen hundred years ago, and display him as a corpse on a cross. They worship a dead Christ but have no realization of the wonders and glory of the risen Christ, our eternally living and powerful Lord.

There is a land where millions of Indians live under most pitiful conditions. Their religion is a mixture of paganism and Catholicism. This means that while they worship the sun, moon, and other objects of nature, they also kneel before wooden crosses made by themselves. These actually signify to them their Heavenly Father, and they have no conception whatever of the true meaning of the Cross. How vividly I remember an experience that I had while working in Central Peru. There was an Indian woman standing in the middle of a country road, with arms outstretched, before a wooden cross. When she had finished her prayer, I asked her in her native tongue, Quechua, what she was doing. She answer-

ed, "This (pointing to the wayside cross) is my God and I am worshipping him." My heart ached when I heard her reply and I explained to her that these pieces of wood, so crudely put together, were not God. I told her as simply as I could the meaning of the Cross, and before I left her a light came into her face and she said, "I shall now worship the true and living Christ and not this wooden cross."

There is a land where the people talk glibly about religion, even using the name of God, not in swearing, but simply as expletives instead of "Oh," or "My." Yet they know very little of the real Gospel. Wicked people, thieves, and prostitutes think that the only thing needed for worship and expiation for sin is to wear rosaries, bow before images, make the sign of the cross, or wear medals with images of the saints attached.

Here is one of many examples of the moral and spiritual condition of the people. A few years ago the police were sent to track down a dangerous criminal. After a long search he was found and sent to jail, but before giving him the prison uniform, he was sent to take a bath, and to the surprise of the warden it was discovered that this man had seven images tattooed on his body. The Virgin Mary of the Rosary was on one arm, the Virgin of Carmel on the other. On one side of his chest was a cross and on the other the Sacred Heart of Jesus; one of his legs bore the image of a rooster, while upon the other was the image of a horse. And then, as though

all this were not sufficient, he bore on his back the sinister image of the devil. When the warden asked the criminal the reason for all these images, he replied: "The images of the Virgin Mary give me strength to fight the police, while the cross and the Heart of Jesus on my chest make me invulnerable to their bullets. The rooster awakens me when the police draw near and the

horse enables me to escape them."

"But what need have you of the image of the devil?" the warden asked.

"That," he said, "is my very last resource. If all the other images fail to protect me, I ask the devil to make me invisible in order that the police cannot find me."

"But how is it then, with all this," asked the warden, "that you have fal-



The author, Dr. Montano, as a Dominican priest before his conversion

len into the hands of the law?"

"Sir," said the criminal, "you know that when God does not choose to save you, neither can the devil do so."

There is a land where religion is imposed upon the people by force. It is not a personal experience. You know what the Inquisition means. Thus it is in Latin America. A person must profess the beliefs of the Catholic church, whether or not he believes them; otherwise, he is excommunicated. This means no fellowship of services, no rites, and eventually no heaven.

As in the early days of the church, true Christianity in Latin America is confessed in secret by friends who, when alone with you, are favorable to its principles, but deny it when they speak in public. It is confessed by those who admire its faith but who, when confronted with the challenge to defend it in public, fail to do so and even join in persecuting its preachers. What the Congress of Peru did recently is typical of what all Latin-American countries would do under similar circumstances. Many Congressmen told us in personal conversation that they believed in religious liberty; some said that they had a Bible; many spoke against the priests; some even admitted that the Protestant religion was the only religion worth accepting. There were others who recognized that Protestantism did a wonderful work for the Indians. But when they had to act in public, they voted for the Catholic church, deciding that "*because the majority of the country was Catholic, the Catholic church should be protected by the State.*"

Soon afterwards, the Archbishop of Lima published a Pastoral letter denouncing the Protestants as criminals, "*because they steal the Catholic faith from the people and teach them the*

*Protestant faith instead.*" As a result the peaceful atmosphere of our churches has given place to the noise of stones thrown by fanatical Catholic people sent by the priests. Persecution is increasing over the country. The highest political authority in the main province of the Central Sierra ordered all those under him not to allow any Protestant propaganda, while on the other hand he gave full freedom to Catholics to attack Protestants.

All this not only justifies the work of the Protestant missionary in Latin America; it also presents a tremendous challenge to all of us who believe in the Lord Jesus Christ and have accepted Him as our Saviour.



## FRANCO AND THE FREEMASONS

DICTATOR FRANCO was widely publicized in the press of the United States as reportedly releasing 95 per cent of Spanish Freemasons from jail. These men had been incarcerated, according to a *New York Times* dispatch of June 6 from Madrid, "*solely on proof of Masonic affiliation,*" and under Franco's "Law for the Suppression of Masonry and Communism."

This 'generous' gesture of the Spanish dictator was recorded as something in his favor, and no mention was made of the years of cruel suffering endured by his victims, nor was any question raised of appropriate punishment being meted out to Franco and his clique as among the original and most outstanding Fascist war criminals.



"Ask and it shall be given you; seek, and you shall find; knock, and it shall be opened unto you."—Matt. 7:7.

## ROMAN CATHOLIC BISHOP EXCOMMUNICATED

**B**ISHOP DUARTE, Roman Catholic Bishop of Maura in Brazil, who for some time has been challenging the church of Rome to reform its ritual and teachings and to allow priests to marry, was excommunicated by the Pope this past July 6. The Archbishop of Rio de Janeiro, on instructions from the Vatican, had the decree of excommunication read in all the churches of Brazil. According to a dispatch from Rio de Janeiro in the N. Y. *Times* of July 7, Bishop Duarte was accused of "violating canon law tenets by raising the banner of rebellion and preaching discord to the faithful."

Ever since Brazil entered the war on the side of the Allies, Bishop Duarte has been active in trying to counteract the pro-Fascist activities of Roman Catholic priests in his country. He suffered persecution from the church as a consequence, and the above-mentioned dispatch in the N. Y. *Times* states that "*he has been called a Communist and was once questioned by the police.*" The dispatch goes on to say: "*He has been championing the abolition of celibacy. Priests, he has said, should be married and raise families. He has been condemning the present status of priests as immoral.*" It is common knowledge that the celibacy of priests in Brazil is a mere pretense.

On the day he was excommunicated, Bishop Duarte was interviewed by a reporter of the newspaper *Globo* in Sao Paulo and declared that the "Brazilian Catholic Church" which he had founded had many followers and would continue to fight "Roman church Fascism." He also said that he would continue to use the insignia of his episco-

pal rank but would no longer be known as Bishop of Maura, "because now I am the Bishop of Rio de Janeiro."

It is our earnest prayer that Bishop Duarte's excommunication will further strengthen him to lead Brazilian Catholic priests and people into the light of the true Gospel, and that under his leadership all the people of Latin-American countries may enlist under the banner of Evangelical Christianity.

## NUNS HELPED HITLER'S MURDERS

THE FOLLOWING *Reuter* dispatch from Kaufbeuren in Bavaria was published in the N. Y. *Times* of July 5, 1945:

"A wholesale extermination plant in which hundreds of men, women and children—all German—allegedly mentally defective or physically deformed, were killed by intramuscular injections or slow starvation *was operating here until two days ago*, it was disclosed today. . . The plant functioned in this town, sixty miles southeast of Munich, and virtually every inhabitant of Kaufbeuren was aware of the fact that human beings were being used as guinea pigs and systematically butchered.

"The perpetrators or passive collaborators were . . . Germans who were not Nazi party members. Some were Catholic sisters and nurses. The chief nurse confessed that she had murdered approximately 210 children . . . Another sister confessed with a stony grin that she had poisoned 'at least thirty to forty persons.' "

Catholic Bavaria was the home of Nazism and Hitler's headquarters were in its principal city of Munich. Munich is also the See of Cardinal Faulhaber who, according to Karl Heiden in *Der Fuehrer*, made possible the continuance of Hitler's main propaganda organ, the daily newspaper *Der Voelkischer Beobachter*.

# THE HISTORY OF FATHER TISO

BY J. J. MURPHY

*On December 12, 1941, Josef Tiso, Roman Catholic priest and monsignor, as President of Hitler's puppet-state of Slovakia, declared war on the United States. The following article gives a factual description of Tiso and his Vatican-supported Nazi regime.—Editors.*

IF A ROMAN CATHOLIC PRIEST became ruler of the United States, what would happen to our country? The Roman Catholic church promptly answers, "Nothing to be afraid of. First of all, the question is fantastic and ridiculous, for the church would never allow one of its clergymen to rule a country. Besides, even if she did, the priest would solemnly fulfill his oath to uphold the constitution and government, the same as any other good citizen."

This Catholic plea of self-defense sounds logical and reasonable. Unfortunately, however, this glamorous theory trips over actual facts. To answer the question above we do not have to rely on speculation. Current history provides us with cold facts. *Twice since the first World War, Roman Catholic prelates have slipped from behind the curtain and openly ruled two countries right in the strategic center of Europe.* The first of these Vatican prelates was Monsignor Ignaz Seipel. How he wheedled himself into power over republican Austria only to destroy its democracy and establish Fascism is shown in my pamphlet, *Clerical Fascism in Austria*.<sup>1</sup> A thumbnail description of Msgr. Seipel's insidious work of destruction, with full emphasis on his jesuitical deceit, is given on page 492 of *Betrayal in Central Europe*, a book by the distinguished journalist G. E. R. Gedye

who lived in Vienna during those fateful years:

"How softly trod Msgr. Seipel when I first went to Austria in 1925—how persuasive his slogans. 'True' democracy was what he wanted, 'freedom of the streets,' disarmament of 'party armies.' And what he achieved was the 'Bloody 15th of July' in 1927, the Dollfuss and Schuschnigg dictatorships, the destruction of the opposition press and Parliament, the bombardments of February 1934. Had he mentioned these in 1925 as his aims, he would have been overthrown in 24 hours."

The second Roman Catholic prelate to seize supreme power in a democratic country in recent years was Father Josef Tiso, a Roman Catholic priest who was later made a Right Reverend Monsignor and given honorary membership in the Papal household, after he accomplished his assigned task of destroying the Czechoslovakian republic. He ruled Slovakia as Hitler's puppet, while the Vatican beamed its approval.

Who is Msgr. Tiso? How did the Vatican maneuver him into power? What type of character does the Vatican choose for playing a leading role in its drama of power politics? How well did he merit Hitler's intimate approval? What did the Vatican paper, *Osservatore Romano*, say of him? It is the purpose of this article to answer these questions from facts of recent history. It is regrettable that far more damning evidence was burned by the

<sup>1</sup> Listed for sale on the inside of the back cover of this magazine.

Nazis or lies hidden in the vaults of the Vatican. Even the press of this country has done its best to hide from the public Msgr. Tiso's high standing in Vatican circles. It has left everyone under the impression that he is not even a priest by generally referring to him merely as "Dr. Tiso."

#### TRAITOR TO ENSLAVED SLOVAKIA

Slovakia, the native land of Josef Tiso, is larger than Belgium. Previous to its liberation by the Allies in the last World War and its incorporation into the Czechoslovakian republic, Slovakia was for centuries an impoverished, illiterate Catholic land dominated and exploited by the kings of Catholic Hungary with the complete approval of the Vatican. As in other priest-ridden countries, such as Portugal and Spain, a deliberate plan was carried out to keep the masses groveling in ignorance.

"During the Hungarian regime there was no Slovak library, no Slovak university, nor even a Slovak secondary school in Slovakia." (2)

Slovakia with its illiterate masses was an ideal spot for Vatican power politics. As in Ireland, the Vatican allowed the lower clergy to sponsor movements for national liberation, but kept them from ever attaining success by double-crossing them through its own diplomats and the native hierarchy who worked hand-in-glove with the ruling monarch. This served two purposes: It convinced the illiterate masses that the Catholic church was the champion of its liberation, and turned their fervent nationalism into chains that bound them still closer to the church. At the same time, these movements for national liberation, completely under church

control, were used as a club over the heads of the Hungarian kings and the Austrian emperors to hold them in line and to put more and more State powers into the hands of church authorities. The latest of these Catholic Slovak movements for liberation from Hungary was known after its priest-founder as the Hlinka movement. It was reactionary and anti-Semitic. Fundamentally it was not anti-Hungarian at all. It was an agitation group, led on by will-o'-the-wisps, that could be turned to whatever political purpose suited the Vatican at a given moment. Before World War I it was anti-Hungarian, for reasons mentioned above. After



MSGR. IGNAZ SEIPEL

"The Merciless Cardinal,"—noted for his talent for intrigue and single-handed devotion to advancing the political interests of the Church.

<sup>2</sup> Page 74 of *Czechoslovakia, The Unknown Country*, edited by Nicholas G. Balint, published by Inter-Allied Publications, New York, for distribution by the Czechoslovak Government Information Service.

Slovakia was liberated and became part of the Czechoslovakian republic, Father Hlinka continued to agitate and turned his highly organized minority against the Prague government, relying for outside support on the Hungarian dictatorship, traditional enemy of Slovak nationalism. G. E. Gedye in his book mentioned above (p. 409) says:

"True, only 30% of the population stood behind the fanatic village priest, Father Hlinka, in his independence program, but . . . Father Hlinka's voice sounded twice as loud through the ever-ready Hungarian megaphone."

Father Hlinka's agitation against Prague was part of well-planned Vatican strategy. Rome hated the democratic government of Czechoslovakia because it was a liberal government founded by two distinguished Freemasons and patriots, Thomas Masaryk and Eduard Benes. It hated it even more because it had launched an intensive educational campaign that established in Slovakia 3,106 libraries with 20 million books and 3,377 schools ranging from grammar schools to colleges. Moreover, a weak, independent Slovakia, lopped off from Czechoslovakia, could be more easily maneuvered in the Vatican plans to re-establish the Germanic, Holy Roman Empire.<sup>7</sup>

Father Tiso, who succeeded Father Hlinka, in the leadership of the Hlinka movement and achieved his goal by union with Pan-Germania, was the ideal type of Clerical to lead a treacherous movement. He was a born traitor to everyone but his church. In the book, *Hungary's Alibi*, he is called "the primitive quisling." Johannes Steel calls him "a turncoat with a rich background of professional experience." *Current Biography*, says: "When Vidkun Quisling was still an obscure turncoat, Monsignor Josef Tiso was already

a full-fledged, high-ranking traitor."<sup>8</sup>

Josef Tiso's loyalty to the Catholic church and his treachery toward all other interests were obviously noticed by his ecclesiastical superiors during the many years of his training for the priesthood. This was all to the good, as far as the church was concerned. Treachery is the blood-brother of opportunism and compromise. And political opportunism is the trump card of Vatican diplomacy, as a distinguished journalist implied when he said: "The Vatican has always been prepared to make every necessary political compromise, so long as such compromises would assure certain advantages for the Catholic Church."<sup>9</sup>

In fact, it was Tiso's betrayal of his own people and his servility to the Hungarian conquerors that first attracted him to the Hungarian bishop who sponsored his education for the priesthood. As *Current Biography*, 1943, remarks (p. 764) about Tiso:

"An overambitious youth, he learned early in his life that bootlicking was a key to success. In Slovakia this meant servility to the Magyars (Hungarians) and the opportunistic young Tiso posed as a fawning, rabid pro-Hungarian."

It should not be overlooked that Tiso's servility to the Hungarian tyrants of his country was wholly in accord with the teaching of the church to whose welfare he had devoted his treachery. The Catholic catechism that was taught in his time in Austria-Hungary had the political purpose of keeping subject peoples, like the Slovaks, under the heel of the emperor. It read in part as follows:

<sup>8</sup> *Hungary's Alibi* by W. S. Faber, p. 3; *Men Behind the War*, by Johannes Steel, p. 400; *Current Biography*, 1943 volume, p. 763.

<sup>9</sup> *The Coming Struggle for Peace*, by Andre Visson, New York, 1944, page 175.

"Q. How should subjects behave toward their sovereigns?

A.—Subjects should behave toward their sovereigns exactly as slaves toward their masters."<sup>5</sup>

In recruiting candidates for its political ministry and diplomatic corps the Roman Catholic church is interested in their Machiavellian qualifications and not their morality. This is openly implied in the following quotation from the above-mentioned edition of *Current Biography* (p. 764) where, after telling that Tiso was ordained to the priesthood in 1909 and made secretary to the Bishop of Nitra, it adds:

"At the latter's request, he was appointed religious instructor at a girls' secondary school in Nitra. Accusations of misconduct by the parents of the girls. . . in no way impeded Tiso's steady promotion, nor did this earn the disapprobation of his bishop, who appointed him chaplain to the prosperous village of Banovce. Here as in Nitra, he continued his anti-Slovak activities. He . . . became a columnist for the rabble-rousing Hungarian weekly, *Nyitrai Szemle*, a counterpart of the American (Father Coughlin's) *Social Justice*, which specialized in Slovak-baiting."

During World War I Father Tiso, under guise of a chaplain in the Austrian-Hungarian armies, ferreted out pro-democratic Slovak soldiers who were unenthusiastic about fighting for their oppressors. "Even after the overthrow of Austria-Hungary Tiso continued to serve his Hungarian masters. . . . It was only after the united Czech and Slovak national armies chased the Hungarians out of Slovakia that Tiso suddenly discovered that he had been a Slovak nationalist right along. In no time at all [with church backing] he was on top of the band wagon. . . . With the birth of the Czechoslovak Repub-

lic, the opportunistic Tiso joined the *Slovak People's Party*, a conservative, Catholic political organization whose program was reactionary. The *People's Party* vigorously expounded Slovak grievances; its leader was Msgr. Andreas Hlinka."<sup>6</sup>

#### FALSE-FRONT STRATEGY

To help Father Tiso establish himself politically as a Slovak nationalist, after having been an Hungarian lackey all his life, the Catholic church not only gave him additional honors, but supplied him powers that gave him a whip-hand over fellow clergymen, who might otherwise have been tempted to oppose him. He was named Dean of the clergy for his district and Chief Inspector of the Clergy. The mumbo-jumbo of church approval won him instant approval from his illiterate fellow Slovaks, whom he had consistently double-crossed. From then on he was a political success. As *Current Biography* remarks, he won a seat to the National Parliament in Prague that same year, even though he had failed in every previous election. The same book (p. 764) goes on to say:

"In Parliament Tiso assured the Czech deputies that he was a staunch believer in unity, while to his constituents at home he delivered speeches berating the Czechs. The artifice worked, and in 1926, when a coalition government was formed, Tiso received the portfolio of Minister of Health. His closest political friend in those years was one Bela Tuka, who was convicted in 1929 as an Hungarian spy. Although Tiso was generally believed to have been implicated in the scandal, he managed to keep his tracks covered."

This crafty deal was the old jesuitical trick of playing both ends against the middle. Father Tiso played the Slo-

<sup>5</sup> Quoted from *Contemporary Italy*, by Count Carlo Sforza, a Roman Catholic, page 64; New York, 1944.

<sup>6</sup> *Current Biography*, 1943, page 764.

vaks against the Czechs, all Czechoslovakia against Hungary, and eventually twisted them all into the hands of a militarist Germany, that Pope Leo XIII had insisted must become the temporal arm of the Catholic church.<sup>7</sup>

The Pan-German reactionaries, who brought Hitler to power, believed that Czechoslovakia had no right to independent existence, and from the beginning plotted its destruction. Their hatred was equalled only by that of the Vatican. Andre Visson in *The Coming Struggle for Peace* (p. 172) says:

"In the first years after World War I, the two main obstacles to the realization of the Vatican's plans in Central Europe were Czechoslovakia and Yugoslavia . . . It did not have any sympathy for either of these states."

With Father Tiso in power and the military strength of the Catholic *Hlinka Guard* constantly increasing, plans for the destruction of Czechoslovakia rapidly matured, especially after the concordat between Hitler and the Vatican was signed in 1933. The first step toward this goal was the securing of self-government for Slovakia by Father Tiso, who acted on orders from Hitler, according to the *New York Times* of Oct. 26, 1939. It followed by six months the death of Msgr. Hlinka and the full assumption of power by Father Tiso. The events of 1938-39 in Czechoslovakia are telescoped into a few words by *Current Biography* (p. 764):

"The Munich betrayal opened new vistas to the ambitious Tiso. He forced Prague to grant permission for the formation of an independent Slovak Government in Bratislava [the capital] within the jurisdiction of the Federal Republic. In October, 1938, Tiso assumed the Premiership of the new government and, tongue in cheek, took the oath of allegiance to the Czecho-

slovak Republic. Entrenched in his new post, Tiso became openly Hitler's tool. In March, 1939, the two contrived a plot whereby Czechoslovakia was to be strangled in a pincer movement of the Nazis and Tiso's stalwarts [the Catholic Hlinka Guards]."

Meanwhile Catholic Emil Hacha, a former State officer in the Austrian-Hungarian Empire, an undisguised reactionary, in 1938 succeeded Dr. Eduard Benes, a liberal and a Protestant, as president of Czechoslovakia. The fate of the country was now sealed. The following spring Tiso attempted a *putsch* to sever even the nominal connections of Slovakia with Czechoslovakia. He failed, fled to a Jesuit monastery where he was provided with a secret airplane that flew him to Hitler in Berlin. *Time* magazine of March 20, 1939, said: "Adolf Hitler immediately received him for a 40-minute conference." Before he returned to Slovakia Father Tiso phoned the following Pan-German message to his all-Catholic Parliament: "The return of Czechoslovakia to the German Reich would signify the restoration of ancient historical conditions."

Commenting on events at this point of recent history, Professor Frederick L. Schuman of Williams College has this to say:

"Hitler's abrupt liquidation of Czechoslovakia followed. The technique was a masterly combination of 'Trojan Horse' and 'Fifth Column' operations. . . The Slovak autonomists were led by the Premier, Father Tiso. His regime at Bratislava was already anti-Semitic and totalitarian. . . A private militia, the *Hlinka Guards*, was organized and equipped with German aid. . . On March 6 Hacha dismissed the Ruthenian cabinet and asked Father Volosin to form a new government." (8)

<sup>7</sup> *The Kaiser's Memoirs*, autobiography of Kaiser Wilhelm II, p. 211. Translation by Thomas R. Ybarra.

<sup>8</sup> *Night Over Europe* by Frederick L. Schuman, Woodrow Wilson professor of Government at Williams College. New York, 1941.

### HITLER'S STOOGES

Where you find Catholicism you find persecution of the Jews. It is not surprising then to find that priest-led Slovakia even outdid other Catholic countries like Austria, Poland and Hungary in its persecution of the Jews, for it was more directly dominated by the Vatican. The anti-Semitism of Msgr. Hlinka's *Slovak People's Party*, which had been held back from open murder of the Jews by the Czechoslovak constitution, rivaled Hitler in sadism as soon as it seized control of Slovakia. Speaking of the Nazification that followed the foundation of Father Tiso's puppet republic, *Czechoslovakia, The Unknown Country* (p. 92), a semi-official government publication, says:

"The Nuremberg laws were immediately introduced and strictly enforced. All Jewish property was seized . . . A German bill handed to Slovakia alone amounted to more than \$20,000,000 for 'ridding the country of Jews.' This included expenses for deporting 65,000 Jews and settling them in Eastern Poland where they were massacred or put in the gas chambers . . ."

*Current Biography* (1943) on page 765 states:

"Of 90,000 Slovakian Jews, according to figures released by the United States Department of State, some 70,000 had been deported to East European prison and labor camps, and the remainder were expected to follow."

There is no doubt that practically all the remaining Jews did follow the 70,000 to Poland and to death, except



MSGR. TISO AND HITLER AT THE REICH'S CHANCELLERY IN BERLIN

In its obituary write-up of Hitler on May 2, 1945, the N. Y. 'Times' stated that it was at this meeting, on March 12, 1939, that Czechoslovakia was sold out to Hitler.

five to ten thousand who abjectly became "converts" to Roman Catholicism. Father Tiso was singled out by Hitler himself as the first ruler in Europe who made his country "Judenrein," or Jew-free.

A *United Press* dispatch from London on June 25, 1942, stated that Tiso boasted that he had purged his country of Jews. It added its own comment that Tiso had "out-Hitlered Hitler" in his brutality. It also told that many of the Jewish minority who had escaped exile fled to Catholic Hungary where "a big-scale racket" of selling baptismal certificates ensued. Explicit mention was made that Catholic priests were directly involved.

How Father Tiso worked essentially in and through the Catholic church is reflected in the fact that he chose Catholic churches as the sounding-board of his anti-Semitism, and Catholic teaching as his guiding light. If what he taught was not sound Catholic doctrine, he would have been suspended by his bishop and excommunicated by the Vatican. As early as September 27, 1940, Father Tiso declared in the Catholic church at Zilina that "Catholicism and National Socialism have much in common." The *Jewish Telegraphic Agency* of August 18, 1942, related how Father Tiso, speaking before a Catholic church audience in Holitch declared that in deporting the Jews "Slovakia is acting in accordance with the Lord God's command." He added: "Slovakia wanted at last to be rid of its eternal enemies and in doing so acted in a primitive Christian way."

Along with anti-Semitism Father Tiso introduced all the other Nazi outrages. They are well summarized in the following excerpt from an article in *Collier's* of January 8, 1944, that treat-

ed of Slovakia:

"The youth of Slovakia seized and marched off to cold and hunger and death. . . the creation of an Iron Guard to shoot down strikers and saboteurs; the Germanization of the school system; the expropriation of property, the confiscation of grain and foodstuffs, and the dispatch of Slovak youth to the Russian front."

Hitler considered Father Tiso one of his right-hand men who anticipated his every wish. He showed his appreciation and gratitude by showering Tiso with Nazi honors and decorations. *Current Biography* (p. 765) states: "For his betrayal of the Czechs and the Slovaks, Tiso received the Iron Cross from Hitler on October 25, 1939." The *New York Times* of March 15, 1943, reported:

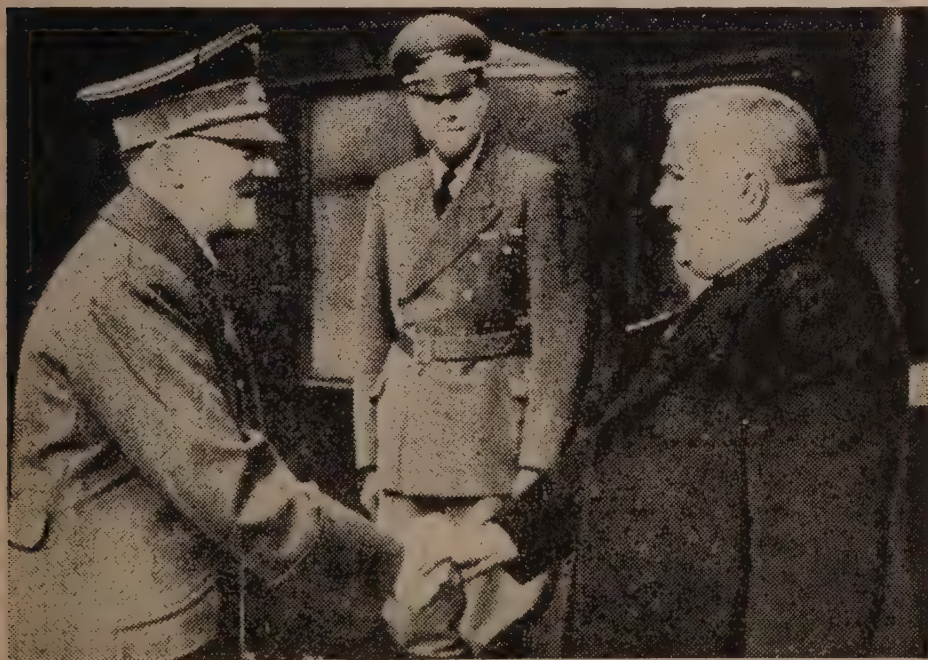
"Reichsfuehrer Hitler has conferred the Gold Grand Cross of the Order of the German Eagle, the highest of the five grades of the decoration for foreigners on Josef Tiso, President of Slovakia. . ."

This series of honors conferred on Tiso throughout the regime of Hitler, as well as innumerable conferences between them, demolish any Catholic argument that Tiso was misled by Hitler or merely gave him a minimum of co-operation. No other puppet leader received such honors. Even after Russian reverses, Hitler and Tiso conferred in April, 1943, at Hitler's headquarters on the eastern front. Right up to the last Tiso, unlike Horthy and other puppet leaders, remained faithful to Hitler and conferred repeatedly with him in Berlin. Since Tiso had always been treacherous to everyone but the Catholic church, it would be difficult to explain his devotion to Hitler except that he saw in him a great defender of Catholicism against the forces of Protestantism and world democracy which the Vatican had denounced for centuries.

Nor in considering Father Tiso should it be overlooked that the honors conferred on Tiso were indirectly honors conferred on the Vatican whom Tiso as a priest necessarily represented. The Vatican rightly understood this and indirectly reciprocated the honors to Hitler by conferring the Order of Pope Pius XII on Mihail Antonescu, Hitler's puppet ruler in Rumania, who was not even a Roman Catholic. The *New York Times* of July 15, 1943, which reported this fact, emphasized that this Papal honor was "the highest decoration that the Vatican can confer." It paralleled Hitler's highest honor conferred on Tiso four months previously.

#### COLLABORATION OF PIUS XII

Everyone knows that, if the Vatican disapproved of Father Tiso's intimate and whole-hearted cooperation with Nazism, it could have silenced and excommunicated him with all the force of its iron-clad discipline. That the Vatican's approval of Tiso's policy was not merely negative is evidenced by the fact that it was the one who raised him to his position of puppet ruler of Slovakia. Not a word was ever spoken by the Pope against the Nazi terrors practised by this Catholic priest. In fact Slovakia's immunity to criticism was only part of the silent approval given to all Nazi outrages as the *New York Times* of January 3, 1940, implied when



Reichsfuehrer Hitler greets the Rt. Rev. Msgr. Joseph Tiso, Slovakian Chief of State, Papal Chamberlain and Roman Catholic priest, at Hitler's field headquarters on the Eastern Front, October, 1941.

it spoke apologetically of the studied silence of the Vatican's official newspaper:

"The *Osservatore Romano* publishes facts of the persecution in Germany and Bohemia-Moravia Protectorate only in rare cases. This is partly the result of the Pope's desire not to exacerbate relations with Germany."

One of the most damaging of the Vatican's approvals of Tiso is that, after he started to betray and Nazify Slovakia, it conferred on him a Right Reverend monsignorship and membership in the Papal household. The exact time of this honor has not been divulged by the Vatican. But *Time* magazine of November 6, 1939, emphasized that Father Tiso was only a priest, in contrast to Ignaz Seipel of Austria who was a Monsignor. The *New York Times*, a month earlier, on October 27, 1939, referred to him as "Father Tiso" and quoted Vatican authorities as saying, "he is a mere priest and subject as such to the jurisdiction of his own Bishop of the Bratislava diocese." Sometime therefore in 1940 after Tiso betrayed Slovakia and started to Nazify it, he was honored with a Monsignorship by the Vatican. From then on he is referred to no longer as "Father Tiso" but as "Msgr. Tiso," in the few instances where the American press forgot to hide his church affiliation by calling him "Dr. Tiso."

It is no secret that Msgr. Tiso had Vatican support, and could not have stayed in office without it. A Catholic people would not have tolerated an excommunicated priest as president of their country. This is what Andre Visson implied, when on page 174 of his above-quoted book, he says: "The puppet Slovakia with its Clerical Premier, Josef Tiso, who succeeded Msgr. Hlinka, necessarily enjoys the support of the Vatican." This is confirmed in an

article in the *Washington Post* of February 21, 1943.

In the *Encyclopedia Britannica* Book of the Year, 1940, the historical fact is recorded as follows:

"Under the leadership of Msgr. Josef Tiso, Slovakia organized a semi-Fascist regime, introducing much of National Socialist (Nazi) legislation, pursuing a strictly anti-Semitic course, but relying on the support of the Catholic Church."

Premier Tuka, Tiso's confidant and assistant, was quoted in the *New York Times* of August 30, 1940, as saying that Slovakia was being ruled by "a combination of German Nazism and Roman Catholicism."

If further confirmation is needed to clinch the Vatican's direct approval of Msgr. Tiso and all he stood for, it can be found in the Catholic press quotation of a Vatican broadcast that was obviously directed to Slovakia itself to strengthen the hands of Tiso. The leading Catholic paper in London, the *Tablet*, in its issue of July 27, 1940, quoted the Vatican broadcast as follows:

"The announcement by Monsignor Tiso, head of the Slovak State, of his intention to reconstruct Slovakia on a Christian plan, is greatly welcomed by the Holy See. The new organization of the State is to be based on the Corporate system [Catholic form of a non-electoral fascist State], on Christian [non-Jewish] lines and modeled on the system which has proved so successful in Portugal . . . This coming so soon after Marshal Pétain's statement that he intended to reconstruct France on a Christian basis, is doubly welcome."

## CONCLUSION

Msgr. Tiso was captured by the invading Americans last May, and has since been handed over to the Czechoslovak government in Prague. This was arranged by Vatican authorities in order to prevent his coming up for trial before an international court in London

or Berlin and thus avoid the scandal of it being made known in the American press. In this way Tiso will die as shamefully as he lived, without the American public knowing that he was a Roman Catholic priest and honored prelate who faithfully carried out the orders of his church as the Torquemada of Slovakia. Now that Hitlerism is a lost cause, Tiso has become a liability to the Vatican and the sooner he is dead and forgotten the better for its future plans.

Meanwhile the Vatican goes its way busy mending its fences and hiding behind the mask of democracy, picking up the anti-Bolshevist standard where Hitler dropped it, rallying the forces of reaction against "revolution and Communism," fighting to preserve Fascism in Spain, Portugal and Argentina, planning a Third World War that will defeat Russia and re-establish the long-lost political-religious monopoly of the medieval Roman church. Helping it is the criminal silence of the servile American press.

SPEAKING of the origin of the Roman Papacy, the famous English philosopher, Thomas Hobbes, declared:

"If a man consider the origin of this great ecclesiastical dominion, he will easily perceive that the Papacy is no other than the ghost of the deceased Roman empire, sitting crowned upon the grave thereof. For so did the Papacy start up on a sudden out of the ruins of that heathen power."

## FREEDOM AND THE PROTESTANT ETHIC

ROMAN CATHOLICS are not aware that the great fundamental principles of American freedom—equal rights in a free State, equal privileges in a free church, and equal opportunities in a free school—are the heritage of Protestantism.

Rev. Dr. Alfred G. Walton, speaking recently in the Baptist Church of the Redeemer, Brooklyn, N. Y., stressed this fact as follows:

"The founding of the American Colonies was an outgrowth of the spirit of the Protestant movement which began in the sixteenth century. The Pilgrims and the Puritans who settled in New England laid the foundations of a new freedom and a new government, the spirit of which was rooted in the religious freedom which they sought. Out of that conception came the ideal of democratic government. Protestantism exalted the individual and the individual's right to think for himself and to act for himself.

"Standing for self-government in the Church as over against the government of the State or ecclesiastical authority, there developed the idea of self-government in other fields.

"The whole life of America has been built around this ideal of freedom. It has elaborated itself in a multitude of ways, in freedom of speech, freedom of assembly, freedom of the press and freedom of conscience . . . Whenever we acknowledge any form of freedom, we are sharing in the heritage of the Protestant movement."

## BOUND VOLUMES FOR 1944

THE CONVERTED CATHOLIC MAGAZINE for 1944, handsomely bound and indexed, is now available. The supply is limited.....**Price \$3.50**

## INSIDE FRANCO'S JAILS

FRANCO still has 400,000 republican prisoners in miserable concentration camps according to PM of last June 3, although Franco protests that his concentration camps are most "sanitary" and "healthful," and that some of them even have swimming pools! In the same issue of PM, an escaped prisoner from Franco's concentration camps describes some of the conditions there. He wrote under the name of Geza Lustig, in order to save his family in Spain from persecution. "There were no provisions made for anyone who became ill," he says. "Some of us had brought medicines, but they were taken from us and sold back to us at the canteen." Reading was forbidden and the only source of information was the Fascist weekly newspaper for prisoners called *Redencion* ("Redemption"). "It was full of Fascist propaganda," he says, "playing up German successes and saying not a word about the Allies."

The main objective of Franco's concentration camps seems to be to make all the prisoners Roman Catholics, whether they like it or not. The author tells us:

"As part of our schedule, we were forced to attend two religious services weekly, a sermon on Thursday morning and mass on Sunday, conducted by a Catholic priest. The services were held in a hall in the center of the prison, and all of us—Catholics and non-Catholics—had to stand for two solid hours. The sermons were always the same. We were told that we were suffering for sins which we had committed in abandoning God."

The UNCIO has courageously slammed the door in Franco's face, and we believe that were it not for fear of the Catholic church some real punitive ac-

tion would be taken against his Fascist regime which still remains abhorrent to all liberty-loving people. But Franco pays the priests well for the protection given him by the Catholic church throughout the world. The Catholic *Register* of last May 25 admits that the economic status of the priests in Spain has been vastly improved of late. Franco's Fascist government has increased its payments to the church from 64 million pesetas in 1931 to 126 million pesetas in 1945. This increase has been specially for extra salaries for the priests. Besides this, the government has expended 800 million pesetas up to last year for the restoration of church properties damaged during Franco's War, and has allotted 58 million more for this purpose in the current year of 1945. Priests also benefit from a special social security system paid for by the government.

## About Books

**FREEMASONRY AND ROMAN CATHOLICISM**, by H. L. Haywood; 224 pages. Masonic History Co.....Price \$2.50

AMONG the many errors taught to the Roman Catholic people is the old falsehood that Freemasonry is the work of the devil, with the object of disrupting society and undermining the State. The Roman Catholic people can hardly be blamed for this, since it has been the official teaching of their Popes ever since Pope Clement XII in 1738 opened the campaign of persecution against Masonry as a depraved heresy. Later, this Papal crusade against Freemasonry was linked together with a similar campaign against the Jews. From then on it was declared that Freemasonry was controlled by Jews, that both Masons and Jews were leagued together against Christianity to destroy it and to control the finance of the world. Fascism and Nazism took over the crusade in our day and built their regimes upon it.

The surprising fact revealed in this authoritative book by H. L. Haywood is that Freemasonry has never entered into any controversy or conflict with the Roman Catholic church. As a result of the condemnations of Freemasonry by the Popes (there have been 17 of them, from Pope Clement XII to Pope Leo XIII), Roman Catholics have been obliged to renounce their membership in Masonic Lodges—tens of thousands of them even in Ireland, according to the author. Masonry let them go without protest, and regarded the Papal anathemas as a matter of concern solely for Roman Catholics. From its beginnings in the Middle Ages, as this author reminds us, Freemasonry has abided by its fundamental principle "*which forbids its Lodges and their members to interfere with churches, governments, or with other societies, to discuss them or their affairs, or to take official action concerning them.*"

A study of Freemasonry and Roman Catholicism, therefore, as the author correctly states, must of necessity be one-sided, namely, to *discover the attitude of the Roman Catholic church toward Freemasonry and the real reasons for the Popes' violent condemnations of it.* This book, therefore, is a strictly objective, factual exposition of the Roman Catholic church's hostility toward Masonry. That hostility is not, as deluded Catholics are led to believe, because the church of Rome fears Masonry as a *threat to the Christian religion.* The church of Rome has feared and persecuted Freemasons for the same reason that the Fascist dictators feared and persecuted them—*because Freemasonry has been the instigator and constant advocate of democratic freedoms and representative government.*

It fathered our American constitutional government and was the "underground" movement of most of the popular revolutionary movements of the eighteenth and nineteenth centuries. Pope Leo XIII summed up all previous condemnations of Freemasonry in his Encyclical *Humanum Genus*, in which he clearly shows that it is for *political, not religious* reasons that the church condemns Freemasonry. The reasons he gives are as follows:

"They teach that all men have the same rights . . . that every man is naturally free; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence, they hold that the people are

sovereign, that those who rule have no authority except by the commission and concession of the people . . . They hold that the State must not be united to religion, that there is no reason why one religion should be preferred to another, and that all must be held in the same esteem."

The author quotes this Encyclical in full, with the reply to Leo XIII by Grand Commander Albert Pike, as well as the first condemnation of Freemasonry by Pope Clement XII in 1738. It would take a much larger volume to reproduce all the other Papal Bulls and Encyclicals against Freemasonry. Thus collected, however, they would make an excellent companion-volume to Hitler's *Mein Kampf*, which is largely a rehash of all that the Popes of Rome have fulminated against democratic freedoms for the past two hundred years.

*Freemasonry and Roman Catholicism* stresses the fact that Freemasonry has faithfully lived up to its basic principle of not interfering with or criticizing any religion, not even the Roman Catholic church, despite the deliberate plan of persecution against Masons in all countries carried out by the Popes of Rome. Murder and imprisonment of Freemasons under the Fascist dictators in Italy, Germany, Spain and elsewhere have been a part of this Papal pattern—solely because Freemasonry is the outstanding champion of democratic freedoms. We are inclined to think, however, that Freemasonry might have done better to develop some "teeth" to help resist in a positive way the ancient enemy of democracy and Protestant Christianity.



"Whatsoever things you desire, when you pray, believe that you receive them, and you shall have them."—Mark 11:24.



## THANKS!

WE ARE GRATEFUL for the following unsolicited testimony in our favor which was published in *The Lutheran Witness* of June 5, 1945:

"Questions reach us as to the reliability of 'The Converted Catholic Magazine,' published at 229 West 48th Street, New York, N. Y. This magazine may be regarded as trustworthy in every respect, its articles scholarly and factual."

## THE PASSING SHOW

P. J. WHELAN

► **'ECCLÉSIA PLANTANDA,'** Lutheran magazine for May, 1945, recounts two samples of the large number of Roman Catholics who become Lutherans. At Calvary Church, Two Rivers, Wis., seven out of nine members recently confirmed were formerly Roman Catholics. At Trinity Mission in Clairton, Pa., eight of the twenty-seven new members received into the church during the last quarter were former Roman Catholics.

► **FRITZ THYSEN**, the multi-millionaire Catholic industrialist who helped to finance Hitler (see his book, *I Paid Hitler*), has been spouting to our newspaper correspondents in Europe about the virtues of Nazism while trying to defend his part in building it up financially. "I was of the opinion that at first the policy of Hitler was not so bad at all," he told Edd Johnson reporting to the Chicago *Sun* of May 17. "He came under the influence of bad men in his party," he continued. Thyssen still believes in and hopes for an authoritarian regime for Germany. "I personally believe the German people are not ready for democracy," was the conclusion of his interview with the above correspondent.

► **THE CATHOLIC PEOPLE** of Austria are fighting Russian occupation forces and defending the record of support given to the Nazis by Cardinal Innitzer, Archbishop of Vienna and Primate of Austria, according to the Catholic *Register* of last June 3.

► **HITLER'S AMBASSADOR** to the Pope, Baron Ernst von Weisaecker, has remained as a 'refugee' in the Vatican, according to the Catholic *'Register'* of June 3. With him is also Leon Berard, Marshal Pétain's ambassador to the Vatican. Many members of Mussolini's Fascist regime are also hiding in Vatican City. The excuse given by the *'Register'* for the retention in the Vatican of Hitler's Ambassador to the Pope is that "the Apostolic Nuncio to Berlin has not been recalled."

► **A GROUP** of more than 100 Falangist (Fascist) youths, on their way to attend a memorial mass for Hitler and Mussolini at the Carmelite Church in Barcelona, Spain, on June 15, overthrew newsstands where the U. S. magazine "Victory" was on sale, according to the N. Y. *'Times'* of June 17. They smashed display signs at the Savoy cinema which was showing newsreels of victory rejoicing in London. A Japanese was amongst them, and they rallied around him shouting: "Let's smash the place where they are showing pictures of the killing of our Japanese brothers!"

► **AN OBVIOUS ATTEMPT** to 'railroad' a Washington, D. C. priest into a mental hospital to prevent his leaving the church, was revealed in the Washington *Times-Herald* of last June 10. The 33-year-old priest, Father Francis E. Sullivan, 'had been incarcerated in Gallinger Hospital by his mother,' according to his attorney, T. Emmett McKenzie, who subpoenaed Attorney General Biddle, U. S. Commissioner Needham C. Turnage, District Attorney Edward Curran and the entire membership of the District Committees of both Houses of Congress to appear at the priest's sanity hearing, in order, as he declared, that "every one will know what's going on here."

► **THE MINNESOTA LEGISLATURE** has passed Chapter No. 419, which redefines "Bingo" and says it is not gambling: "*Providing that such game is conducted by a religious, charitable, fraternal or other association not organized for pecuniary profit.*" One member of the legislature said he voted for the bill because he didn't want to "antagonize the priests in his district."

► **EMIL LUDWIG** (in the Philadelphia *'Record'* May 21, 1945), reporting an interview with Archbishop Kolb of Bamberg, Germany, said he asked him: "Did you think it was right when the late Pope Pius XI made his concordat with Hitler in 1933, thus giving him moral aid?" The Archbishop answered: "The Pope's decisions were not for me to criticize." Concerning Nazi atrocities, the Archbishop said: "I don't know anything about Buchenwald, but, in the concentration camps of Dachau, the story of brutalities was exaggerated."

► **METHODIST BISHOP G. BROMLEY OXNAM**, president of the Federal Council of Churches publicly charged on June 22, that the Roman Catholic church is intolerant to Protestants in European countries where it is dominant, according to the N. Y. 'Herald Tribune' of June 23. He had just returned from an extended tour abroad. "In countries in which the Roman Catholic church has a strong majority," he declared, "full religious liberty is denied to minority groups." He said that American Protestant chaplains in Europe were "sorely troubled" to discover this intolerance of the Roman church. He predicted, however, that the power of the Roman church was declining in Europe, and that "the Protestant and Eastern Orthodox faiths would in a large measure determine the course of the next century."

► **AT THE ANNUAL ASSEMBLY** of the Presbyterian church USA, held at Montreat, N. C., last May 24, it was proposed "To prohibit Presbyterians from marrying non-Protestants, specifically Roman Catholics, except upon the signing of a premarital agreement that any children of the marriage would be reared as Presbyterians." The Assembly also condemned the presence of Myron C. Taylor as Ambassador at the Vatican.

► **PATRIARCH ALEXEI** of Moscow, accompanied by Metropolitan Nicolai and ten other high Russian church dignitaries, received a colorful welcome on a pilgrimage to the Holy Sepulchre in Jerusalem last May 31. According to a report of the occurrence in the N. Y. Times of that date, this was the first time in centuries that a Russian Patriarch has visited foreign countries and is significant of the growing prestige of Russia and the resurgent Orthodox church. The party also visited the Greek Orthodox Patriarchs of the ancient sees of Alexandria, Jerusalem, and Antioch. Rome is watching with jealous eyes this growing prestige of its ancient rival, the Orthodox church.

► **FRIEDRICH SCHAEFFER**, Catholic rightist and avowed friend of former Austrian premiers Dollfuss and Schuschnigg, was appointed last June 1, as the first post-war President of Bavaria by Colonel Chas. E. Keegan, former New

York City councilman, and now regional military governor of Bavaria.

► **KING LEOPOLD** of Belgium's return was regarded as "not only improbable but impossible," according to a report from Brussels in the N. Y. Times of June 28, because of a letter he had published in January 1941, in which he said: "*The destiny of our country is linked with that of the Continent, and our prosperity is tied to that of central Europe. In choosing Germany, we choose Europe.*"

► **BITTER RIOTING** broke out in Dublin (Eire) after the Allied victory in Europe was announced, according to a dispatch to the N. Y. 'Times' of May 13. Windows of the U. S. Consul's office and that of the British representative were smashed and many persons were injured and many others arrested.

► **DURING** a requiem mass for the soul of Benito Mussolini at the Catholic Temple of National Gratitude in Santiago, Chile, last May 13, anti-Fascist protests were made outside the church. According to the New York Times of that date, many of those who attended gave the Fascist salute.

► **GENERAL DE GAULLE**, though a devout Catholic, refused to attend services in Notre Dame Cathedral in honor of Joan of Arc last May 13. The reason given in a dispatch to the N. Y. Times of that date was the popular indignation expressed against De Gaulle's meeting with Cardinal Suhard, Archbishop of Paris, "*after the 'scandalous' part Cardinal Suhard played during the German occupation.*"

► **JAMES F. BYRNES**, our new Secretary of State, is of Irish parentage and was formerly a Roman Catholic but became a Presbyterian at the age of 27. For this reason, the Catholic Democratic bosses persuaded President Roosevelt to turn thumbs down on his candidacy for the Vice-Presidency at the Democratic National Convention last year, as well as his selection as Secretary of State to succeed Cordell Hull. Mr. Byrnes is widely regarded as well qualified to fill his new office, and under him, according to 'Time' magazine for July 9, U. S. foreign policy "will be carried out by a better-oiled and organized machine than that which operated under Cordell Hull and Ed Stettinius."

► IT WAS GOOD to read an editorial in the Louisville *Courier Journal* of May 3 denouncing "Msgr. Fulton J. Sheen's war on Russia." After listing how wrong Msgr. Sheen's vitriolic pronouncements against Russia have been while defending Fascism in Spain and Argentina, the editorial truly and bravely declares: "His danger to hopes of a really just and worthy peace is, in our opinion, the intellectual dishonesty which cloaks his personal prejudice with the garment of faith and morals."

► THERE are now only 42 cardinals of the Roman church. Of these, 26 are Italians and the remaining 16 of various other nationalities. The only one in the United States is Cardinal Dougherty, of Philadelphia. The Vatican never lets the number of Italian cardinals fall below a clear-cut majority of the whole College of Cardinals. This assures that "the next Pope" will always be an Italian.

► SUPREME COURT JUSTICE Hugo Black, rendering decision in the case of the Associated Press on June 19, 1945, stressed the fact that:

"The widest possible dissemination of information from diverse and antagonistic sources is essential to the welfare of the public."

► VICTOR F. RIDDER, editor of the N. Y. *Staats-Zeitung*, was recently ordered to pay \$100,000 damages in a libel suit brought against him by Friedrich W. Foerster, anti-Nazi fighter against Ridder's pan-Germanism. Ridder's family publishes the New York *Catholic News*, official newspaper of the archdiocese of New York which is published from the same address, 22 North William Street, New York, as the *Staats-Zeitung*. The fine was later reduced to \$50,000.

► THE JESUITS conferred an honorary degree of doctor of laws last June on Prince Abdul Ilab, heir to the throne of Iraq, "in recognition of the close ties that have existed between Iraq and the Society of Jesus (the Jesuits) for the past 14 years." The Vatican sent Jesuit Father Edmund A. Walsh to Bagdad in 1931 on a special mission to found a Jesuit college there.

► THE POPE was planning to appoint a Vatican prelate as ecclesiastic high commissioner to the American, British and French occupation zones in Germany, according to a dispatch from Rome to the N. Y. 'Times' last June 10.

► IN WASHINGTON last June 12, Secretary of the Treasury Morgenthau declared that in the future "loans will be made by banking experts on the basis of a nation's economic needs and without any political consideration." Economic sanctions against Fascist countries are thus already a thing of the past. To illustrate his point, Secretary Morgenthau, who was speaking before the Senate Banking Committee, said that, for example, "If Argentina wanted a loan, it would be granted only on the basis of its economic need, and would not be turned down for its political ideology."

► ITALY'S DEPUTY PREMIER, Palmiro Togliatti, according to a R.N.S. report from Rome published in *The Protestant Voice* of May 11, accused the Catholic church of "interfering" in national politics, in a speech before the Communist Party convention. Referring to the Jesuit "conservative, reactionary faction which is fighting openly against us," Togliatti warned "the heads of the Catholic church" that "it would be fatal for Italy to reopen the religious struggle here today."

► THE HUE AND CRY in the Catholic press for immediate war against Russia increased in intensity after V-E Day. The N. Y. *Sun* of June 4 reported Edward T. McCaffrey, national commander of the Catholic War Veterans, as stating that "American military leaders foresee as imminent an open clash with Soviet Russia."

► BISHOP FRANCIS HODUR, head of the Polish National Catholic Church, officiated at special services for Poland in the Protestant Episcopal Cathedral of St. John the Divine in New York last July 1. The Polish National Catholic Church was founded in 1904 as a Catholic separatist movement from Rome, and has now 160 parishes in the United States and before the war had 60 in Poland where its priests and bishops suffered greatly under Nazi occupation.

## THE EDITOR'S MAILBAG

### SUBSCRIPTION RENEWALS

WE HAVE WELCOMED more than ten thousand new subscribers to our magazine in the past year. Our affection for these newcomers is no less than for those who have been with us from the very beginning. And we are sure that none, either new or old, would want to miss any issue by failing to renew promptly upon expiration of their subscription. While the paper shortage continues, however, it is necessary to renew at once on receipt of advance notice, in order to make sure that you will not miss any issues. This ADVANCE NOTICE is sent a month before expiration of your subscription. Be sure to attend to it right away!

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"YOUR LATEST BOOKLET 'Vatican Policy in the Second World War,' is the best I have seen from your pen or any other on the subject. A copy should be in the hands of every member of Congress, every Governor of the States, and all heads of departments of our Government. I could not refrain from sending my copy to President Truman as soon as I had finished reading it." —S.C.T., Indianapolis, Ind.

\* \* \*

"FOR OVER TWENTY YEARS I have been looking for just such a body of Christians as you brethren represent. God forgive the Protestant churches and their publications for not giving your witness more publicity. With God's help I will do my share."

—Alexander L. Miyat, pastor,  
Presbyterian Church, Greenwood, Ind.

**SUNDAY MEETINGS** at Christ's Mission, which are held every Sunday at 3:30 P.M. in the auditorium at 229 West 48th Street, will be resumed in September under the directorship of Rev. A. Caliendo. Topics of interest on the Roman Catholic question are discussed at these meetings, and the needs of all our readers remembered in prayer.

## CLERICAL-FASCIST BETRAYAL OF FRANCE

CONFIRMATION of our factual material on Jesuit-stooge General Weygand as leader in the plot that betrayed France, is now had from the testimony of Paul Reynard, former Premier of France, in his *Memoirs* published in the N. Y. Times (July 25, 1945), and at the trial of Marshal Pétain. "Gen. Maxime Weygand," he says, was "*chief conspirator with Pétain in the intrigues that brought about the fall of my Government and the surrender of France.*"

The full story of Weygand and Pétain may be seen in our pamphlets: "*The Clerical-Fascist Betrayal of France,*" and "*Vatican Policy in the Second World War,*" listed on the back covers of this magazine.

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I give and bequeath to Christ's Mission, incorporated in the State of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

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*The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:*

**DER FUEHRER**, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. 778 pages. Price ..... \$3.00

**THE SPANISH LABYRINTH**, by Gerald Brenan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. 384 pages. Price.....\$3.50

**CONTEMPORARY ITALY**, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's war-mongering among the nations. 430 pages. Price .....\$3.50

**WHAT TO DO WITH ITALY?** by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 301 pages. Price .....\$2.75

**FALANGE**, The Secret Axis Army in the Americas, by Allan Chase; a factual and irrefutable work on the activities of Franco's Fifth Column in North and South America and the Philippines—and the part played in it by the Roman Catholic church. 278 pages. Price.....\$3.00

**THE PRIEST, THE WOMAN AND THE CONFESSIONAL**, by Father Chiniquy; (New Edition). Price.....\$1.00

**RELIGIOUS LIBERTY IN LATIN AMERICA?** by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. 170 pages. Price ..... \$2.00

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**FREEMASONRY AND ROMAN CATHOLICISM**, by H. L. Haywood; an authoritative exposition of the persecution of Freemasonry by the Roman Catholic church. 224 pages. Price.....\$2.50

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# *The* Converted Catholic Magazine



**SACRED SECURITY**

**FAKE RELICS AND MIRACLES**

**The Pope and World Peace**

**RELIGION IN SOVIET RUSSIA**

**FRANCO AND THE CATHOLIC MIND**

**CAUTERIZING THE CONSCIENCE**

• • •

**October, 1945**

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxiii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

## Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

Vol. 6 (New Series)

OCTOBER, 1945

No. 8

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The Converted Catholic Magazine  
229 West 48th St., New York 19, N. Y.

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# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. 6 (New Series)

OCTOBER, 1945

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## SACRED SECURITY

**"I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."—II Tim. 1:12**

THESE are days of chaos and insecurity. Desolation and ruin have come upon millions of people because of the false promises of the Axis dictators. Even the promises of world security written into the charter of the United Nations at San Francisco are regarded at best as frail. The bewildered millions of the common people in Europe are like sheep without a shepherd. Even their church leaders have failed them, and nowhere can they find in the promises of men any real hope of stability for the future. Here in America hopes are centered on grandiose government planning for social security, jobs for all and a peace that will have to be based upon armed might.

No one can fail to see that, with the props so completely knocked from under their world, the masses of the people, in order to carry on, must be given faith in promises that have assurance of fulfillment. But such promises must have something more to back them than even the wealth and power of the Government of the United States. Not even Stalin in Russia can make his people believe that purely materialistic planning in a Soviet State is security enough. Rev. Dr. Hewlett Johnson, Dean of Canterbury, who recently returned from a tour of the USSR, reported to the *British News Chronicle* that Stalin told him: "*Religion cannot be stopped. Conscience cannot be stilled.*"

A promise is good only in proportion to the power that can bring it to fulfillment. Security is secure only in proportion to the stability and permanence that can be guaranteed. But no man or human institution can fully guarantee the permanent stability of anything. To a power that can sustain without faltering, that is continuous and capable of putting a floor under human life, similar to a house built on a rock, people now must look. Such alone is the power of God as revealed to us through the Saviour Jesus Christ, whose promises will never fail.

Christ can give to all the security needed in these times of desolation and ruin. By His *sacred security* all promises of human security—social and otherwise—can be sustained till the end of time and beyond into eternity.

## EDITORIAL NOTES AND COMMENTS

### A HOME FOR EX-PRIESTS?

A REPORT from London, England, to the Catholic weekly, *The Tidings*, of July 20 stated that the country home of G. K. Chesterton at Beaconsfield, Buckinghamshire, is being purchased by the Catholic Converts' Aid Society for use as a rest-home for Protestant clergymen and their families who become Roman Catholics, immediately after their reception into the church. Archbishop Griffin of Westminster suggested the purchase and donated the first \$40,000. An appeal is being made by which it is expected to raise another \$40,000 needed to complete the purchase.

Roman Catholics are a very small minority (about 4%) in England, and if they can afford to look after Protestant ministers and their families who join the Roman Catholic church, why is it not possible for Protestants in America to do likewise for unmarried Roman Catholic priests who leave the priesthood? Few know of the hardships a priest must suffer after he leaves the priesthood of the Roman church for conscience' sake. He is deserted by his family and friends and invariably must walk a friendless path alone.

CHRIST'S MISSION, founded and carried on by former Roman Catholic priests, has the unique purpose of helping such men. It offers them the hand of friendship, helps them to find a new spiritual life and, as far as funds donated for the purpose by our friends

allow, contributes to their economic needs. An appeal for funds to help ex-priests and to provide a SUSTAINING FUND for our magazine, has been sent to all our readers and friends this past month. May we ask you, if you have not already done so, to join with us in making this plan a success?



### THE ATOMIC BOMB

DESPITE the terribly destructive possibilities of the atomic bomb, we can rejoice and be thankful for two mercies connected with its first use. It brought the whole war to a quick end and thus saved further countless thousands of American and Japanese casualties. But we should be more grateful still for the fact that this horrible weapon is in the sole power of Protestant democratic countries, the United States, Canada and England. Providentially it has been kept out of the hands of the governments of Catholic-Fascist countries.

Can you imagine the consequence to all of us had this tremendous weapon and the means to manufacture it come into the power of countries such as Spain, Fascist Italy, Argentina or some other country pledged to defend and propagate the religion of the Roman Catholic church? As it is, *Spain is the seventh among the countries possessing deposits of uranium from which the atom bomb is made.*

It is the admitted aim of the Roman Catholic church to make the whole world Catholic, either by persuasion or force. It is not so long since Inquisition times, when torture and death were the means employed to force people into submission to the Roman Catholic church. The heresy of Protestantism is still regarded in Roman church teaching as a worse crime than treason of any kind and punishable by death. Fortunately, the church of Rome in democratic countries, so far, though it can indict for heresy, has no power to execute. But all it needs is a government with the power and the will to use it on behalf of the propagation of Roman Catholic teachings. In the recently-published Catholic propaganda book, *John Smith, Emperor*, there is visualized the employment of a "secret weapon" that would paralyze all who would not conform to Roman Catholic church teachings.

Danger of the complete extinction of all Protestant freedoms would be possible, were the Roman Catholic church to win control of our American government now that a weapon of such fearful proportions is in its power. This control could only be obtained by betrayal to Roman Catholic ideology from within. You cannot shoot a wrong idea, but wrong ideas can gain the power to shoot you.

This war that has happily ended in complete victory for us is proof that freedom and democracy will never die under open attack from an outside foe. But decadence and indifference can destroy them from within.

## THE POPE AND MR. PEGLER

WESTBROOK PEGLER can serve a purpose at times. Born a Roman Catholic and trained as he has been by the Jesuits, he can see as clearly as we who have been priests that the real aim of Roman Catholic church policy is to keep the masses of the people of all countries in subjection and ignorance. Pegler takes special delight in making this known and giving it his approval. In his Hearst-syndicated column, published in the N. Y. *Journal-American* of last July 10 and repeated for emphasis in the same paper on July 18, Pegler used the Pope and Msgr. Sheen to attack Henry Wallace's efforts to create full employment after the war and to raise generally the standard of living of the masses of the working people. He entitled his column: "*Vatican Repudiates Wallace's Speech on Power to Masses.*"

Wallace's speech that Pegler refers to was made last January 29, and according to Pegler, was "effectively repudiated" by the Pope on the following March 11. "*To this end,*" says Pegler, "*Pope Pius XII said that there was danger in 'the overwhelming strength of organized masses, ready to use their power to the detriment of justice and the rights of others.'*"

Not content with dragging in the Pope to attack Wallace, Pegler also quotes Monsignor Fulton J. Sheen as American endorsement of the Pope's condemnation of Henry Wallace and his championing of "the Common Man." "*One week later,*" he says, "*in St. Patrick's Cathedral in New York,*

*Msgr. Fulton J. Sheen, the most distinguished Catholic orator of his time, voiced a warning against manipulation of 'the masses,' who are personified by Wallace as 'the Common man.' He said that all the good in the world now was threatened by 'the masses.'"*

We remember that sermon by Msgr. Sheen and called attention to it in our issue of April, 1945, as proof that the Vatican had taken up the fight against democracy where Hitler and Mussolini in defeat had left off. "All the good in the world," he declared echoing the Pope, "is now [that Fascism and Nazism are gone] threatened by the masses" of the common people. To exemplify his meaning, Msgr. Sheen went on to say that "*It was the masses of the Jewish people that crucified Christ.*"

Pegler's endorsement of the Pope's and Msgr. Sheen's condemnation of the growing power of organized labor should convince those who may doubt what we say of the true aims of Vatican policy.



## NEW INQUISITION IN SPAIN

FRANCO seems determined to make all the people in Spain Roman Catholics whether they like it or not. His latest plan is to force religious instruction on working men in factories and workshops in Barcelona and other cities. The *Catholic Times* of London, as reported in the *Catholic Register* of last July 25, states that "*most of the factories and big firms have their own special Catholic chaplains, and the managements allow a quarter of an hour daily period for the men to receive religious instruction.*" The Vatican radio,

it says, acclaims the results as "splendid." Factories that have no regular chaplain receive visits from priests called "missionaries of labor," who also visit workers in their homes.

Besides this, *Catholic Action* groups promote retreats for factory workers and miners in Asturia, and publish weekly Catholic papers "which cater to the interests of the working class." These *Catholic Action* groups supply further propaganda to the workers by means of "schools, apprentices' courses, sports centers, savings banks, and dispensaries and supply legal assistance when needed," the report states.

All these Catholic activities of Franco are praised in the Catholic press of America as substitutes for the activities that took place in factories in pre-Franco Republican Spain, which the *Catholic Times*' report says were formerly "*hotbeds of Communist propaganda and conspiracy.*"



## THE FILTH OF FASCISM

CIANO'S DIARY, although it obviously has been doctored in an effort to justify the author's Fascist crimes, is proof of the decay of death that surrounded Fascism in Italy long before Mussolini declared war on the United States. What then can be said for our American journalists, our diplomats and big businessmen who must have known but were afraid to tell of its venality? They tried to appease Fascism and to hide the rot by repeating the marvelous fact that Mussolini made the trains run on time. But what benefit was it to a person to get from Naples

to Rome on time if he were not free to speak the truth when he got there?

And how can history ever vindicate the fawning adulation given to Mussolini and his regime by the Roman Catholic cardinals and bishops of the United States? All four American cardinals accepted honors from *Il Duce* and agreed with the late Pope Pius XI that he was "sent by Providence." No one can ever excuse the Vatican itself for its part in the betrayal of the world to Fascism by the Lateran Pact with Mussolini in 1929. Its well-informed agents knew as much as Ciano, who was a devout Roman Catholic and for a while Mussolini's ambassador to the Vatican.



## CATHOLIC MOVIE CENSORSHIP

**W**ORTH READING is the article on the Catholic "Legion of Decency" in the *Mercury* magazine of last June by Russell Whalen, author of *The Flying Tigers*. It shows how the entertainment of America's sixty million movie-goers is controlled by this censorship organization of the Roman Catholic church. Its headquarters are at 23 East 51st Street in New York City, near St. Patrick's Cathedral, where the reviews and recommendations of all films are sifted by Msgr. John J. McClafferty, executive secretary. Final decision in the condemnation of a film is made by the "Board of Consultors," composed of sixteen New York priests and ten Catholic laymen.

While admitting the need of certain restraints on movie-making in the interests of public morals, the author is forced to the conclusion that the Catholic "Legion of Decency," which, he

reminds us, censors every foot of film that you see, clearly exercises "minority rule over mass entertainment in America." Quoting from *Variety* he says: "*It does not seem intelligent to permit a comparatively small sector of the populace completely to impose its standards on the whole world of art and literature, merely because there is no organization to oppose their efforts.*"



**HITLER LEAVING THE ROMAN CATHOLIC CATHEDRAL IN MUNICH.**

*The significance of the above picture is the fact that it was published in "The Catholic Herald" of England, in its issue of May 5, 1939.*

## CATHOLICS AND PROTESTANTS UNDER THE JAPS

THE WHOLE WORLD was shocked by the recent news of the massacre by the Japanese of eleven Baptist missionaries in the Philippines on December 20, 1943. Among them was the 9-year-old son of Rev. and Mrs. Erle F. Rounds. According to Dr. Jesse Wilson, secretary of the American Baptist Missionary Society, all eleven were beheaded by the Japanese in the hills of Panay. Their deaths were confirmed officially in 1944, but for security reasons the news was withheld till last June 1.

In contrast to this and other instances of brutal treatment of Protestant missionaries by the Japanese, is the report of the *Religious News Service*, as published in the *Register*, official Catholic weekly last June 3. This Catholic paper states:

"A recent dispatch from Chungking, China, to the *Religious News Service* asserted that Catholics have shown the least decline of Christian bodies in Japan during the war. Italian and German priests are still serving there, their seminaries are open, and future priests are being trained. Conscription is not being enforced against seminarians."

About the treatment of Protestant churches by the Japs, on the other hand, this same issue of the Catholic *Register* has the following to say:

"All the non-Catholic Christian seminaries have been closed and all Protestant publications are censored, although they are still being issued. Many of the clergy have been conscripted or forced into other duties . . . Eighty-three leaders of the 'Holiness' sect are in jail, and also many Seventh Day Adventists, because they refused to compromise their beliefs and enter the new state-formed Christian Church."

To explain the favored treatment of Roman Catholics by the Japanese, the

Catholic *Register* cites the fact that, "The Japanese government set up diplomatic relations with the Vatican since the start of the war," and "the fact that Archbishop Paul Marella, the Apostolic Delegate, formerly auditor of the Papal Delegation in Washington, is an unusually able man." Yet, "the Catholic church in Japan proper is not large," it admits; "about 100,000." Protestants in Japan number over 200,000.

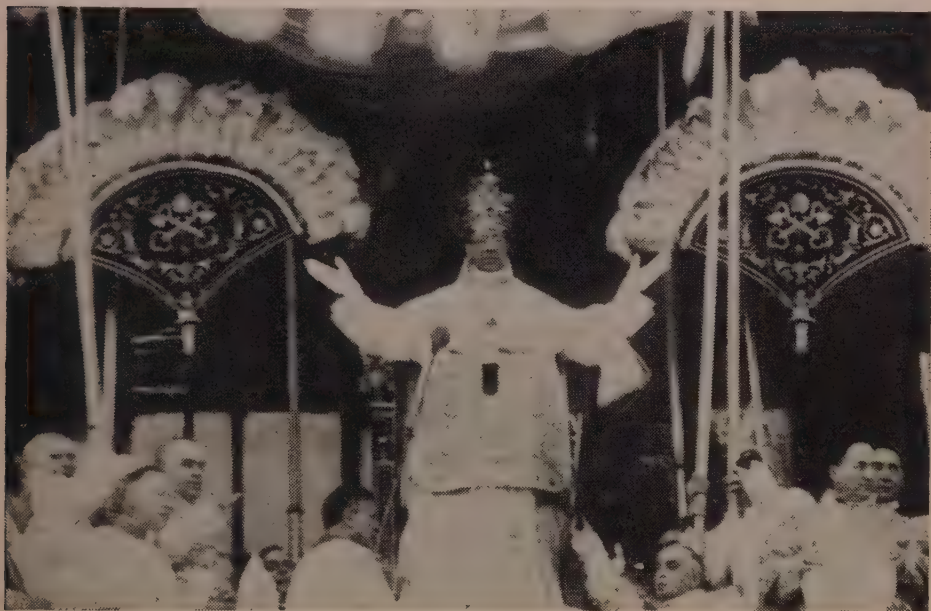
Why then the specially favored treatment of the Catholic church and its missionaries by the Japanese? The truth is to be found in the *political* alliance between the Vatican and the Japanese. Ken Harada, Hirohito's ambassador to the Pope was enthusiastically received by the Vatican shortly after Pearl Harbor, and the event greatly enhanced the political prestige of Japan, already swollen with pride at that time because of its vast Pacific conquests. And even now, in defeat, Japan can count upon the Vatican and its spokesmen in America to advocate mitigation of the harsh terms of its unconditional surrender.\*

\* See our pamphlet: "Vatican-Japanese Entente," listed on back cover of our magazine.

THOSE who indiscriminately accuse the Jews of killing Christ would do well to recall His own words in *John* 10:17-18:

"I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself."

FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES



### POPE PIUS XII

He claims to be "The Vicar of Jesus Christ" and the infallible "mouthpiece" of God on earth.

*This picture was taken on May 25, 1939, at the Lateran Basilica in Rome.*

---

The idea of the Japanese Emperor as God is of quite recent manufacture. After Perry opened up the gates of Japan, emissaries were sent to America and Europe to size up what was good in their systems. American democracy did not appeal to them. They admired Germany and copied its military and education systems. They re-modeled their God-Emperor after the Pope of Rome as the politico-religious link between earth and heaven.

---

### → EMPEROR HIROHITO OF JAPAN

He claims to be "The Son of Heaven" and to speak for God.



# CAUTERIZING THE CONSCIENCE

By L. H. LEHMANN

**S**T. PAUL (*I Tim. 4:2*) warns against those "*speaking lies in hypocrisy; having their conscience seared with a hot iron,*" thus depriving it of the power of making moral distinctions.

It was against this crime in the theological system of the Roman Catholic church that the Protestant reformers particularly protested—the same system that is practiced in the Roman Catholic church today. The demand for reformation in the sixteenth century was primarily a moral one, and turned upon the conviction that the teaching and practice of the church of Rome were not in accordance with the moral law of God. In the Roman Catholic church the individual conscience is cauterized and robbed by the church's theologians of its right to discern between truth and lying, between honesty and fraud.

The *theologian* has his place in religion, but his task is limited to instructing us in matters of doctrine, discipline and worship. The *scholar*, too, has his place in religion, which is to help us understand obscure sayings and difficult problems. But the really important factor in religion is the individual *conscience*.

In the Roman Catholic church the theologian has usurped all three of these, and the result has been on the one hand, the stultification of the moral conscience in the Roman Catholic people, and on the other, the twisting of morals by the theologians to serve the power and organization of the church. Thomas Carlyle, famous British author, has well said that the Jesu-

its have "*poisoned the wellsprings of truth.*" More horrifying still is the "moral theology" of Alphonsus Liguori, who is counted a saint and a "doctor" of the church—of equal rank with Augustine, Chrysostom and others—whose textbooks are standard on moral questions in all Roman Catholic seminaries. The "moral" teachings of Liguori, if they could be read in their original Latin, would fill every right-minded person with horror. For there he outlines *the ways in which falsehood can be used without really telling a lie; the ways in which the property of others can be taken without stealing; how the Ten Commandments can be broken without committing deadly sin.* No one should wonder, then, that the proportion of Roman Catholic criminals in our jails and penitentiaries, and of juvenile delinquents, far exceeds the percentage of Roman Catholics in the United States. It is significant that the Protestant reformers insisted on the public recitation of the Ten Commandments by the minister and people in their church services. This is particularly evident still in the Sunday services of the Protestant Episcopal church and the Reformed churches in this country.

This important matter of the treatment of the conscience creates the pivotal point of difference between Roman Catholicism and Protestantism in religious affairs, and between Fascism and democracy in governmental matters. When a theological system goes out of its domain and assumes to itself even the *consciences* of men, it sets up a *religious totalitarianism*. Mussolini, Hitler and the other Fascist dictators

did this same thing. They took away the right of the individual to follow his own conscience as to what is right and wrong in matters of government and made the "leader," the *Fuehrer, Duce, Caudillo*, the sole arbiter of right and wrong. By restoring the conscience to the individual, the Protestant Reformation not only checked the abuse of spiritual totalitarianism in the church, but also established the right of the individual to democratic freedoms in the State.

William L. Sullivan, the Irish-American priest of the Paulist order, who left the Catholic church, in his book, *Under Orders*, traces the whole failure of Roman Catholicism as a Christian church to its abandonment of the moral law and the fabrication by its theologians of "*moulds and forms that do violence to a man's inmost life, and which constitute an irksome artifice which falsifies him, rather than a joyous guidance which develops and fulfills him.*" He saw that the moral law of God "*required of me that I should see evil as evil everywhere and in whomsoever, without respect of persons or station,*" and that *evil does not cease to be evil when sprinkled with theological perfume.*

The strength of the Roman Catholic church organization, which many foolish Protestants envy, lies in its authoritarian discipline and theological system. But these do not make true religion, which may and does co-exist with imperfect discipline and organization. True religion cannot be found where deliberate attempts are made to break down the strictness of the moral law. For this reason, those who value true religion and appreciate its beneficial effects on society should not cease to protest against the church of Rome and its moral code which seems to be purposely framed with the design of cau-

terizing the conscience of its members, as foretold by the Apostle Paul in his Epistle to Timothy.



#### U. S. SENATOR MAKES OBEISSANCE



CONNECTICUT'S SENATOR BRIEN McMAHON KISSING THE RING OF ARCHBISHOP SPELLMAN OF NEW YORK AFTER RECEIVING HONORARY DEGREE OF DOCTOR OF LAWS FROM JESUIT FORDHAM UNIVERSITY LAST JUNE 13.

*It is not the American way to bend the knee before any man and kiss his hand.*

---

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—II Tim. 3:16.

# THE POPE AND WORLD PEACE

By J. J. MURPHY

**T**HE ULTIMATE AIM of the Roman Catholic church is to re-establish its dominion over all nations, and efforts to this end will be intensified now that we are on the threshold of a new age of atomic power. Msgr. Robert Hugh Benson has dramatized its successful attainment in his futuristic novel, "Lord of the World," in which the Pope, after a cataclysmic war, is triumphantly conveyed by a fleet of airplanes from Rome to London to dictate peace terms for all the world. A similar vision of the ultimate "triumph of the Catholic Church" is painted in an official Catholic propaganda booklet entitled, "Great European Monarch and World Peace," now being published in great numbers by "Our Sunday Visitor Press."

Still another such Catholic propaganda book recently published is "John Smith, Emperor," in which it is recounted how, by means of a secret weapon that paralyzes those who refuse to conform, the aims of the Catholic church are made to triumph throughout the world.

Even the secular press in America is filled with the Catholic claim that no lasting peace can be made without the Pope. In the following article, Dr. Murphy shows what conditions were like in the past when the Popes of Rome exercised dominion over the nations of Europe. He backs all his statements with the testimony of historians of the highest repute, with particular stress on the "Cambridge Modern History," compiled under the direction of Catholic Lord Acton, and recognized even in Catholic circles as most reliable and impartial.

**S**POKESMEN of the Catholic church look upon the Pope as the representative of the Prince of Peace and declare that without the guidance of the Vatican no lasting peace can be established. Dr. Leo F. Stock of the Carnegie Institute in Washington, D. C., has boldly proclaimed this sectarian conviction as follows:

"That the chances for a just and enduring peace would be more likely to succeed, if the Pope should be invited to sit at the peace table, cannot be questioned."

Behind this Catholic conviction lie the dogmas of papal infallibility and salvation only through "the one true church" of Rome. This infallibility per-

tains not only to questions of faith but also, under the guise of morals, to principles of government and social welfare. Jesuit Father Joseph Husslein in his book, *The Catholic's Work in the World*, page 200, arrogantly declares, "Catholics, therefore, have the only absolutely true, universal and perfect social program." Pope Pius XI, in his encyclical, *Quadragesimo Anno*, teaches the same thing:

"We lay down the principle, long since clearly established by Leo XIII, that it is Our right and Our duty to deal authoritatively with social and economic problems."<sup>1</sup>

<sup>1</sup> Quoted from the translation of this encyclical on p. 294 of *The Christian Social Manifesto* by Jesuit Father Joseph Husslein.

So much for Catholic propaganda. When we turn to the record of past centuries, we find that the "perfect social program" of Catholicism is an historical farce. Far from ruling medieval Europe justly and efficiently, the Papacy was a corrupt and grasping institution, indulging its lust for power at the expense of the ignorant, deluded masses. In nature and purpose it was essentially a political system that aimed to carry on the world dominion of the Roman empire from which it sprang. The great English philosopher, Thomas Hobbes, said:

"If a man considers the origin of this great ecclesiastical dominion, he will easily perceive that the Papacy is no other than the ghost of the deceased Roman empire, sitting crowned on the grave thereof. For so did the Papacy start up on a sudden out of the ruins of that heathen power."

The theocratic aim of Catholicism, to conquer and rule the world in the name of God and religion, is clear from the formula used at the crowning of a Pope:

"Receive the tiara adorned with three crowns and know that thou art Father of Princes and kings, Ruler of the world, Vicar of our Savior, Jesus Christ."<sup>2</sup>

Just what kind of a hand the Pope would play at a present-day peace conference can best be judged by the way the Popes have always acted when powers of government lay in their hands. A glance at conditions in Catholic Europe of the Middle Ages, when the Vatican was the maker of kings and governments, will suffice.

#### CHURCH GOVERNMENT IN MEDIEVAL EUROPE

The most striking aspect of the Papacy's attitude toward secular govern-

ment was its contempt for it. Beyond the dictatorship of the Pope it knew no law and willingly tolerated no independent government. This has been emphasized by the renowned Lord Acton, a Roman Catholic and former Regius professor of modern history at Cambridge University. On page 27 of a book entitled *Lord Acton on the States of the Church* he says:

"The notion of the superiority of the ecclesiastical power ripened into the notion of the worthlessness of the civil power and the derivation of its authority from the Church."

In medieval Europe the Papacy owned "fully one-third" of all land and property according to the *Cambridge Modern History* (I, 662). Where it did not rule through subservient kings and princes, it at least constituted a "state within a state." Even Father William Barry, writing in the *Cambridge Modern History* (I, 621), says of the Papacy: "*It kept its jurisdiction intact, its clergy exempt, and held its own Courts all over Christendom. . . It had revenues far exceeding the resources of kings, to which it was continually adding by fresh taxation.*"

In the same volume of this work, page 672, it is rightly pointed out that "Rome had become a center of corruption whence infection was radiated through Christendom. . . In 1490 Rome numbered 6,000 public women—an enormous proportion for a [total] population not exceeding 100,000." Quoting from the Diary of Burchard, which it terms "unimpeachable," it goes on to say:

"The public marriage of the daughters of Pope Innocent VIII and Pope Alexander VI set the fashion for the clergy to have children, and they diligently followed it; for all, from the highest to the lowest, kept concubines, while the monasteries were brothels."

<sup>2</sup> Quoted from the official National Catholic Almanac for 1942, p. 171.

In those days of Catholic political supremacy the Pope himself was usually a tool in the hands of stronger relatives. Of Pope Innocent X the *Cambridge Modern History* (IV, 687) says:

"Of this Pope it must be said that instead of ruling he was ruled, and that by his sister-in-law, Donna Olimpia Maldachini."

The Papacy itself was purely a political machine. No king or feudal noble was deceived by its religious trappings. The *Cambridge Modern History* (I, 644) pointedly observes:

"Papal history, in fact, as soon as the Holy See had vindicated its supremacy over general councils, becomes purely a political history of diplomatic intrigues, of alliances made and broken, of military enterprises. In following it no one would conclude, from internal evidence, that the Papacy represented interests higher than those of any other petty Italian prince, or that it claimed to be the incarnation of a faith divinely revealed to insure peace on earth . . . Universal distrust was the rule between the States, and the Papacy was merely a State whose pretensions to care for the general welfare of Christendom were recognized as diplomatic hypocrisy."

In the late Middle Ages Europe seethed with disgust at Papal abuses and tyranny. Then came the Protestant Reformation. Later, in 1648, the Treaty of Westphalia put a legal end to religious intolerance, which was the groundwork of the Pope's political power. Pope Innocent X, mentioned above for his subservience to his sister-in-law, was infuriated at this threat to Catholic domination, for he knew that it could not withstand open competition. He penned an "apostolic denunciation" that is best described in the words of the *Cambridge Modern History* (I, 688):

"On November 20, 1648, Pope Innocent X published the memorable bull, *Zelo Do-*

*mus Dei*, in which he declared the Peace of Westphalia to be 'null and void, accursed and without any influence or result for the past, the present, or the future,' and he expressly added that no one, even if he had promised on oath to observe this peace, was bound to keep the oath. *The Pope was filled with the deepest grief because in the treaty of peace the free exercise of religion and the right of admission to offices was granted to Protestants.*"

Some may discount the historical facts recorded above and fall back on the old Catholic alibi that the Popes of the Middle Ages were forced into these abuses by the evil influence of unscrupulous kings and nobles. They may argue that, where the Popes were unimpeded by secular powers, their rule was a model of justice and of efficient administration. A study of the Papal States, where the Roman pontiffs were sole and sovereign rulers, shows how poorly this Catholic defense stands up under factual analysis.

#### ORIGIN OF PAPAL STATES

The origin of the Papal States lies in deceit and forgery. Catholic Lord Acton in the opening pages of his above-quoted book admits that the Roman church started out by concentrating on increasing its wealth and property "even under the pagan emperors, when the Church, not being recognized by law, *was not legally entitled to hold property*. . . and at the close of the 6th century we find the Popes the richest landowners in Italy."

But this early deceit of the Roman church is only a shadow of the brazen frauds it perpetrated after it became more paganized. Professor Cadoux, in his book on *Catholicism and Christianity*, p. 482, well summarizes the forgeries on which the Papacy's political power was built:

"The growing accumulation and centralization of power in the hands of the medieval Popes was in large measure facilitated by the production and unsuspecting acceptance of an extraordinary series of forged documents: The earliest of these dates from the pontificate of Symmachus; a number of others appear in the *Liber Pontificalis* of the 6th century: the notorious 'Donation of Constantine,' according to which that emperor bestowed on Pope Sylvester spiritual supremacy over the other patriarchs and temporal dominion over Italy and the western provinces, was apparently composed at Rome about 775 A. D. About 850 there was compiled in the province of Tours the great collection now known as 'the false Decretals,' consisting of fabricated letters ascribed to various Popes of the first six centuries and interspersed with a certain number of genuine documents. These forgeries were accepted by all as genuine down to about the middle of the 15th century. In the course of the next two centuries, largely by dint of Protestant criticism, their falsity was completely proved, but not before the unsuspecting belief in them during the Middle Ages had again and again contributed to the legalization and consolidation of Papal prerogatives. The forgery was admitted, 'but the system built upon the forgery abides still,' as Pusey declared. Well might the Catholic Lord Acton say: 'The passage from the Catholicism of the Fathers to that of the modern Popes was accomplished by wilful falsehood; and the whole structure of traditions, laws, and doctrines that support the theory of infallibility, and the practical despotism of the Popes, stands on a basis of fraud.'" <sup>3</sup>

Speaking of the false 'Donation of Constantine,' the most daring of these gigantic frauds, perpetrated by the Papacy 400 years after the death of the emperor Constantine, Gibbon in his celebrated work, *Rise and Fall of the Roman Empire* (ch. IV, p. 740) makes

<sup>3</sup> Further treatment of the false 'Donation of Constantine' is found in Bryce's monumental work, *Holy Roman Empire*, Ch. VII, p. 97; Joseph Whelless' *Forgery in Christianity*, p. 257; *Catholic Encyclopedia*, V, 118ff.

this penetrating observation:

"The Popes themselves have indulged a smile at the credulity of the vulgar [common people]; but a false and obsolete title still sanctifies their reign; and, by the same fortune which has attended the Decretals and the Sibylline Oracles, the edifice has subsisted after the foundations have been undermined."

#### DEVELOPMENT OF PAPAL STATES

With its Temporal Power firmly established on the forged signatures of personages dead for hundreds of years, the Papacy used wars and further trickery to consolidate and expand its territorial gains and political power, especially the Papal States that were sanctimoniously known as the 'Patrimony of Saint Peter.' The *Cambridge Modern History* (I, 220) says:

"The conduct of the Popes in incorporating petty independent or semi-independent principalities with the 'Patrimony of St. Peter' did not materially differ from the line of action adopted by Kings Louis or Henry toward their over-powerful vassals."

The Papacy not only seized neighboring duchies and states but also the wealth and property of individuals, under one pretext or another. The most revolting of the methods used for this purpose was to lay hands on everything that belonged to a person who had been arrested and condemned without trial by the Inquisition, even when this meant, as it invariably did, that his wife, family and descendants would be reduced to beggary. It is unnecessary to point out how the loot received was an impetus to further condemnations, or how the racket was promoted by giving a 'cut-in' to those who informed against others, even their own relatives.

Lord Acton, on page 26 of his book mentioned above, says of the Popes that "the unity of their States was com-

pleted by force of arms, first by Cardinal Alborno and at last by Caesar Borgia, illegitimate son of Pope Alexander VI, who made him a cardinal at the age of 18, and Pope Julius II."

## PAPAL STATES OF THE LAST CENTURY

The ideals and policies of Papal government are best studied by examining in detail the rule of the States of the Church in the last century, a period of democratic progress and general enlightenment in the rest of Europe.

The Papal States were entirely dominated by clerics. Every office of any importance was in charge of a cleric or prelate, from Secretary of War to chief of police. "Cardinal Rivarola remarked that in the States of the Church the laity should be only 'tolerated by the generosity of the Clerics.'"<sup>4</sup>

A passport to go to a foreign country could not be obtained without permission of one's parish priest.

René Fülöp-Miller calls the Papal States "an artificially preserved remnant of the Middle Ages" and in his book, *Leo XIII and Our Times*, p. 45, describes them in this way:

"In this theocracy the Pope was also temporal sovereign, and priests filled practically all administrative offices. From the Holy Father downwards a hierarchy of officials functioned in cassocks: the diplomats were Clerics as were the provincial governors, the judges and the tax-collectors. Thus the whole life of persons who belonged to the Patrimony of St. Peter was passed from the cradle to the grave under the determining influence of the priesthood."

<sup>4</sup> *The Last Days of Papal Rome*, 1850-1870, page 17, by Raffaele De Cesare, distinguished Italian historian, author of *Fin di Un Regno* and other works.

## PAPAL TYRANNY

So reactionary and absolute was Papal rule in the States of the Church that even the severe program of Cardinal Consalvi was considered so liberal that not long afterwards Cardinal Antonelli revoked it.

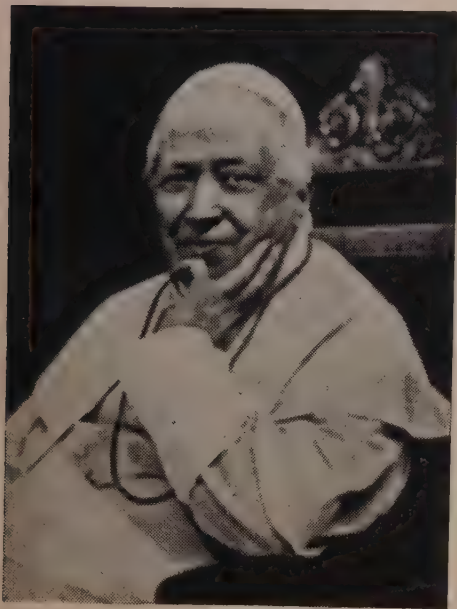
"The *motu proprio* of July 6, 1816, proclaimed the program of Cardinal Consalvi for the centralization of the government. . . the customs, laws, and the privileges of towns and provinces were abolished. The Papal territory was subdivided into 21 'legations' under cardinals. . . To them the Governors, who were selected from the prelacy, were subject, and only exercised inferior jurisdiction. Over all were the ordinary courts, the court of appeal, and last the *Rota Romana* and the Vatican congregations. . . Cardinal Consalvi agreed that every province should have a council of laymen, but even these were nominated at Rome. They had no executive power, and could only give advice on prescribed topics. Consequently the whole bureaucratic system rested upon the priesthood and the prelacy."<sup>5</sup>

Better known to people of today is Pope Pius IX who ruled over the Papal States during the last 22 years of their existence. After he became Pope-King in 1848, he fled to Naples for fear of assassination. The eleventh edition of the *Encyclopaedia Britannica* (XX,715) says:

"When French arms had made feasible his restoration to Rome in 1850 he returned in a temper of stubborn resistance to all reform. . . took his inspiration from Cardinal Antonelli and the Jesuits . . . set his name in 1864 to the famous *Syllabus*, which was in effect a declaration of war by the Papacy against the leading principles of modern civilization."

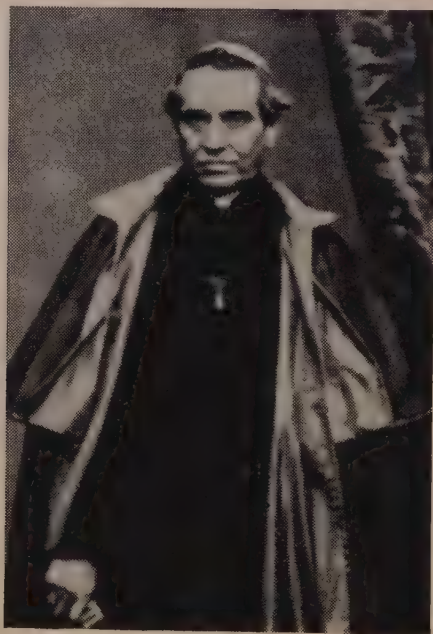
Robert M. Johnston in his book, *Roman Theocracy and the Republic*, p. 198, says of Pope Pius IX that he was "entrapped in the Jesuit toils more

<sup>5</sup> *Cambridge Modern History*, vol. X, page 135.



POPE PIUS IX

Ruled as Pope-King for 22 years  
 "... was insensible to any cry of mercy."  
 De Caesare's "Last Days of Papal Rome."



CARDINAL ANTONELLI

Secretary of State to Pius IX

and more closely spun about him by the indefatigable and crafty Cardinal Antonelli."

Cardinal Antonelli's character is well analyzed in *The Roman Question*, a book by Edmond F. About, p. 107:

"Cardinal Antonelli has been compared to Cardinal Mazzarin of France. They have in common: fear of death, inordinate love of money, a strong family feeling, utter indifference to the people's welfare, contempt for mankind."

Antonelli was widely suspected of being a lay Jesuit, that is, a member of the Jesuit order who pretended to be an ordinary layman with no relationship at all to the Jesuits. Although a cardinal and Secretary of State under Pope Pius IX, Antonelli did not admit that he was a priest and was generally considered a layman.

#### MALADMINISTRATION

The Patrimony of St. Peter was synonymous with maladministration. De Caesare says that Rome vied with Naples as the filthiest city of Italy. The streets overflowed with beggars, Clerical and lay. Edmond de Pressense in his book, *Rome and Italy at the Opening of the Ecumenical Council*, p. 115, relates the state of affairs:

"Begging has its third estate at Rome; it is recognized and patented; every mendicant wears a medal from the government and goes with a nasal whine to church doors as though he fulfilled some state function."

The laws of the Papal States were so ill conceived that they were a laughing-stock. Respect for all law was killed by absurd regulations such as one made by Msgr. Antonio Matteucci, Director-General of the Police, which prohibited

encores in the theatres. A picture of the utter inefficiency of Papal rule is given in De Caesare's book, mentioned above. For instance, on page 43 he notes:

"There were no State registers . . . no statistics, no census, not even minutes of the rare meetings of the Council which always sat in secret . . ."

A glimpse of the utter collapse of government functions in the Papal States is given by Luigi Farini in his book, *Roman State*, which was translated into English by the British Prime Minister W. E. Gladstone. On page 328 he says:

"The clergy alone have supreme administration of all that relates to instruction, charity, diplomacy, justice, censorship and the police. The finances are ruined, commerce and traffic are at the very lowest ebb, smuggling has sprung to life again; all the immunities, all the jurisdiction of the clergy are restored. Taxes are imposed in abundance, without rule or measure. There is neither public nor private safety; no moral authority, no real army, no railroads, no telegraph. Studies are neglected. There is not a breath of liberty, not a hope of tranquil life . . . atrocious acts of revenge, factions rising, universal discontent. Such is the Papal Government . . ."

De Caesare tells that under Pope Pius IX in 1851 postage stamps were used for the first time in the States of the Church. Government employees sold sheets of stamps at half price, pocketing the money. Others in the post offices instead of canceling the stamps, tore them off the letters and resold them. "It was three years before a Superintendent of Post Offices introduced a canceling machine."

Robert M. Johnston, on page 23 of his book referred to above, reveals that "though the country was poor enough, the leaders of the clergy were comparatively rich, and viewed change and

improvement with dislike and fear. Manufactures were all but non-existent, trade restricted in every way, and but one prosperous form of business was known, that of smuggling."

Bandits overran the Papal States with little opposition from Government forces so that all traveling was extremely dangerous. *Cambridge Modern History* (X, 138) informs us:

"Laws were unable to stop organized brigandage . . . The bandits even drew recruits from the ranks of the Papal soldiery and police. The police itself was untrustworthy . . ."

#### FLOUTING OF JUSTICE

Order is dependent on just laws wisely interpreted by the courts. In the Papal States law and order were in disrepute. The *Cambridge Modern History* (X, 138) summarizes these chaotic conditions as follows:

"The suggested rules of legal procedure were never enforced; the separation of juridical from administrative functions was never carried out. The Cardinal Legates encroached upon the domain of justice by arbitrary intervention . . . the clergy appealed to episcopal courts."

Robert M. Johnston, p. 20, adds:

"Young Monsignors administered such justice as ambition, prejudice or pecuniary interest prompted. Away from Rome, provincial governors ruled with Oriental supremacy."

Luigi Farini (*Roman State*, p. 323) tells of youths who were sentenced to twenty years in the galleys because Papal revenue on tobacco had fallen off as a result of a prank on the part of young men who had stopped smoking to annoy the government. They were accused and sentenced for the crime of "*coalition against the use of tobacco*," though at the time of their abstinence from tobacco no such law or 'crime' had ever been heard of.

Of course the Inquisition flourished in the Papal States and condemned individuals to death even in the 19th century. It frequently hounded the Carbonari who worked for a free, united Italy. The *Cambridge Modern History* (X, 135) says:

"Cardinal Pacca had obtained in 1814 the condemnation of the Freemasons and the Carbonari . . . But by Cardinal Pacca and those who shared his views, all sovereigns and statesmen . . . the Protestant Bible Societies, the liberals, everybody in fact who did not hold their opinions were stamped as Freemasons."

Fascists, whether of the 19th or the 20th century, vent their hatred of religious liberty by oppressing and persecuting the poor Jewish minority. It should surprise no one to read that even in the enlightened 19th century tyrannical Popes indulged their hatred of Jews. *The Jewish Encyclopedia* (X, 458) says:

"Shortly afterward, however, with the fall of Napoleon, the Castle of Sant' Angelo was returned to the pope, and the gates of the ghetto in Rome were closed. The Inquisition was reintroduced, Jewish trading privileges were limited to the ghetto, and the Jews' franchise was revoked. Conditions became still worse under Leo XII (1823-29) and Pius VIII (1829-31), when all the medieval edicts and bulls were renewed . . . they were compelled to listen to conversionist sermons . . . In October, 1849, the houses of all Roman Jews were searched . . . Ornaments which bore no satisfactory marks of ownership, including even such as belonged to the synagogue, were not returned to them. Compulsory baptisms took place, as in Sinigaglia and Ancona . . . Even in the Sixties coercive baptisms occurred in large numbers."

## CONCLUSION

To the modern mind, life under the rule of the Popes, even in the Papal States, was a veritable chamber of horrors. Nothing could be less democratic,

or more thoroughly Fascist.

It is unnecessary to labor the point that such a politically corrupt institution has nothing to offer toward a better and more lasting peace. The honeyed words of Catholic propagandists about peace, order, justice and democracy sound seductive until one realizes that they were never taken seriously even by the Catholic church itself. But it is a monument to the impertinence of the Catholic church and a keynote to its policy that, with 15 centuries of sordid political rule behind it, it dares to present itself to the world as the great champion of liberty and the only reliable architect of the democratic world of tomorrow.



THE ORTHODOX CHURCH, which has been a rival of the Roman church for nearly a thousand years, despite unscriptural additions and an overload of ritual, has the following scripture points in its favor:

1. Its priests may marry;
2. Communion in both kinds is allowed to the people;
3. Confession is in public;
4. It does not teach Purgatory;
5. It allows no "Pope," and teaches that the Holy Spirit alone is the Vicar of Jesus Christ on earth.

THE ARCHDIOCESE of Louisville has endorsed the orders of Archbishop McNicholas of Cincinnati forbidding Catholics from joining "in any public presentation with members of other faiths under the auspices of religion." According to the *Louisville Courier-Journal* of February 18, the following official statement was made public:

"Any gathering, meeting or action which leaves the implication that there is more than one true church or that one religion is as good as another cannot be participated in by Catholics."

It is further stated that this ruling is in accord with "pontifical law."

## RELIGION IN SOVIET RUSSIA

THE CHURCH AND RELIGION are more prominent in the U.S.S.R. today than when the war started, and anti-religious organizations are commensurately less prominent than at that time, according to C. L. Sulzberger, in a wireless dispatch to the N. Y. *Times* from Paris last June 6. Premier Stalin himself, though he once agreed with Lenin that religion is the "opium" of the people and "opposed to science," is reported as having told the Dean of Canterbury recently that "religion cannot be stopped. Conscience cannot be stilled."

Many are skeptical of this favorable change of Stalin and his Soviet Government toward religion and the church. They regard it as political expediency, chiefly because it created a favorable impression on Russia's Western Allies at a time when Russia depended on help from them in its fight against Germany. But there are two other more important reasons which had nothing to do with political expediency. One was the fact that the church by then was no longer a counter-revolutionary menace to the Soviet State as it formerly was; the other, the obvious need of the masses of the Russian people for spiritual solace through the war years when their country was being devastated by the invading Nazi hordes. The Orthodox church, moreover, stood loyally behind Stalin and his Government all during those trying years of death and destruction. The favorable change therefore may be regarded as something beyond Stalin's control.

Early this year, a united gathering of all Russian Evangelical groups was held in Moscow. The Baptists are by far the most numerous among them,

and their representative reported his findings to the president of the Baptist World Alliance in England, Dr. John H. Rushbrooke, and to Baptist leaders in the United States. According to Dr. Daniel A. Poling, in the N. Y. *Post* of last August 12, "*he affirms that not within 50 years or under any government [in Russia] have these Evangelical groups had so much freedom.*" Dr. Poling conservatively sums up his own opinion of religious freedom in Russia as follows: "Freedom of worship in Russia, with a great distance to go, has already gone a long distance."

Today, according to Mr. Karpoff, head of the State Council for Religious Affairs in Russia, there are 16,000 functioning Orthodox churches in the Soviet Union, whereas before the revolution there were 54,000. Priests are also scarce, and openings for students for the priesthood are confined mostly to the sons of priests. The separation of church and state is more complete in Russia than in the United States and other democratic countries. Religion is entirely a matter of individual conscience. The above-mentioned correspondent of the *Times* quotes Mr. Karpoff as stating that "the State has never opposed the people for believing in God, but only for anti-popular activities," as was the case with the church under the Czars and at the time of the revolution.

The revolution purged the church in Russia of political activities, and it is hoped that religion will now come into its own there as the expression of the eternal yearning in the soul of the Russian people for the things of God, and in true accord with the teachings of the Gospel. This was not possible under the Czars when the Orthodox church was a tool of the imperialist Russian government. It is also to be hoped that the Orthodox church has been purged

of its gross superstitions which the Revolutionary Government rightly considered to be an obstacle to progress and enlightenment of the people.

Education, sanitary living conditions, cultural and scientific progress for all the people go hand in hand wherever the Gospel of Jesus Christ is allowed to be freely taught.



## FRANCO AND THE CATHOLIC MIND

FRANCO'S FASCIST REGIME was officially outlawed from the United Nations by the Potsdam declaration of the Big Three, and all righteous and liberty-loving people responded with a hearty amen. The Spanish dictator's frantic efforts to ward off the condemnation by reshuffling his government shortly before the Potsdam conference was a dismal failure.

Noteworthy in Franco's annual July 17 address before the National Council of the Falange was his admission of the identification of his Fascist regime with the Roman Catholic church. After condemning "liberal democracy and communism" as "the negation of everything in Spain's national life, *which is Catholic, proud, intelligent,*" he went on to declare, according to the N. Y. Times of July 18:

**"To understand Spain is to understand the Catholic mind, its ethical principles, its spiritual conception . . ."**

Franco here meant Fascist Spain, and admitted what few publications outside those of the Soviet Union have the courage to point out—the identification of Fascist ideology with that of the Vatican. The importance of this fact for the future of the world should be surely apparent to every intelligent

American. It would be only reasonable to suppose that in outlawing Franco and his regime, public condemnation of the Roman Catholic church should also be in order, since the Catholic church helped his regime to power, has openly continued to support it and is admittedly identified with it.

## END U.S.-VATICAN EMBASSY!

FOUR MORE Protestant denominations have officially demanded the recall of Myron C. Taylor as ambassador to the Vatican. The thinly-veiled excuse that he went there as President Roosevelt's "personal representative" can no longer be made, it was pointed out by Dr. Louie D. Newton at the Southern Baptist Convention in Atlanta, Georgia, which voted a petition for his recall.

The General Conference of the Seventh Day Adventists issued a similar statement, and pointed out that Taylor's position at the Vatican is now more unnecessary than before, "*it being inevitable that he now be looked upon as representing the U. S. Government, a representation which Congress has never authorized.*"

The Reformed Church, by unanimous vote of its general synod, demanded Taylor's recall because his presence at the Vatican is "a violation of the principle of the separation of Church and State." The Methodists of the Baltimore, Md., Conference insisted he be recalled because the war in Europe, which was the reason given by the late President Roosevelt for Taylor's mission to the Pope, is now over.

## HOW CHRIST IS BETRAYED

ROMAN CATHOLICISM is the most successful system in the world's history to capture all the faculties of the human mind and turn them to its own use.

In the name of faith it dethrones reason; in the name of religion it evokes superstition. All the graces of the Christian life as set forth in the New Testament are likewise twisted to serve its organization. Repentance becomes penance; faith becomes credulity; zeal becomes fanaticism; holiness becomes asceticism; individual acceptance of Christ is transformed into the performance of external rites and ceremonies.

The New Testament says that "*the Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost*" (Rom. 14:17). But the Roman Catholic church teaches that the Kingdom of God consists in the worshipping of saints and in the keeping of fast days, in masses and penances, in pilgrimages and priestly absolutions. Fear is the motive power by which the organization is kept going. Even Jesus Christ is taught as being too lofty a person to be approached directly, and in order to obtain mercy the people must invoke the assistance of Mary, His mother.

Pope Leo XIII in 1891 published an encyclical in which he said:

"With equal truth may it be also affirmed that, by the will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God, *for no mercy and truth were created by Jesus Christ*. Thus as no man goeth to the Father but by the Son, so no man goeth to Christ but by His mother."

## CLERICALISM IN CANADA

DESCRIBING "the stranglehold of fear" in which the "eternal absolutism of the Clerical power" holds three million French Canadians, Jean Charles Harvey, editor of the weekly newspaper *Le Jour*, told his audience in Montreal last May 9, that "*the only power which, in this part of Canada, makes everybody tremble is the Clerical power.*" He declared that this power of the Catholic church in Quebec is "a caste enjoying all the privileges, exercising all the rights and existing not within, but above the common law." He called it "a State within a State," and said that "*such a caste is at the foundation of all world Fascisms.*"

Mr. Harvey, himself a Catholic despite his outspoken anti-Clericalism, made a distinction between the religion of the Catholic church and the "Clerical power." Continuing he declared:

"This great Clerical power has acquired over a tremendous area so much property, movable and immovable, that it is the unquestioned owner of a material wealth greater than any monopoly whatsoever on the North American continent. It is free from military service and from taxation; it is not subject, in practice, to court law; by its right to tax, it constitutes a State within a State."

Many in the United States, too, think as Mr. Harvey does, that this super-state Clerical power of the Roman Catholic church has nothing to do with its religion. But if it were not for the superstitious fear instilled into the Roman Catholic people that they cannot escape hell and get to heaven without the spiritual power of their priests, the "eternal absolutism of the Clerical power" which Mr. Harvey rightly says holds three million French Canadians, and millions of other Roman Catholics throughout the world in a "stranglehold of fear," would not be possible.

## VATICAN CALLED TO REPENT

THE CATHOLIC PRESS in this country has been greatly incensed at the open condemnation of the Roman Catholic church by Metropolitan Benjamin of Brooklyn, N. Y., primate of the Russian Orthodox church of North America, because of its support of Fascism and Nazism. His attack was published in an article last July 6 in the magazine *Journal of the Moscow Patriarchate*. As quoted in the *Washington Post* of last July 7, Metropolitan Benjamin wrote in part as follows:

"When almost all mankind armed against the perpetrators of this terrible war, the Roman Catholic church openly or clandestinely defended them. Who does not know that it supported and sheltered Fascists from Italy and Spain, Fascists among the Catholic Slavs and in Latin America? Who does not know that the Vatican is continuing to act in this spirit among Catholics in North America and Canada?"

He further accused the Vatican of "failure to condemn Nazi devastation of the Soviet Union, of active hostility to the Soviet Union and of an attempt to interfere now to prevent the victorious Allies from exacting retribution from Germany."

Metropolitan Benjamin also called upon the Roman Catholic church "*to confess and repent of its sins before it is too late, or face catastrophe.*" He went on to say: "By such acts the Roman Catholic church sins not only against God, but increasingly incurs humanity's wrath against itself."

Another article in the same publication, signed by Bishop Nicolai, declared that "the entire Orthodox church stands united against Roman Catholic aggression."

The courage of the press in the United States is willing only to quote from the Russian press some of these truths about the Roman Catholic church. It does not dare publish them at first hand for fear of commercial boycott, or even to quote the entire original statements of the Russian press.



## OUR OSTRICH CORNER

TO EXPOSE publishers and newspaper editors who fear the "sacred cow" of Roman Catholicism and refuse advertising for our magazine and literature, we will list in this corner from time to time the names of such magazines and newspapers. We hope it will help in some way to break this fear of boycott by the Roman Catholic church so prevalent in Protestant America.

Following is a partial list of those who have thus refused to accept our advertising:

Capper's Weekly  
Saturday Review of Literature  
Yearbook of the American Churches  
Cook's Publications  
Western Newspaper Union

We are happy to say, however, that most Protestant publications and many secular ones gladly accept our advertising. Some of them have continued to take our ads despite threats of boycott by Catholic pressure groups. The list of these brave friends would be too long to publish.



TO CLARIFY the story of his marriage in our May issue, A. J. Z., of *Two Rivers, Wis.*, wishes us to add to it the following important point:

"If God entrusts us with any children, then we are responsible to God for those children and we have no right to sign away their religious rights before they are born."

IF YOU ARE AT THE END OF YOUR ROPE, TIE A KNOT AND HANG ON —JESUS WILL BE THERE.

## FAKE RELICS AND MIRACLES

THE STRENGTH of the Roman Catholic church lies in the power it has exercised for centuries over the illiterate semi-Christian masses of Eastern Europe and the Latin countries. It has grown fat on their credulity. Even in the modern world it has dared to defy science and historical facts just as if it were in the Middle Ages. This defiance and intolerance aroused great admiration on the part of Hitler. In fact the Nazism that he founded is only an adaptation to politics of the means and principles by which Catholicism grew strong: the Inquisition, condemnation and burning of books, mass pageants, and an hierarchical order with one sole leader who is an infallible demi-god who lays down the law to his underlings.

In *Mein Kampf*, the Bible of Nazism, Hitler outlined and praised the principles of Catholic organization. Basic among these principles was the dogmatism of the Catholic church and its defiance of known facts. On page 882 of the unexpurgated edition of his book he expressed his admiration for this attitude in the following words:

"Here, too, one can learn from the Catholic Church. Although its structure of doctrines in many instances collides, quite unnecessarily, with exact science and research, yet it is unwilling to sacrifice even one little syllable of its dogmas."

Among the teachings of Catholicism that conflict "quite unnecessarily with exact science and research" are its countless 'pious lies' that masquerade as facts. For the sake of the record we will narrate a few of them here. Hundreds of them are listed in such scholarly works as Karl von Hase's *Handbook to the Controversy with Rome* and

*Five Centuries of Religion* by G. G. Coulton of the University of Cambridge. Those who want to explore the unlimited credulity of ignorant and prejudiced minds are referred to these sources, which in turn quote from Catholic authors.

In Rome a set of 28 stone steps, covered with wood, have for hundreds of years been venerated as the very steps of Pilate's palace in Jerusalem up which Jesus walked. They are described as having been brought to Rome by Helena, the mother of the Emperor Constantine. A notice posted at the foot of these stairs informs the public that Pope Pius VII, during the 19th century, granted nine years of indulgences for every step of them that a person prayerfully climbs without getting off his knees. In 1909 Pope Pius X 'raised the ante' by granting to everyone who completed the performance on his knees full forgiveness of all his venial sins and the Purgatorial punishment that might still be due on mortal sins. Tens of thousands of simple believers go through this act every year, and contribute generously to collections taken on the spot, as a sort of double-check on getting the prize indulgences.

\* \* \*

In 1903 the Congregation of the Holy Office of the Inquisition in Rome informed the Archbishop of San Jago in Chile, in answer to his inquiry, that it was permissible to swallow little paper pictures of the Virgin Mary in order to recover health. Similar pictures of St. Joseph and St. Anthony are swallowed by devout Catholics in this country. Franciscan churches, like the one near Pennsylvania Station in New York City, give them out for a money "offering."



ABOVE are pictures of religious stamps made to be eaten. These are St. Joseph stamps printed in French from Quebec, Canada, but St. Anthony stamps printed in English can be bought in New York from the Franciscan Fathers. They are printed on rice paper so that they can be ground up and placed in food. They are recommended for various purposes, especially as a remedy for all kinds of stomach ailments. Some Catholics insert them in the food of Protestants and of "heretics and infidels" whose conversion to Roman Catholicism is desired. If St. Joseph stamps, like those above, are not found to be effective, other brands—St. Francis, St. Dominic, Little Flower—can be tried.

To our former Roman Catholic brethren, deluded by such superstitions even in twentieth-century America, we say with Paul "O foolish Galatians, who hath bewitched you, that ye should not obey the truth . . .?"

One of the world-famous fictions of Catholicism concerns Saint Januarius, a bishop who is supposed to have been martyred in 305 A.D. His body for centuries has been entombed in Naples, Italy, in a church erected in his honor. Since the end of the 14th century his blood is preserved in two small phials. It is normally solid, but three times a year (in May, September and December), it liquefies and bubbles when held near a silver bust said to contain the saint's head. Catholics stoutly maintain that no law of science can explain this phenomenon.

Just how this miracle happens was explained in the October, 1921, issue of

the scholarly theological quarterly, *The Hibbert Journal*, by Dr. Frederic N. Williams, L.S.A., L.R.C.P., a fellow of the Linnaean Society:

"When at Naples several years ago, I visited the municipal hospital; and after going round called at the hospital dispensary to have a talk with the American pharmacist under whose superintendence the department was. While there, a young acolyte from the *Cathedrale di San Gennao* (St. Januarius) came in and asked the pharmacist for the usual mixture for use at the feast which was to take place the next day, the first Saturday in May. With a smile and a few words of banter, the pharmacist prepared a mixture of ox-bile and crystals of Glauber's salt (sulphate of soda), and, keeping

the written message, handed it to the messenger to take back to the cathedral sacristy.

"After thus dismissing the acolyte, the practical pharmacist simply remarked to me that miracles took place nowadays, and this one was prepared in a hospital pharmacy with very satisfactory results. The next morning the pharmacist and I sat in a café and watched the solemn procession of the liquefied blood from the church of Santa Chiara on its way to the cathedral. Thanks to my genial companion, the 'miracle' was quite successful. He also explained that at the second celebration, which takes places on the 16th of December in the cathedral only (without a procession), the liquefaction is slower on account of the cooler weather."

Laughable as these fake miracles are to people of unbiased reason, still funnier ones received wide acceptance in medieval times. In the days of the Crusaders such alleged relics as the swaddling clothes of Jesus, the tears he shed at Lazarus's grave and the like, were brought to Europe. The crib of the Christ Child is still publicly venerated in Rome at Saint Mary Major's, one of Rome's principal basilicas. Incredible though it seems, Dr. Cecil Cadoux in *Catholicism and Christianity*, p. 486, vouches for the fact on historical evidence that "things like a *rung of Jacob's ladder*, *Moses' horns*, *Jesse's root*, and a *feather from Michael the archangel's wings*, enjoyed in the Middle Ages a transitory veneration." Any one familiar with Europe knows that the Benedictine abbey of Monte Vergine, south of Naples, exhibits, as a relic, milk of the Virgin Mary. Seven other churches in Europe make similar claims. To encourage devotion to the shrine at Monte Vergine Mussolini built a road up to the mountain-top where the abbey is located.

Little wonder that Lord Acton, well-known Roman Catholic and historian,

father of the *Cambridge Modern History*, wrote to Mary Gladstone, daughter of England's famous Prime Minister, about Vatican Catholicism: "It not only promotes, it inculcates, distinct mendacity and untruthfulness. In certain cases it is made a duty to lie."

St. Paul (in *II Thess.* 2:9-11) warned of this "working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in those that perish . . . And for this cause God shall send them strong delusion, that they should believe a lie."



## A SCOT IS 'GOOD AND MAD'

THE FOLLOWING is from the *Toronto Globe and Mail* of last July 13:

"I cannot tell you how shocked I am to read in the press that Mr. Justice A. Forest of Montreal, declared invalid the marriage of John Marc Hamelin of Hull, Que., and Elizabeth Sharp Wren, a non-Catholic native of Scotland.

This sort of thing has been going on in Quebec for years.

The Scottish girl was a non-Catholic and had never been 'baptized,' so therefore was a 'heretic,' and a Catholic cannot marry a heretic; so she left for Scotland again with her 11-months-old baby. As a Canadian, born in Scotland, I can tell you I am more than mad, and very glad that at the Winnipeg Progressive Conservative convention I bawled them out properly, as quoted in the press at the time. I shall bawl them out a good deal more if I ever get the chance. This is a fighting matter with me. Why Canadians stand for the Roman Catholic domination of Quebec Province is more than I can understand."

—Jamieson Bone, Belleville, Ont.

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## THE PASSING SHOW

P. J. WHELAN

► **PROTESTANT TOLERANCE** is carried to its latest extreme by the establishment of a Roman Catholic chapel in the Methodist College of the Pacific at Stockton, California, for the convenience of Roman Catholic students. According to the Catholic 'Register' of last June 17, it is "equipped with an altar and confessional and named the Chapel of the Madonna. Regular masses are held and confessions heard," the report stated.

► **A SAMPLE** of how obliging the Japs have been to the Jesuits in China was revealed in an INS dispatch in the Catholic 'Register' of last June 17, which reported that a Jesuit, William S. O'Leary, was ordained a priest with full ceremonies last June 9, at Camp Zikawei, a Japanese internment camp in Shanghai. The Japs allowed him to continue his studies in Peking till 1942 and "eventually sent him to Shanghai, where he was able to continue his theological studies." The "internment camp" of Zikawei where he was ordained, is also revealed to have been "a famous Catholic mission and charity center."

► **THREE HIGH-RANKING MEMBERS** of Mussolini's Fascist cabinet were condemned to life imprisonment "for Fascist crimes" in Rome last May 28, according to an AP dispatch in the N. Y. Herald Tribune of May 30. They were condemned 'in absentia,' since, as the dispatch reported, they were hiding in Vatican City. They are Luigi Federzoni, former Minister of the Interior; Guisepppe Bottai, Minister of Education, and Edmondo Rossini, Minister of Agriculture.

► **UNTIL** proof is forthcoming that Roman Catholic priests in their communities file income tax returns and pay taxes, some Protestant clergymen of the Hamilton (Ont.) Presbytery of the United Church of Canada have refused to do so, according to the Catholic 'Register' of June 17.

► **A RICH BEGGAR**, Celestino Chiesa, who spent his life as a penniless recluse and lived in a 20-cents-a-day flophouse in Chicago, was found dead of malnutrition last June 27. A rusty key found in his ragged trousers unlocked a bank vault and disclosed that he had left an estate of \$250,000, according to an AP dispatch in the N. Y. Post of June 28. By terms of a will, in the bank box, *the entire quarter of a million dollars went to the Roman Catholic Archbishop of Chicago.*

► **ITALIAN-BORN PRIEST**, Msgr. L. Li-gutti, at a meeting of the National Civic League in Kansas City last July 8, declared: "*For every dollar spent in destruction in the conquest of Axis countries, the Allies should spend another dollar for their peace-time rehabilitation,*" according to a report in the *Kansas City Times* of July 9. He urged action on the matter before President Truman went to Berlin to the meeting of the Big Three.

► **ALL SIX CATHOLIC** members of Premier Van Acker's Belgian Cabinet resigned on July 17 because the Chamber of Deputies voted to bar King Leopold's return to his throne without Parliament's consent.

► **ST. ANNE**, mother of Mary and Catholic patron of pregnant women, is known in the Catholic church by the absurd title of "God's Grandmother." Archbishop Beckman of Dubuque, Iowa, speaking at the Shrine of St. Anne de Beaupré in Quebec last July 26, declared: "*We come to honor the Mother of the Mother of God—the gentle, understanding grandmother of our Saviour—the grandmother of God.*"

► **ALMOST UNNOTICED** in the stories of Mussolini's death was the fact that Cardinal Schuster, Archbishop of Milan and enthusiastic supporter of Il Duce in the heyday of his power, had arranged with the Germans to give him shelter in his archiepiscopal palace in Milan pending the arrival of Allied troops. The full story was told by Sid Feder, Associated Press staff writer in the N. Y. 'World-Telegram' of May 3, 1945. Mussolini actually went to the Archbishop's palace on April 25 to sign terms of surrender to the Partisan commander, but got panicky when the German commander and his envoys failed to arrive and decided to make a break for it to Switzerland.

► 'PRAVDA,' official Soviet newspaper, does not mince words in showing up the Vatican's sham praise of democracy since the collapse of Fascism. A recent dispatch by *Religious News Service* from Moscow quotes it as stating that *Il Quotidiano*, Catholic Action newspaper of Rome "saves neither water nor soap to convince the world of the innocence of leading Catholic circles in respect to Fascism." A *UP* dispatch of July 9 in the *Washington Post* also reported a blistering attack in *Pravda* on "the warmongering Catholic press" in America, which it accused of campaigning "to provoke a third world war."

► SECRETARY OF STATE James F. Byrnes, of Irish-Catholic parentage, who has suffered from the vengeance of the Roman Catholic church because he became a Protestant when he was 27 years old, made an appeal for religious tolerance in the speech which he delivered at his swearing-in ceremony last July 3. As reported in the *N. Y. Times* of July 4, Mr. Byrnes hinted at the intolerance of his former church in his own case in the following extract from his speech:

"Centuries ago devout men thought that they had to fight with one another to preserve their different religious beliefs. But we have learned through long and bitter experience that the only way to protect our religious belief is to respect and to recognize the right of others to their religious beliefs."

► FRANK AIKEN, Finance Minister of De Valera's Ireland, recently boasted of the fact that his country did not help England in the war, according to the *N. Y. Herald Tribune* of August 7, stupidly ignoring what the Nazis would have done to Ireland if they had conquered England. Speaking of the Irish who fought for England he said: "Some of our young men went to join the war for Britain. I admire their courage but not their good sense."

► PREMIER DE VALERA OF EIRE, like the Pope, has been trying to cover his tracks by explaining away his lack of help to England during the war and his friendship for Nazi Germany. The *N. Y. Times* of July 19 reported him now as declaring: "It is my desire and hope to see the people of this island and the neighboring island [England] live together as good neighbors, respecting each other's rights and prepared to cooperate in matters of common interest."

► THE CHRISTIAN SCIENCE MONITOR in a special dispatch of May 25 from its correspondent Joseph G. Harrison in Rome, reported the obvious intent of Allied officials in Italy to drop the campaign to clean out and punish former Fascists. He styled this "a widespread effort either to forgive or whitewash these guilty individuals," especially in middle and southern Italy. "Allied officials, in Italy," he said, "are making no ascertainable efforts to force the punishment of those whose policies are responsible for tens of thousands of casualties suffered by American and British troops in this country." Correspondent Harrison detailed an example of a Fascist young woman "who had openly and boastfully worked for the Germans and betrayed a number of young Patriots to the German secret police." Though tried in court, he said "she was freed after some form of Clerical intervention."

► THE BISHOPS OF FRANCE are greatly concerned about the resurgence of anti-Clericalism since the fall of Pétain's regime, especially the growing opposition to government aid to Catholic schools. A *New York Times* dispatch from Paris of last June 17 reported a four-day conference attended by all the bishops of France and the Papal Nuncio to consider these matters. Pope Pius XII made a radio speech to the conference on the same subjects.

► AMBASSADOR ROBERT D. MURPHY, Jesuit protégé, now adviser to General Eisenhower for German affairs, has been able to continue to intervene in behalf of Vichy collaborationists. The *N. Y. Times* of last May 14 reported that Murphy had been attacked by the French press for interfering with justice by causing the release of two high Vichy officials. One is Jean Rigaud, who served in Admiral Darlan's High Commissariat in North Africa; the other, millionaire Lemaigre-Dubreuil, chief economic adviser to General Giraud in Africa. "Both M. Lemaigre-Dubreuil and M. Rigaud," the *Times* dispatch from Paris reported, "have been accused of having worked with and for German interests during Vichy's tenure. M. Rigaud was a member of the extreme rightest Cagoullards."

The *N. Y. Post* of May 22 reminded us that, "Wherever Murphy raises his head, Fascists are being saved from just punishment, are even put into commanding positions, backed up by our bayonets."

► **CENSORS** in De Valera's Eire prohibited publication of an article acclaiming the generalship of General George S. Patton, Commander of the U. S. Third Army, but permitted publication of another article praising the achievements of Nazi Marshal Rommel. This was revealed by the Dublin 'Sunday Independent' after the removal of censorship restrictions, according to an AP dispatch from Dublin on May 14.

► **MARSHAL TITO**, himself a Croat, has urged the Roman Catholic priests of Croatia to become "more independent of Rome," according to a dispatch in the New York Times from London last June 6. Quoting the Yugoslav news agency, the dispatch said that Marshal Tito "expressed disappointment at the part played by the Catholic clergy in the liberation of Yugoslavia."

► **MORE THAN** two hundred public officials of the archdiocese of Boston attended a special "retreat for Catholic men and women in public office" last May 5, according to the *Boston Herald*. Among those who attended were Governor Tobin, several mayors, scores of city and State commissioners, Department heads, legislators, judges and others.

► **TWO SCHOOL BUILDINGS**, worth about a quarter of a million dollars, were recently purchased from the City of Boston by the Roman Catholic church for a total of less than \$20,000—\$3,200 for one and \$15,000 for the other. Both the school committee and the real-estate appraisers were Roman Catholics.

## KILL S-717!

THE CONSEQUENCES of the Mead-Aiken bill, S-717, which would grant Federal aid to parochial schools, are well put by a reader as follows:

"If Protestants can be taxed to teach the Roman Catholic religion, how could a church be better established? If this bill should be passed, the Protestant forces should get a fund to carry it to the Supreme Court, since I fail to see how I can be taxed to support any church school wherein only those of a particular religion are allowed to teach. I would be paying for teaching that my own religion is wrong."

—A. J. R., Melrose, Mass.

## THE EDITOR'S MAILBAG

"I FIND your magazine very interesting, and upon investigation was pleased to learn that it is considered one of the most reliable publications of this nature available. I wish that every non-Catholic was on your subscription list, especially those who scoff at the idea that the Roman Catholic system is a menace to our American political system and freedom of religion."

—Raymond P. Hoffman  
Lincoln Bible Institute, Lincoln, Ill.

A FORMER Roman Catholic priest, now interested in Evangelical Christianity, writes as follows:

"Dear Brethren:

"I fully agree with your opinion of the Roman church. It is the antithesis of all that is truly Christ, and its secret and little known organization, purpose and aim are incontrovertibly directed to the extermination of man's right to freedom and democracy. I could never return to the Roman church ('*tamquam canem ad vomitum*').

"A lot of water may flow under the bridge of time before it happens, but I am convinced the Roman church some day will be so weak as to humble itself before the Protestant churches and plead for cooperation. Communism is going to do a lot of spiritual house-cleaning and I think that all churches are in for drastic but necessary changes. I am not a communist but I believe that the full teaching of the Gospel will now be possible in Europe."

—L. N., Duluth, Minn.

## APPRECIATION

"For several months I have been receiving 'The Converted Catholic Magazine' and I very heartily appreciate its contents. As president of Dakota Bible College and minister of two congregations I appreciate having available the facts that you publish."

—Rev. W. E. Stram, Pres.  
Dakota Bible College,  
Arlington, South Dakota

## RECOMMENDED BOOKS

*The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:*

**DER FUEHRER**, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. **778 pages. Price ..... \$3.00**

**THE SPANISH LABYRINTH**, by Gerald Brenan: the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. **384 pages. Price .... \$3.50**

**CONTEMPORARY ITALY**, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's war-mongering among the nations. **430 pages. Price ..... \$3.50**

**WHAT TO DO WITH ITALY?** by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. **301 pages. Price ..... \$2.75**

**FALANGE**, *The Secret Axis Army in the Americas*, by Allan Chase; a factual and irrefutable work on the activities of Franco's Fifth Column in North and South America and the Philippines—and the part played in it by the Roman Catholic church. **278 pages. Price ..... \$3.00**

**THE PRIEST, THE WOMAN AND THE CONFESSIONAL**, by Father Chiniquy; (New Edition). **Price..... \$1.00**

**RELIGIOUS LIBERTY IN LATIN AMERICA?** by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. **170 pages. Price ..... \$2.00**

**SCHOOL AND CHURCH. The American Way**, by Conrad Henry Moehlman; an historical approach to the problem of religious instruction in the public schools; a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. **178 pages. Price ..... \$2.50**

**WHICH RELIGION — ROMANISM, PROTESTANTISM OR CHRIST?** by Rev. George Wells Arms; a concise analysis of the contrast between Roman Catholic teaching and New Testament Christianity. **Booklet, 42 pages. Price ..... 25c**

**FREEMASONRY AND ROMAN CATHOLICISM**, by H. L. Haywood; an authoritative exposition of the persecution of Freemasonry by the Roman Catholic church. **224 pages. Price ..... \$2.50**

**For those interested in prophecy: THE PRESENT ANTI-CHRIST**, by Fred Peters. Whether or not an Anti-Christ is to come at the end of the world, the author holds and proves the Papacy is the Anti-Christ always with us as the counterfeited of God. **Price ..... 35c**

**GOD'S WITNESS IN EGYPT**, by William L. Klinker; a documentary analysis of the relation of Bible prophecy to the Pyramids of Egypt. **Price..... 65c**

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platform in the heart of New York City as an open forum for the discussion of the vital differences between the religious and cultural values of Reformation teaching and those of Roman Catholicism.

It also seeks to enlighten non-Catholics as to Vatican-inspired activities against civil and religious liberty. In treating of this subject, however, it carefully distinguishes between (1) the Roman Curia, (2) the hierarchy, and (3) the Catholic laity. It does not assail individuals, but speaks plainly about the aims and workings of the politico-religious system of Roman Ecclesiasticism, of which they all form a part. Nor does it connect any considerable percentage of the laity with the political schemes of either the Vatican or the hierarchy.

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**November, 1945**

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EDITED BY FORMER ROMAN CATHOLIC PRIESTS

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*Editor-in-Chief:* L. H. LEHMANN

*Associate Editor:* J. J. MURPHY

*Contributors:*

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACCHELLO

Vol. 6 (*New Series*)

NOVEMBER, 1945

No. 9

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Founded in 1883

*Edited by Former Catholic Priests*

**FOR THE REFORMATION OF ROMAN CATHOLICISM**

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## CAN RELIGIOUS LIBERTY SURVIVE?

THE ATOMIC BOMB that struck Japan on the morning of August 6 of this year destroyed not only the city of Hiroshima, but also the comfortable delusions of many Americans who thought that nothing could ever occur in the foreseeable future to threaten the heritage of their religious and other freedoms. Every thinking person must now realize that for many years to come, society will have to face new adjustments to technological, political and religious problems.

What must be faced as a stern reality is the danger that a dictatorship, once established and controlling the new force of atomic energy, can never be dislodged by any effort of the people within the same country. It took the mobilized wealth, productive resources and manpower of America, together with those of more than forty other nations, to defeat Hitler and his Axis partners from the outside, even though these had no weapon of atomic power in their control. It can easily be seen, therefore, that the political and religious patterns established within the next few years will determine the entire development of mankind's remaining sojourn on this earth.

The history of the world up to the present time has been made chiefly by those in control of religion. We have come to know that if religion is free,

then government will be free; that if religion is in authoritarian hands, then tyranny follows in other fields. Thus, if religious freedom in America is weakened in any appreciable way, it will be easy for an authoritarian religious power like the Roman Catholic church, backed by atomic energy, to destroy the entire structure of freedom and establish religious tyranny forever after.

This very aim is described graphically, for instance, in the latest Catholic propaganda book entitled, *John Smith, Emperor*. It is a novelized account of how the whole world is finally made Roman Catholic by means of a secret weapon that uses electronic "physiological waves" to paralyze those who refuse to conform. *The inventor and a devout Roman Catholic, John Smith, hands over his secret weapon to the Pope and is crowned by the Pope in New York as Emperor of the World.* Following is from page 156:

"After several subsequent audiences [with the Pope], it was determined that the Physiological Waves would not pass on to successive emperors, but would be entrusted to the custody of the Pope and his successors. The necessary equipment would be concealed within the Vatican. Complete instructions with illustrations regarding its operation would be locked away and the key handed after the death of each Pope to his legitimate successors."

Thus the position of all forms of liberty has now become crucial. *The difficulty has become immeasurably greater of defending freedom and at the same time of providing sufficient power to destroy its enemies.*

The progress of science and our increasing knowledge of nature cannot solve this problem for us. These, in fact, have actually made it more difficult. What is needed is a revival of the spiritual zeal of the Protestant reformers of the sixteenth century, together with the reestablishment of their rock-ribbed faith in the saving power of Jesus Christ. General Douglas Mac Arthur, in his historic speech accepting the Japanese surrender on the *U. S. S. Missouri* in Tokyo Bay on September 2, warned as follows:

"Military alliance, balances of power, League of Nations, all in turn failed . . . We have had our last chance. If we do not now devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological, and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

Such a spiritual revival is the only means by which men can save our civilization and safeguard the priceless heritage of religious and other freedoms that have been won and passed on to us through bitter suffering by those who have gone before us.



## SUPERSTITIONS

NO ONE can fail to note the alarming increase of superstitious beliefs and practices among non-Catholics in Protestant America. These supersti-

tions are not only opposed to Christian teaching, but are utterly irrational and stupid as well.

Protestants as well as Catholics, for instance, attach medals of so-called St. Christopher to their automobiles with the belief that these medals will save them from traffic accidents. If this were true, the insurance companies would long since have recognized it, and would have reduced premium payments on automobile insurance for those who carry a St. Christopher's medal or who have their cars blessed by a priest in his name. A Catholic patron saint has also been accepted by aviators. He is the legendary Saint John Copertino, "the Flying Monk," who is supposed to have developed a habit of flying up into the air and alighting on trees, rooftops and cathedral rafters.

The strangest aspect of this revival in America of medieval superstitions is that they are attached to the latest marvels of modern science. The Empire State Building in New York, for instance, which is the highest building in the world and of the most modern design, has no 13th floor. Yet, when the Mitchell Army bomber crashed into the Empire State Building recently, it did not go near where the 13th floor should be, but *crashed head-on into the offices of the National Catholic Welfare Conference on the 79th floor!* Eleven of the fourteen people killed were employees of this top-ranking organization of the Roman Catholic hierarchy in the United States.

It would be well for Protestant Americans to do everything possible to discourage the growth of medieval superstitions in their midst, and to give

proof that salvation and power come from God alone through the Lord Jesus Christ.



## CATHOLICS AND JUVENILE DELINQUENCY

THE HIGH RATE of juvenile delinquency among Latin Americans in Houston, Texas, has been giving that city's civic leaders much cause for worry. A bulletin of the Council of Social Agencies issued last June stated that "*Latin Americans constitute less than 5 per cent of the city's population, but contribute 15.3 per cent of the delinquents.*" The *Houston Chronicle* of June 26 quoted these figures and welcomed the recent formation of a committee to combat juvenile delinquency, especially among Latin Americans. It also calls attention to the fact that "*Latin Americans have a higher rate of recidivism than Anglo-Americans.*"

It would not be fair, however, to attribute this high percentage of juvenile delinquency among Latin Americans in Texas to geographical or racial reasons. There is no escaping the fact that it is due rather to their religious teaching and culture. For the same high ratio of adult crime and juvenile delinquency is to be found among Catholics everywhere. In New York City, for instance, it was openly admitted in 1943 by Father Ford, chaplain at Columbia University, that 64 per cent of juvenile delinquents in New York City were Roman Catholics, although Roman Catholics constitute only about 20 per cent of the city's total population.

Official statistics of the population of jails and penitentiaries in the United States as a whole also show the proportion of Roman Catholic criminals to be much higher than the percentage of Roman Catholics in the total population of the country.



## RELIGIOUS LIBERTY IN ITALY

THE DIFFICULTY of establishing equal religious rights for all religions in present-day Italy, even after more than two years without Mussolini, seems to be as great as ever. It flows from the deceitful indoctrination of the people by their priests that the religion of Rome is the only true religion of Christ, and that all forms of Protestantism are little better than devil worship. This is put very clearly as follows:

"In a Catholic Land, no equal rights can be accorded to the religion of Christ and of the Holy Monkey or, even worse, equal treatment of Catholicism and denominations adverse to Catholicism. If citizens who are Catholic should permit this, they would not be citizens but baboons; not democrats, but imbeciles."

The above quotation is from *Il Quotidiano*, Italian Catholic newspaper, in its issue of July 27, 1945. It accurately states the position of the Vatican and the Catholic bishops of Italy in opposition to the Action Party and others who have been fighting for religious liberty for minority groups in Italy. Protestants in Italy number about 500,000.

This claim of the Catholic church in Italy to be superior to all other religions is further asserted by *Il Quoti-*

*diano* as follows: "An independence within the limits of the common law is not sufficient, because the Catholic church is larger than the State and the greater cannot be contained by the lesser."

Thus the hope for democracy in Italy seems slim. For without freedom of the Gospel no other freedoms are possible.



## AN EXAMPLE OF CATHOLIC INTOLERANCE

**V-J** DAY SERVICES of thanksgiving were held at the United States Embassy in Lima, Peru, on August 16. U. S. Ambassador Pauley invited representatives of all diplomatic missions accredited to the Peruvian Government. Present also were Rev. Dr. Yoder to conduct Protestant service, and the Pope's nuncio with a group of Roman Catholic priests to conduct Catholic services.

As pointed out in an editorial in the Lima newspaper *El Callao* of August 17, Ambassador Pauley, "with exquisite courtesy and in deference to the fact that the ceremony was taking place in a Catholic country," gave precedence to the Roman Catholic part of the religious ceremony, "the Protestant ceremony being relegated to second place." This, in spite of the fact, as also pointed out by *El Callao*, that the celebrations were being held on the Protestant "soil" of the United States Embassy. There was nothing in the set-up to which the Catholics could object, since the whole ceremony took place before the flag of the United States flanked by that of Peru. In the words of the editorial in *El Callao*:

"In a simple service, unaided by liturgical apparatus, prayers were raised to God in memory of the valiant who gave their lives in defense of liberty, and in thanksgiving for the survivors of the fiercest struggle of all time."

Yet the Pope's nuncio and his priests took advantage of the occasion to display the traditional intolerance of their church and to insult all present. As soon as the Catholic part of the service was concluded, "*the Apostolic nuncio, followed by the group of Catholic clergy,*" says the editorial, "*withdrew from the precincts of the Embassy at the precise moment when Dr. Yoder was making his way to the dais to offer prayer.*"

The hopeful part of the affair was the publicity given to the insulting conduct of the Pope's nuncio, which this secular newspaper, *El Callao*, frankly calls "a most revealing example of intolerance" on the part of the Roman Catholic church.

► JESUIT FATHER ROBERT I. GANNON, president of Fordham University, gave the following opinion about the atomic bomb:

"Our savage generation cannot be trusted with it. Such power of destruction would have been a social hazard even in the civilized thirteenth century."

That was the century when the Popes of Rome attained their greatest domination over the nations of Europe.

"How vain,  
Instead of the pure heart and innocent  
hands,  
Are all the proud and pompous modes to  
gain  
The smile of Heaven."

—William Cullen Bryant

## THE PAGAN ORIGIN OF PURGATORY

**N**OVEMBER is "Purgatory Month" in the Roman Catholic church, when the traditional deceit of purgatory is practiced upon the people, and the priests make merchandise of the tender feelings of sorrowing relatives for their departed loved ones. The following timely article, which shows up this pagan doctrine of purgatory, is adapted from Alexander Hislop's well-documented scientific work, "The Two Babylons."

**I**N EVERY RELIGIOUS SYSTEM, except that of the New Testament, the doctrine of a purgatory after death and prayers for the dead have always found a place. In ancient and modern times, we find that paganism leaves hope after death for sinners, who, at the time of their departure, are unrepentant and consciously unfit for heaven. For this purpose a 'middle state' was invented in which guilt could be removed in the future world by means of purgatorial pains.

In Greece the doctrine of a purgatory was taught by the very chief of the philosophers. Thus Plato,<sup>1</sup> speaking of the future judgment of the dead, holds out the hope of final deliverance for all, but maintains that, of "those who are judged," some must first "proceed to a subterranean place of judgment, where they shall sustain the punishment they have deserved." In pagan Rome, purgatory was also held up before the minds of men. Virgil, celebrated poet of pagan Rome, describing its different tortures, puts it thus:

*"Nor can the grovelling mind,  
In the dark dungeon of the limbs  
confined,  
Assert the native skies, or own its  
heavenly kind.  
Nor death itself can wholly wash  
their stains;  
But long-contacted filth, even in the  
soul, remains*

*The relics of inveterate vice they  
wear,  
And spots of sin obscene in every  
face appear.  
For this are various penances en-  
joined;  
And some are hung to bleach upon  
the wind,  
Some plunged in water, others purg-  
ed in fires,  
Till all the dregs are drained, and  
all the rust expires.  
All have their Manes, and those  
Manes bear.  
The few so cleansed to these abodes  
repair,  
And breathe in ample fields the soft  
Elysian air.  
Then are they happy, when by  
length of time  
The scurf is worn away of each com-  
mitted crime,  
No speck is left of their habitual  
stains,  
But the pure ether of the soul re-  
mains."*<sup>2</sup>

In Egypt, substantially the same doctrine of purgatory was taught. But once this doctrine of purgatory was admitted into the popular mind, then the door was opened to all manner of priestly extortions. Prayers for the dead go hand in hand with purgatory. No prayers can be completely efficacious without the priest as intermediary and no priestly functions can be rendered unless there be special pay for them. Therefore, in every land we

<sup>1</sup> Plato, *Phaedrus*, p. 249, A, B.

<sup>2</sup> Dryden's *Virgil*.

find the pagan priesthood "devouring widows' houses," and making merchandise of the tender feelings of sorrowing relatives sensitively alive to the immortal happiness of their beloved dead.

From all quarters there is the same testimony as to the burdensome character and the *expense* of these posthumous devotions. One of the oppressions under which people in Roman Catholic countries groan, is the periodical nature of special devotions, for which they are required to pay, when death has carried away a member of a Catholic family. Not only are there funeral services and funeral dues for the repose of the departed at the time of burial, but the priest pays repeated visits afterwards to the family for the same purpose, which entail heavy expense, beginning with what is called "the month's mind" mass, that is, a service in behalf of the deceased when a month after death has elapsed.

A similar practice was in vogue in ancient Greece: "*There the Argives sacrificed on the thirtieth day (after death) to Mercury as the conductor of the dead.*"<sup>3</sup> In India there are many burdensome services of the Sradd'ha, or funeral obsequies for the repose of the dead, and for securing the due efficacy of these it is taught that "donations of cattle, land, gold, silver, and other things," should be made by the man himself at the approach of death, or, "if he be too weak, by another in his name."<sup>4</sup>

In all pagan religions the case is the same. In Tartary, "The Gurjumi, or prayers for the dead," says the *Asiatic Journal*, "are very expensive."<sup>5</sup> In

Greece, says Suidas, "*the greatest and most expensive sacrifice was the mysterious sacrifice called the Telete,*"<sup>6</sup> a sacrifice which, according to Plato, "was offered for the living and the dead, and was supposed to free them from all the evils to which the wicked are liable when they have left this world."<sup>7</sup> In Egypt the exactions of the priests for funeral dues and masses for the dead were equally burdensome. "The priests," says Wilkinson, "induced the people to expend large sums on the celebration of funeral rites; and many who had barely sufficient to obtain the necessities of life were anxious to save something for the expenses of their death. For, beside the embalming process, which sometimes cost a talent of silver, about \$1,000, the tomb itself was purchased at an immense expense; and numerous demands were made upon the estate of the deceased for the celebration of prayer and other services for the soul."

"The ceremonies," he tells us elsewhere, "consisted of a sacrifice similar to those offered in the temples, vowed for the deceased to one or more gods (as Osiris, Anubis, and others connected with Amentin); incense and libations were also presented; and a prayer was sometimes read, the relations and friends being present as mourners. They even joined their prayers to those of the priest. The priest who officiated at the burial service was selected from the grade of Pontiffs who wore the leopard skin; but various other rites were performed by one of the minor priests to the mummies, previous to their being lowered into the pit of the tomb after that ceremony. Indeed, they continued to be administered at intervals, as long as the family paid for their performance."<sup>8</sup>

<sup>3</sup> Muller, *History of the Dorians*, vol. ii, p. 405.

<sup>4</sup> *Asiatic Researches*, vol. vii, pp. 239-40.

<sup>5</sup> *Asiatic Journal*, vol. xvii, p. 143.

<sup>6</sup> Suidas, vol. ii, p. 879 B.

<sup>7</sup> Plato, vol. ii, pp. 364-65.

<sup>8</sup> Wilkinson, vol. ii, p. 94., vol. v, pp. 383-84.

Such was the operation of the doctrine of purgatory and prayers for the dead among avowed and acknowledged pagans, and it differs in no way from the operation of the same doctrine as taught by the Roman Catholic church. There are the same extortions in both. The doctrine of purgatory is purely pagan, and cannot for a moment stand in the light of Scripture. For those who die in Christ no purgatory *is*, or *can* be needed; for "*the blood of Jesus Christ, God's Son, cleanseth from all sin.*" If this be true, where can there be the need for any other cleansing? On the other hand, for those who die without personal union with Christ, and consequently unwashed, unjustified, unsaved, there can be no other cleansing; for, while "he that hath the Son hath life, he that hath not the Son hath *not* life," and never *can* have it. Search the Scripture through, and it will be found that, in regard to all who "*die in their sins,*" the decree of God is irreversible: "Let him that is unjust be unjust still, and let him that is filthy be filthy still."

Thus the whole doctrine of purgatory is a system of plain pagan imposture, dishonoring God, deluding men who live in sin with the hope of atoning for it after death, and cheating them at once out of their property and their salvation. In the pagan purgatory, fire, water, wind, were represented (as may be seen from the lines of Virgil) as combining to purge away the stain of sin. In the purgatory of the Roman Catholic church, ever since the days of Pope Gregory, *fire* itself has been the grand means of purgation.<sup>9</sup> Thus, while the purgatorial fires of the future world are just the carrying out of the principle embodied in the blazing and purifying Baal-fires of the eve of St. John, they form another link in identi-

fying the system of Rome with the system of Tammuz or Zoroaster, the great God of the ancient fire-worshippers.

Now, if baptismal regeneration, justification by works, penance as a satisfaction to God's justice, the unbloody sacrifice of the mass, extreme unction, purgatory, and prayers for the dead, were all derived from Babylon, how justly may not the whole theological system of the Church of Rome be styled Babylonian?

What thanks, therefore, ought we not render to God, that, from a system such as this, we were set free by the Protestant Reformation! How great a boon to be delivered from trusting in such lies that can no more take away sin than the blood of bulls or of goats! How blessed to feel that the blood of the Lamb, applied by the Spirit of God to the most defiled conscience, completely purges it from dead works and from sin! How fervent ought our gratitude be, when we know that, in the name of no creature, but of God's eternal and well-beloved Son we are saved.

The New Testament shows us Jesus Christ as a most tender and compassionate high priest, who is touched with a feeling of our infirmities, having been in all points tempted as we are, yet without sin. Surely the thought of all this, while inspiring tender compassion for the deluded people of the Roman Catholic church, ought to make us stand fast in the liberty wherewith Christ has made us free and act like men, so that neither we nor our children may ever again be entangled in the yoke of bondage.



"Real religion is not just a bandage to cover the wounds caused by man's inhumanity to man."

<sup>9</sup> *Catechismus Romanus*, pars. i., art. 5, sect. 5, p. 50.

## NO SIN TO STEAL \$40!

THE MORAL THEOLOGY of the Roman Catholic church has been well defined as a system which teaches how the Ten Commandments may be broken without committing sin. This is accomplished by clever Jesuit sophistry and mathematical juggling. Two ounces of meat, for instance, may be eaten on Fridays and other fast days without sin, but the eating of a fraction more than this amount is considered a 'mortal' sin, the punishment for which is damnation in hell. In our magazine for last January we published extracts from the Roman Catholic catechism listing the "reasons that excuse from theft."

Catholic theology divides sin into *venial* (small) and *mortal* (grave) sins. If one dies with venial sins unrepented, he goes to purgatory; for mortal or grave sins he goes to hell for all eternity. On the other hand, *no amount of venial sins can ever make a mortal sin*. It is important, therefore, that priests be accurately instructed as to what constitutes a mortal as distinguished from a mere venial sin, so that they can pass judgment on the matter when forgiving sins in confession. The doctors of moral theology make this their special task, and supply all the answers to particular cases.

Following is one such answer concerning the amount of money one may steal (\$40 is the limit specified) without committing a mortal sin. It was published in the January, 1945, issue of *The American Ecclesiastical Review*, official magazine of instruction for priests published at Catholic University in Washington, D. C. On page 68, the question is asked:

**"QUESTION:** What would be regarded nowadays as the absolute sum for grave theft in the United States?

**"ANSWER:** By the absolute sum for grave theft is meant that amount of money, the stealing of which constitutes a mortal sin, irrespective of the financial status of the individual or corporation from whom it is taken, however wealthy they may be. Naturally this sum varies with the fluctuation of the value, or the purchasing power, of money. In a large country like ours it is quite possible that this sum might be different in different sections. To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about \$40.—Francis J. Connell, C.S.S.R."

To steal up to \$40, therefore, in the United States is officially considered a mere venial sin in Catholic teaching. And no accumulation of such venial sins ever make a mortal sin. Thus, according to this teaching, \$39 may be stolen from a thousand or any number of people without committing a mortal sin. *It is not even necessary to confess venial sins in confession*, since they can be forgiven by acts of penance and by saying certain "indulged" prayers. If one dies without obtaining forgiveness of venial sins he goes only to purgatory for an undetermined period where his time of punishment may be shortened by having a priest say masses (at a specified price) for his soul. Last year, for instance, Archbishop Sinnott, of Winnipeg, Canada, addressed a much-publicized letter to "Dear Catholic Parents" informing them that the salvation of their soldier-sons from purgatory could be "guaranteed" by the payment—in installments, if desired—of \$40.

This is just another clear example of the way in which the Roman Catholic church has robbed its people of their individual moral conscience. The law of God in their hearts is distorted

her special com-  
request be granted unless special circumstances render the  
cedure inadvisable.

SUM FOR GRAVE THEFT

*Question:* What would be regarded nowadays as the absolute sum for grave theft in the United States?

*Answer:* By the absolute sum for grave theft is meant that amount of money, the stealing of which constitutes a mortal sin, irrespective of the financial status of the individual or corporation from whom it is taken, however wealthy they may be. Naturally this sum varies with the fluctuation of the value, or the purchasing power, of money. In a large country like ours it is quite possible that this sum might be different in different sections. To lay down a general norm, in view of actual conditions and the value of money, it would seem that the absolute sum for grave theft would be about \$40.

FRANCIS J. CONNELL, C.S.S.R.

FACSIMILE PHOTOGRAPH OF PAGES 68-9 OF THE JANUARY, 1945, ISSUE OF "THE AMERICAN ECCLESIASTICAL REVIEW," OFFICIAL MAGAZINE FOR PRIESTS PUBLISHED AT CATHOLIC UNIVERSITY, WASHINGTON, D. C.

and eventually destroyed, and the unethical twistings of Jesuit sophistry are implanted instead. Common-sense ethics and the Ten Commandments are forgotten, and the individual is forced

to take dictation on what is right and wrong from the church's theologians whose aim is to exalt the power of the church's organization, not the law of God and the integrity of society.

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## PRIEST PLEADS FOR JAPS

**F**IVE DAYS AFTER the Japanese offered to surrender, Radio Tokyo reported an interview with an American Roman Catholic missionary in Japan, Rev. Patrick Byrne, of Washington, D. C. Father Byrne is reported to have pleaded with the Allied occupation forces to treat the Japanese with kindness, "for the Japanese are human," he said. According to the *San Francisco Chronicle* of August 26, this Irish-American priest pleaded for the Japanese as follows:

"Can you blame the Japanese for not wanting to face the occupation armies? This is only natural, for the Japanese are human. The thought of what will happen if the landing forces commit rash acts, especially against women and children, makes my hair stand on end . . .

"To the officers and men of the Allied Occupation Forces—Please come not with a feeling of animosity, but with friendship. You are the victors. I can understand how you hope to dance and enjoy yourselves. But won't you try to lessen the hardships and sufferings of these people, for you are the representatives of a grand and glorious nation?

"Of course you aren't expected to remain formal all the time. Within two or three months, the Japanese people will come to understand you. Then a warm feeling of friendship will gradually arise."

In a personal interview with W. H. Lawrence, correspondent of the *N. Y. Times*, Father Byrne "pleaded for a compassionate attitude toward the [Japanese] people." He said that he had not been confined to an internment camp because he was more than 50 years old, and that the Japanese people showed him every consideration during the war. In Lawrence's dispatch to the *N. Y. Times* of September 1, Father Byrne is reported as stating: "*The average Japanese is just as good as the average American.*"

It should be remembered that Catholic influence greatly aided the Japanese invasion of the Philippines. Two Catholic priests were arrested as spies. (See our pamphlet *Japanese-Vatican Entente*.) And soon after the invasion of the Islands, "*the Archbishop of Manila [Michael J. Doherty] issued a Pastoral letter calling upon all Catholics in the Philippines to stop anti-Japanese activities and to cooperate with the Japanese in their noble efforts to pacify the Archipelago.*"<sup>1</sup> Prior to the invasion, the natives had been softened up by Franco's personal representative, José del Castano, who was deported by the United States Government as an undesirable alien after the liberation of the Philippines. His presence at the San Francisco Conference, on his way back to Spain, caused much concern to Washington authorities who hurried him out of this country before he could do anything to sabotage the efforts of the Conference. While he was in Manila he assured nervous Filipinos: "*Our Fascist brothers in Japan are united with us in the common struggle. When they strike, we must help them. When we strike, they will help us.*"<sup>1</sup>

<sup>1</sup> Allan Chase, in his book *Falange*, p. 41.

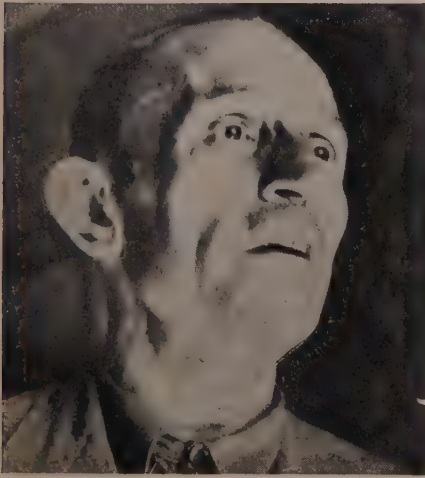


Catholic Censorship of the Press

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by Martin Niemöller

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## HITLER'S 'SUPER-RACE' CHILDREN

A REPORT of *Religious News Service* from Munich, Germany, states that the illegitimate, 'super-race' children whose fathers were all high Nazi officials have been given over to the Roman Catholic *Caritas* organization and will be reared as Catholics.

"*Lebensborne*" or "fountain-of-life" institutions for the breeding of the children of Nazis selected for the purpose of developing a super-race, existed in all large cities and in many country resorts of Nazi Germany. The Nazi staffs will now be discharged and replaced by Roman Catholic nuns who will rear these children as Roman Catholics. The same report states that all other illegitimate children in Germany, the number of whom increased considerably under Hitler's rule, will also be cared for by the Catholic Youth Welfare organization.

This handing over to the Roman Catholic church in Germany of what Hitler has built up is only a part of the plan of the Allied authorities to place control of defeated Germany 'safely' in the hands of the church. The reason for this is that Allied authorities consider it too dangerous to allow control to descend into the hands of the people themselves. The Roman Catholic church seems to them the logical institution to assume the power and leadership taken from Hitler. This also explains the determined efforts being made since V-E Day to glorify the Vatican and German Catholic church leaders as the great champions of democracy, and to cover up their collaboration with Nazism and Fascism.



"Prove all things; hold fast that which is good."

—I Thess. 5:21.



# CATHOLIC FASCISM IN ARGENTINA

By J. J. MURPHY

*IN A CLANDESTINE REPORT from Buenos Aires to the N. Y. 'Times' of last June 1, Arnaldo Cortesi bluntly declared: "Things have happened in Buenos Aires recently that exceed anything that this correspondent can remember in his seventeen years' experience in Fascist Italy." How much the Catholic church has had to do with the establishment of Fascism in Argentina is ably exposed by Dr. Murphy in the following article.—Editors.*

**T**HE MOST highly centralized international organization in the world is the Roman Catholic church. Its political strategy in any particular country is but one phase of the international master plan worked out by Jesuit strategists at the Vatican. The part of this plot that affects North and South America was indiscreetly revealed in January, 1942, when world Fascism was in the flush of apparent victory. In the *Ottawa Journal* of January 19, 1943, Father A. L. Danis, priest-professor of social science in the University of Ottawa, revealed the plan to establish Catholic rule over both continents of North and South America as follows:

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 per cent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater, and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon the ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Leo XIII and Pius XI."

Argentina is an ideal birthplace for

South American Fascism. It is a large, rich country with a coastline of 2,150 miles and an area almost five times the size of France. It has about half the foreign commerce of all South America and half of its entire transportation and communication systems. Its population is all white, and a melting pot of many nations. Physically and psychologically it has what it takes to go Fascist. It is controlled by a few wealthy families who find the greatest protection of their economic monopoly in the reactionary stand of the Catholic hierarchy. The *Inter-American* magazine of February, 1944, said: "Argentina's immense wealth is concentrated in the hands of about 2,000 families, who used to run the Government like a small, tight corporation. These families were alarmed at the liberal doctrines coming from the United States." So was the Catholic church alarmed. . . . and that gave birth to Fascism in Argentina.

## SPIRITUAL BANKRUPTCY OF THE CHURCH

There is a striking lesson for American Catholics in the fact that the Catholics in Argentina, only one-fifth of the population, put the yoke of Fascism on the other four-fifths. Much as it may surprise us, Argentina is far from being a Catholic country, even though Catholic propagandists in this country

try to make everyone believe that all Latin America is 100 per cent Catholic. George P. Howard, a born Argentinian and internationally known Protestant clergyman, wrote in the January 26, 1944, issue of the *Christian Century*:

**"Argentina is the most irreligious country in the world. I make this statement after carefully weighing it . . . her soul is starved. The Argentine man has seldom taken religion seriously. The strength of the Roman Catholic church lies in the aristocracy, the landowners. The mass of the people have no faith."**

Statistics, published in this country by the Committee on Cooperation in Latin America, show that while in the United States there is a priest for every 600 Catholics, in Argentina there is only one priest for every 8,571 people. Most of them have been brought in from Spain and Italy to reconvert Argentina.\*

Now that the tables have been turned, with Russia outbalancing the Vatican in Europe and the center of world gravity shifted to America, the carrying out of the plan to win all America to Catholic Fascism becomes more imperative than ever. On it depends the whole future of the Roman Catholic system.

The one obstacle to Catholic plans to dominate the hemisphere is the United States. But Catholic circles have good reason to believe that that can be overcome, first, by boring within, and then by an economic pincers movement, once political control of Canada and Latin America is in the hands of their church. Within twenty years Roman Catholicism has already won the balance of political power in the United States, attaining at the same time control of public information through its power of censorship over the press, the movies, and the radio.

\* See John Gunther's *Inside Latin America*, p. 283.

The present article treats of Roman Catholicism's foundation of Clerical Fascism in Argentina as the first step to control all of Latin America and to effect an economic boycott of the United States. This will be the southern side of the pincers movement. The N. Y. *Times* of October 24, 1943, quoted a circular given out by the educational authorities in the province of Tucuman, Argentina, that said, "*Children must be taught that America must realize her destiny within the framework of Catholicism, because anything outside Catholicism is not American, and consequently Protestantism is not American.*"

Most people have been so victimized by Catholic propaganda that they find it hard to believe that a so-called Catholic country is not Catholic at all. How true this is of Argentina can be seen from the first-hand evidence of a prominent and devout Roman Catholic writer, George Doherty. Doherty, a contributor to *Commonweal* and other Catholic periodicals, is a lifelong, practicing Catholic who has been working in recent years in Argentina with the BEW and the FEA agencies of the U. S. Government. In an article called *The Cross and the Sword* in the January, 1945, issue of Harper's magazine, he stated that "20 per cent of the population are not even *nominal* Catholics." That means that the number of *practicing* Catholics is less than 20 per cent. Elsewhere in this article, speaking of modern times, he admits that: "Religion was the consolation of Argentine women, but almost no men except priests lived the sacramental life of the Church. *The vast majority* of men were freethinkers. . . inclined to be anti-Clerical. Argentine culture was Catholic only superficially."

## THE PLOT AGAINST DEMOCRACY

The Catholic church during the years of Argentine democracy chafed at the thought of its decreasing power. The more democracy flourished, the quicker Catholicism declined. Labor unions grew in power and the Catholic church began to lose its hold on the masses. Even its birth rate fell from 38.3 per thousand in 1901 to 22.9 in 1937. But what happened in Argentina was happening in democratic Europe. In 1922 Pope Pius XI took power and gave the signal for Fascist counter-revolution on a world scale by cooperating with Mussolini in the establishment of Fascism in Italy. Catholic movements for the overthrow of democracy were at once set in motion in Austria, Germany, Poland, Spain, Portugal, France and elsewhere. Pius XI also started a militant organization called *Catholic Action* that aimed at corraling Catholic laymen under the direction of the hierarchy in order to obtain political control in democratic countries. In different countries it followed different tactics, but all aimed at the ultimate overthrow of democracy and the establishment of Fascism. It used ingratiating terms such as "the establishment of Christian order." Its motto, made famous by Franco's revolutionaries, was "Long live Christ the King!"<sup>1</sup>

In 1922, the year that Fascism began with the accession to power of both Mussolini and Pope Pius XI, the cradle of Fascism was formed in Argentina. It was an institute called *Cursos de Cultura Catolica*. Harmless in appear-

ance it was headed by the leading 'false fronter' of the country, Miguel de Andrea, auxiliary Bishop of Buenos Aires, who passes as a liberal and a faithful friend of the common people. Behind Bishop de Andrea and dominating the Institute were the Jesuits, who knew that the only way to establish Fascism was under the guise of nationalism.

Catholic George Doherty admits all this:

"The Nationalist leaders were ostensibly very devout but were also tremendously interested in politics, specifically in a political ideal which they identified with Catholicism. Most of them were associated with the '*Cursos de Cultura Catolica*,' an institute founded in Buenos Aires in 1922 which offers free courses in philosophy and religion. Its governing board consists of 28 of the most active and influential lay Catholics in Buenos Aires, and its director is the Auxiliary Bishop of Buenos Aires. Besides serving as a gathering place of Catholic intellectuals, whose works it frequently publishes, the *Cursos* sponsors public lectures, seminars, and associations or 'corporations' of Catholic professional men. . . In books and magazine articles they have formulated the political theory out of which has sprung the anti-democratic Fascist-type political movement which rules that country today in 1945. . . To them, therefore, the conception of personal liberty . . . is incompatible with a Christian civil society."<sup>2</sup>

Explaining the avowed aim of this *Catholic Action* group of counter-revolutionaries, Doherty states that it is Argentina's "pre-1853 tradition. . . the tradition of authoritarianism and violence, of [Catholic] Spain's autocratic kings." He goes on to say:

"The new Christian society which they advocate would include among its most important quasi-traditional elements an

<sup>1</sup> How the Catholic church brought Fascism to power in Italy, Germany, Austria and France, and other countries, is shown in detail in my pamphlets listed on the inside of the back cover. (Pamphlets Nos. 5, 6, 8, 9a.)

<sup>2</sup> This quotation and all others from George Doherty are taken from his article, *The Cross and the Sword*, in the January, 1945, issue of *Harper's* magazine.

active ministerial service rendered the Church by the state, which would put all its temporal resources, including force, at the command of the Church for the suppression of religious error. This medieval notion of service is supplemented by another idea . . . namely that in its own purely temporal, civil business the state must be guided by the religious power because the latter has 'all knowledge human and divine.' 'Without the Church,' says Father Julio Meinville, one of the leading Nationalist writers, 'the political government can do nothing, because only from the Church does it receive lessons of wisdom.' "

But this 100 per cent Catholic government could not be put over on a predominantly non-Catholic people like the Argentines in its own name. It had to use nationalism and 'Spanish culture' as a disguise. The Catholic church glorified extreme nationalism and identified it with the centuries-old Spanish tradition. It harped endlessly on the threat of liberal democracy, especially that of the United States, to Argentine Nationalism and Spanish Catholic culture. Sax Bradford in his book, *The Battle for Buenos Aires*, confirms this when he writes:

"The formation of Argentine nationalism. . . must be considered an outgrowth of Church-sponsored insistence on the Hispanic tradition of social discipline. The underlying theme of the Church's most able preachers and nationalism's ablest exhorters is: The inner purity of the Spanish Catholic way of life and the Spanish colonial political method must be preserved against the anarchy and immorality of the Anglo-Saxon Protestant world, against Russian communism and the French slogan of Fraternity, Equality and Liberty. To most of the faithful this seems to imply an acceptance of dictatorship as the alternative. *It is becoming increasingly obvious that this is just what it intended to imply.*"

Doherty explains further the Catholic nationalists' hatred of democracy:

" 'Modern democracies,' one of them writes, 'are imbecile and degraded republics which the Church tolerates only because she must' . . . In the light of this absolutist principle Argentine Catholic nationalists generally approve the Fascist-type governments of Spain and Italy . . . Essentially, the Fascist-type society is Christian, they argue; when it attacks the Church, it is a 'friend accidentally gone astray.' "

This is basic Catholic doctrine, and what Cardinal Faulhaber of Germany meant when he said of the apparent conflict between Hitler and the Catholic church: "*We are fighting for our rights within the Nazi regime and not against it.*"<sup>3</sup>

Catholic nationalists in Argentina openly preached that violence should be used to seize power, and more violence used to preserve it. George Doherty speaking of the Catholic nation-

<sup>3</sup> Quoted by Father Coughlin in *Social Justice* of April 3, 1939.



A NEW BERTH

Courtesy N. Y. Post

alists there, is forced to admit this as follows:

"One of the basic elements of the nationalist theory is that the state should employ violence . . . 'to avoid Communist chaos,' to overcome 'several centuries of bad public habits and the democratic conception of a licentious society.' The modern world being what it is, the employment of violence by the state has a penitential quality; it is in the nature of punishment for sin, the state acting as the agent of God. Cesar E. Pico, member of the Governing Board of the 'Cursos de Cultura Catolica,' speaks of the 'kingdom that has been promised to the violent' . . . Violence is heroic and soldierly. Nationalist violence can cease only when all opposition and criticism is silenced . . . Catholicism, these writers, insist, must unite with this violent nationalism."

No revolution is secure without the support of the masses. Thus the Catholic church in Argentina seduced the masses by playing up false fears and threats, and arousing their hatred against the Freemasons and the Jews. The following quotation by Doherty is from a book by Father Meinvielle, one of the leading priests in Argentina:

"If it has not yet arrived, perhaps the moment is not far off when, if we do not wish to see the name of God proscribed, our temples burned, our priests reviled, our virgins violated by the rabble, it may be necessary to gird our loins and clutch the sword. If through sentimentality, we refuse to fight intrepidly we shall have to live as slaves of a mad minority of Jews."

#### ESTABLISHMENT OF CLERICAL FASCISM

Though the Catholic church in Argentina dominated only a minority when Argentina was still a democracy, that minority made up the wealthy and reactionary section of Argentine society. In preparation for the counter-revolution it worked its sons into the top positions of the Army. Open propaganda for a Catholic dictatorship star-

ted in 1922 with the foundation of the *Cursos de Cultura Catolica*, but it was not until 1930, shortly after the Vatican gave the signal by its approval of Italian Fascism, that it overthrew the liberal president of Argentina and put in his place General José Francisco Uriburu.

Thence began the downward plunge of democracy in Argentina. But the Catholic church was still not satisfied. There remained the danger of a revival of democracy, and in spite of the reactionary regimes in the next ten years, the hierarchy was not able to destroy religious liberty and win political dominance of the country. That came about by the coup of June 4, 1943, when the Catholic church got its clique of 3,000 top Army officers, known as the GOU, to oust President Castillo and establish a dictatorship under President Ramirez.

This shift from a reactionary government to outright dictatorship is well analyzed by Doherty in the above-mentioned article:

"The motivation of Argentine foreign policy was radically changed by the 1943 revolution, though the policy itself remains essentially the same. The change was this: motives of international opportunism . . . nourished by German, Italian, and Spanish money and propaganda, were replaced by a dogmatic Christian [Catholic] nationalism given expression by men who consider that they are purging Argentine culture and political life of anti-Christian [non-Catholic] and anti-Argentine elements."

The dynamo of the GOU and the real dictator of Argentina is Colonel Juan Peron, although so far he has worked through puppet presidents. Born in 1896, the son of a well-to-do rancher, Peron is rightly described by

*Current Biography*, 1944, as "leading a crusade for spiritual renovation, setting out to reorganize the Argentine government on the basis of extreme nationalism." The same source summarizes Peron's dictatorship and his emergence from behind the scenes as follows:

"Since June 1943 Argentina has had four presidents and an unestimated number of 'palace' revolutions. The man who has remained the most powerful behind-the-scenes figure is young Colonel Juan Peron, considered the brains behind the totalitarian movement in Argentina. . . By the middle of 1944 Peron held the triple post of vice-president, minister of war, and secretary of labor and social welfare."

The present president of Argentina, appointed by Peron, is General Edelmiro Farrell, a man of rugged features and simple mind. He is commonly called "King Kong," because, as the August, 1944, *Inter-American* says, "he probably has as few political convic-

tions as any man who ever headed a government." *Time* magazine called him "the Irish-faced, hard-boiled vice-president."

Samuel Guy Inman says: "The crowd that assumed dominance under the new president, General Edelmiro Farrell, was guided by a program outlined by a secret circular later published by the enterprising Mexican weekly *Tiempo*."

This momentous, highly secret document of the Argentine GOU not only reveals the plans of 'the temporal arm of the Church' for the domination of all South America, but explicitly ties in this conquest with what was happening in Germany, and makes open admission of the part to be played by the Catholic church. *Newsweek* of May 29, 1944, under the title "American Vaterland" reported as follows:

"Last week *Newsweek's* Buenos Aires correspondent gained access to a document which appears to have set the whole pattern of Argentine official policy. It was a memorandum circulated secretly among the colonels' clique just before the coup that put them in power on June 4, 1943."

Dr. Roland H. Sharp, staff correspondent on Latin-Americas affairs for the *Christian Science Monitor*, writes in his recent book, *South America Uncensored*, (p. 25) as follows:

"The Argentine document is dated May 3, 1943, a month before the Rawson-Ramirez coup d'état . . . Most of its details have already been carried to the point of action, or attempted action, by the Argentine military dictatorship. Addressed to the Argentine Army officers, the memorial declares . . . 'Alliances will be the next step. Paraguay is already with us. We will get Bolivia and Chile. Together and united with these countries, it will be easy for us to exert pressure on Uruguay. These five nations will then



**EDELMIRO FARRELL**

President of Argentina's Fascist Regime  
"Irish-faced, hard-boiled. . ."

easily attract Brazil, due to its type of government and to its important groups of Germans. Once Brazil has fallen, the South American continent will be ours. . . . *Following the German example*, we will inculcate the masses with the spirit necessary to travel the heroic path on which they will be led. We will do that by controlling the press, motion pictures, radio, books, and education, and *with the collaboration of the Roman Catholic Church.*' "

The establishment of the present Argentine dictatorship on June 4, 1943, was helped by years of Catholic propaganda. As Doherty points out: "Before the revolution the Nationalists for a decade or more attacked democratic, constitutional government in Argentina and urged overthrow of that government by a minority group. . . . *With few exceptions, the nationalists were and are active Catholics who claim to be advocating a specifically Catholic ideal for political society.*" The Argentine Army officers would not have dreamed of undertaking alone the establishment of a new government for, as Doherty remarks, "they were uneducated men without any knowledge of civic affairs." The point is that the Catholic intellectuals who engineered the revolution were prepared to step in at once and seize the key posts, but delayed a few weeks to disguise the fact that the revolution was really the result of their plotting. Doherty goes on to say:

"The nationalists greeted the revolution with enthusiasm, and it soon became clear that the program adopted by the government was their program. A simple working arrangement gradually developed, the nationalists supplying the ideas, the army the necessary force. Nationalists were given key posts in most of the ministries and complete control of one ministry, which, from their point of view, is the most important—that of Justice and Public Education. *It is the Cath-*

*olic nationalists who have given the Argentine revolution what President Roosevelt called its 'Nazi-Fascist character.'*"

#### POLITICAL SUPREMACY OF THE CHURCH

George P. Howard in the *Christian Century* of January 26, 1944, revealed the tie-up between the Catholic church and the military dictatorship, and that Father Puig and Father Wilkinson were "President Ramirez's closest advisers." He further says:

"Many prelates and priests are back of the present dictatorship. Ramirez has given priests special broadcasting privileges. They harrangue the soldiers in their barracks on the Communist and Labor perils. The leading Catholic sheet, 'El Pueblo,' attacks Protestantism and Masonry in the manner of the Falangist papers in Spain. Recently the Virgin Mary was made an honorary general in the army. She receives no salary but is assigned from the public treasury a vivaticum of ten dollars a day, which, of course, is collected by the Church."

The quick seizure of power by the Catholic church in the months following the setting up of Peron's first puppet-president, General Ramirez, was described as follows in the *Christian Science Monitor* in the first week of December, 1943:

"General Ramirez often is found in the company of Roman Catholic Church representatives, particularly of army chaplains, who are believed to exert considerable influence and pressure on him. The power wielded by the Roman Catholic Church over the new regime is a byword in Buenos Aires. The General receives priests . . . frequently at the Casa Rosada, his official residence. . . . Priest-writers are eulogistic regarding their representation in the Cabinet. Whatever they write and whomever they attack, there is no censorship for them."

Ray Josephs in his book, *Argentine Diary* (The Inside Story of the Coming of Fascism), reports on page 46:

"There has been some speculation as to the authorship of some of the new government's early proclamations. These are now popularly attributed to Ramirez's 'Grey Eminence,' an army chaplain, an intimate of Saba Sueyro's, one Father Wilkinson. I hear he is imbued with Clerical corporate-state doctrines very much on the lines of those professed by Dollfuss of Austrian memory. Father Wilkinson is said to be sitting in the Casa Rosada [Argentine White House] ostensibly to assist in the drafting of public statements, but actually counseling and guiding Ramirez's every action."

Credit for Peron's success in deluding the people with a pretense of democratic ideals can be given to Bishop Miguel de Andrea, the Catholic prelate who for years has posed as the champion of democracy, and now ranks as one of three top advisers of the Argentine dictatorship. His association with the dictatorship throws the masses off their guard. Ray Josephs, in the above-quoted book (p. 47), speaking of Father Wilkinson as an extreme right adviser of the dictatorship, significantly adds: "On the other hand, the pro-democratic Bishop de Andrea is also supposed to have a hand in many of the wiser moves" of Peron. Were it not for these "wiser moves" of Bishop de Andrea, the masses of Argentina would have awakened to the true facts before it was too late.

Nor are Fathers Wilkinson, Puig, Meinvielle and Bishop de Andrea the only prominent co-workers of Peron. The whole Catholic clergy from top to bottom in sermons, writings, and friendly counsel, work to promote the dictatorship. Typical of these is Msgr. Franceschi, who according to Josephs (p. 85), has been a "pro-totalitarian for years" and "has given pro-Axis speeches and sermons, and edits the

important Church magazine *Criterio*."

With the increase in the political power of the Catholic church, religious intolerance kept step. Dr. Sharp, the journalist, in his book mentioned above (p. 24), says:

"Accompanying the Fascist reaction in Latin-American government is an upsurge in Clerical activity noted by many qualified observers. It has been marred by intolerance that is reported by Protestant missionaries as more intense than in several decades."

Vincent de Pascal noted in the October, 1944, issue of *Inter-American* that the above-mentioned 'false-fronter' Bishop de Andrea "is now the only Argentine ecclesiastic still maintaining cordial relations with rabbis and Protestant ministers."

Having obtained its goal, the Catholic hierarchy expressed its thanks, through Cardinal Copello of Buenos Aires, to the Peron dictatorship as follows:

"The patriotism shown by Your Excellency in fulfilling one of the deepest hopes and greatest ambitions of the Argentine people has recuperated for our country the morality of its great destinies, the path of which was shown by the great thinkers and heroes who forged its nationality."

#### CATHOLICIZING THE PUBLIC SCHOOLS

Compulsory teaching of the Catholic religion in the schools was forbidden by the democratic constitution of Argentina. When the church took over, after the Peron revolution, this provision was discarded along with parliament and local self-government in the provinces. But the church, in accord with its long-planned policy, waited a half year before making this openly pro-Catholic move, in an effort to hide the hand that held the dagger. Dr. Sharp, on page 25 of *South America Uncensored*, tells the story as follows:

"Under the Argentine Republic a Clerical campaign sought for many years to restore the traditional teaching of Roman Catholicism in the schools. The Republic steadily refused to undo a reform instituted by democratic forces intent on separating Church and State. The new Argentine dictatorship on December 31, 1943, made the teaching of Roman Catholicism compulsory . . . The decree applies to 'all public schools of primary, elementary, secondary, and special education . . . high schools and special subsidiaries of the National Universities. . . . and common schools administered by the National Council of Education . . . Since teachers of these classes are subject to approval by ecclesiastical authorities, the hierarchy has regained educational ascendancy . . . Textbooks also are subject to Clerical and governmental approval."

Protestant and Jewish children are now forced to take "moral instruction" from Catholic teachers, if they insist on exemption from the regular classes on Catholic dogmas. Co-education for children over thirteen years of age has been abolished in accordance with the policy laid down by Pope Pius XI in his encyclical on education. Doherty speaks of the extreme economic and governmental pressure that forced the majority of the people of Argentina to consent to enrolling their children in the Catholic religion classes.

Simultaneous with the dictatorial instruction in Catholicism went the purging of all Protestant, Jewish, and liberal teachers. Nor was this restricted to the lower schools. Doherty points out that, "The first step was to intervene and purify the universities and the secondary schools. In all six universities the rectors and deans of the faculties were dismissed . . . Those appointed were with few exceptions nationalist intellectuals . . . These intervenors immediately began to purge their faculties of dissenters. A number

of Argentina's most distinguished scholars were discharged . . ."

Ray Josephs, in his book (p. 234) completes along more positive lines the picture drawn by Doherty:

"School appointments, in particular, show one type: *ultra-Clerical, bigoted Catholics, who represent the most reactionary group within the Church.* This regime holds to the theory that its religious tendencies definitely prove it's not Nazi. 'Nazis,' it says, 'are pagans—we want the Church over everybody.' Everybody—they might add—whether everybody likes it or not. This meets with the approval of many conservative Argentines, both the wealthy who feel that giving the poor plenty of religion will keep them from thinking too much about other things, and the very poor, who have always been held in close check by the Church."

As usual the poor Jewish minority got the worst of it. Doherty tells how Jewish school teachers were purged and Jewish students sometimes "permanently suspended from all Argentine schools by decrees." The Jewish children remaining in the schools were obliged to use "ghetto benches" separating them from the Catholics, according to the *Overseas News Service* of June 20, 1944. Carleton Beals in *The Coming Struggle for Latin America*, (p. 72) tells us that it is not unusual to find "*hymns of hate against the Jews as enemies of the Catholic faith printed on the back of colorful prints of the Virgin.*"

## CONCLUSION

Space limitations do not permit accounts of Fritz Mandel's arming of Argentina or of the torturing of Argentines in concentration camps and at the hands of the secret police. Nor is there room to explain the relationship of Clerical Fascism in Argentina to

that of Franco Spain and to the Nazi underground in post-war Germany. Yet these all relate to the Jesuit master plan for a third World War against Russia. The appeasement of Argentina by Britain and the United States fits into the picture. Leland Stowe has rightly called admission of Argentina into the United Nations "*betrayal No. 1 on behalf of a third World War.*" We are ready for more betrayals. Mr. Morgenthau, according to the N. Y. Times of last June 13, stated that "Argentina, for instance, as a member of the Bretton Woods bank, would get a loan on its *economic needs* regardless of its '*political ideology.*'"

CONFIDENTIAL information confirms reports that the admission of Argentina into the United Nations Organization at San Francisco was the work of Catholic church pressure. A poll of the delegates of all South American countries by newspapermen at ten o'clock in the morning revealed that only two were in favor of it. At three in the afternoon, the South American delegates were called by the Papal Delegation to a conference which lasted well into the night. Next morning every South American country voted for the admission of Argentina. Stettinius, ex-Secretary of State who owed his appointment to Myron C. Taylor, our ambassador to the Pope, also put on the heat in favor of it. Nothing of this, however, appeared in the press.

► "TEACHERS employed in North Dakota public schools may wear religious garb, and each district must decide for itself if the hiring of members of religious orders is desirable," Arthur E. Thompson, State superintendent of public schools, has decreed, according to the Minneapolis 'Star-Journal' of last August 23. On the previous day, a delegation from Solen, N. D., had protested to Mr. Thompson against the hiring of Roman Catholic nuns to teach in Solen public schools.

What we in particular must not forget is that the Catholicizing of our own country is also part of the Jesuit master plan. Jesuit Father Talbot was quoted in the New York World of December 14, 1930, at the time that Clerical Fascism started its world conquest, right after the Vatican Concordat with Mussolini, as saying: "*Why can't we raise a tidal wave that will bring Catholic culture into the United States?*" We need always to remember that an organized minority can seize power in any country, just as the Catholic church did in Argentina where it is only one-fifth of the population.

► THE POLISH GOVERNMENT in Warsaw denounced the Vatican concordat with Poland on September 12. This is the concordat entered into between the Vatican and Pilsudski's Fascist regime in 1925. The chief reason given, according to the N. Y. Times of September 15, was that "*the Vatican had violated the Concordat in 1940, when the Papal Nuncio in Berlin handed over to German bishops the administration of Polish dioceses.*" This was in keeping with the Vatican's agreement with Hitler to 'Germanize' the Catholic church in Poland, as a part of the over-all plan to re-establish the Holy Roman Empire of the German Nation. The Warsaw Government also has refused to recognize the new bishops appointed for Poland by the Vatican on August 15, since the Vatican has not recognized the legality of the present Warsaw Government.

## THE VATICAN'S INFLUENCE IN POST-WAR EUROPE

**I**MMEDIATELY AFTER V-E DAY, governments everywhere declared an end to their diplomatic relations with Nazi Germany. But not the Vatican. At no time did it announce the end of its relations and its Concordat with Hitler's regime. It offered full protection to the Nazi ambassador for months after Germany's surrender.

Now that Germany is defeated, Vatican agents are doing everything possible to protect former Nazi officials and even to secure their re-establishment in office under the protection of the British and American governments. This is done under the pretext that, although former Nazis, they were always loyal to the Catholic church and are therefore trustworthy.

In its issue of last June 18 the *New Republic* truthfully reported:

"Democracy in Germany experienced its first setback with the appointments of one Friedrich Schaeffer as Minister President of Bavaria and one Colonel von Seisser as Police President of Munich. Both appointments substantiate the worst fears of those who expected American use of reactionary Clerical forces in the administration of the defeated enemy country. Both appointments were made, apparently not accidentally, by Colonel Charles E. Keegan, the American regional governor, a former New York City Councilman and a staunch supporter of [Tammany] Boss Ed Flynn's Bronx Democratic machine. Are these appointments possibly connected with Mr. Flynn's mysterious visit to the Vatican some weeks ago? Speculation along this line is justified by the fact of the presence in Rome of a number of German Catholic reactionaries . . ."

In an interview with the reactionary and Clerical Friedrich Schaeffer, the

most important German official in the American zone of occupation, Victor H. Bernstein, foreign correspondent, in the newspaper *PM* of last May 31, reported that Schaeffer did not even attempt to hide the fact that the Catholic *Bavarian People's Party* is as Fascist as the Dollfuss regime in pre-war Austria. Bernstein said:

"In answer to a direct question Schaeffer said that his party was based on the 'same Christian principles' as Dollfuss's and Schuschnigg's 'Christian Social Party' in Austria, and added that he had been friends with both men."

Schaeffer was the top man in the *Bavarian People's Party* in the 1930's, of which period the above-quoted issue of *New Republic* says:

"With the Prussian Clericals, led by Bruening and Msgr. Kaas, the 'Bavarian People's Party' voted for Hitler's authorization law which gave him legal power to destroy German democracy."

Thanks to thousands of Clericals like Schaeffer, the future of German Fascism appears secure. Tammany politicians in Army uniform, like Colonel Keegan, have put American food and authority into the hands of such men who will use them as tools to rebuild their reactionary Clerical machine. The *N. Y. Times* of June 26, 1945, gave this added crumb of information:

"Colonel Charles Keegan, military governor of Bavaria, said today that he had ordered military government authorities in Dachau to stamp out political activities of the anti-Fascist party."

Colonel Keegan is only one of hundreds of prominent American Catholics in key positions in Germany. Another is Capt. Dumont F. Kenny of the Religious and Education Office of the

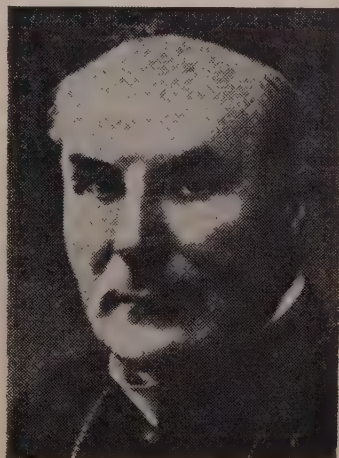
Group Control Council in Berlin. Another prominent Catholic is Col. R. L. Sedgwick of the Allied Control Council, who according to the *N. Y. Times* of August 24 is "a senior member of the Papal Court, having held the post of Privy Chamberlain of the Sword and Cape under Popes Pius XI and Pius XII".

Everywhere in Germany Catholic officers, and even non-Catholic ones indoctrinated in Officer Training Schools by Jesuit Father Edmund Walsh's lectures, are playing right into the hands of the reactionary Catholic prelates. Among these is Archbishop Count von Galen, bishop of Munster. A *United Press* dispatch in the *N. Y. Post* of last April 7 reported that he attacked the Allied bombings of Germany, and proudly stated that he "must be loyal to the Fatherland and therefore consider the Allies to be enemies." He further played up the Hitler bogey of Communism and stated that all liberated slaves were "*Russians plundering German homes.*"

A good example of the efforts of the Catholic hierarchy to preserve Nazism is given in the *N. Y. Post* of last May 31 in a quotation from *United Press* correspondent Jack Fischer:

"Herr Oppenhoff, for instance, recommended by the Bishop of Aachen for the post of mayor of that city, assisted the Americans in picking men for the other administrative posts. Of these 57 turned out to be Nazis."

The most open revelation of facts was made in a dispatch from Munich published in the August 22, 1945, issue of the Newspaper *PM*, under the headline: "*Cardinal Faulhaber Intervenes for Nazis, Recommends them to U. S. Authorities as Good Catholics.*" This authoritative article quotes three columns of documented material, including letters written in favor of notorious



**CARDINAL FAULHABER**  
*"Intervenes for Nazis. . ."*

Nazis from the Cardinal's office, and others written in his own handwriting, copies of which are now in the hands of the correspondent. Proof of the long-standing Nazi affiliations of these Catholics for whom Cardinal Faulhaber intervened personally is also furnished.

The policy of Cardinal Faulhaber was consistently carried out within the Catholic clergy all the way down the line. The same article quoted the Catholic pastor of a Bavarian village speaking as follows to an American officer.

"Just one little thing, Herr Lieutenant. You have under arrest here Hans Raedler because you say he was an important Nazi. Yes, he was a Nazi, but he was also a good Catholic and he always used his Party position to protect Church property."

Among other things, this shows that the Catholic clergy saw nothing to prevent a person from being a good Nazi and a good Catholic at the same time. Better proof of this could not be found than the fact that the Pope himself not only did not withdraw Papal honors from Nazi Catholics like Franz von Papen, but actually conferred new ones

on him after he accepted the Vice-Chancellorship under Hitler.

The only glimmer of hope in this dark picture is that Col. Charles E. Keegan has recently resigned. His successor, Col. Roy L. Dalferes, although under General George S. Patton, is attempting to force the resignation of Minister-President Fritz Schaeffer and will presumably succeed. The N. Y. *Times* of September 12 reported that Dr. Gessler, Schaeffer's chief adviser, has just been forced from office now that it has become known that German rearmament between 1920 and 1928 started under him as Minister of War at that time. Another prominent Nazi, Ernst Fischer, who has been Minister of Finance under Schaeffer, has also been forced from office, according to the *Times* just referred to, which details his rapid rise under Hitler and the illuminating fact that he was made a member of the cabinet "on June 7 on the recommendation of Col. Charles E. Keegan of New York."

## RESCUING JEWS IN SLOVAKIA

THE MOST EXTRAORDINARY story about Catholic anti-Semitism in Msgr. Tiso's Nazi puppet-state of Slovakia came from Budapest last August 15, and was published in the N. Y. *Post* of the same date. It told how a lay nun, Sister Margit Slachta, worried over the brutal treatment of Jews by Msgr. Tiso's regime, appealed to Archbishop Spellman of New York to try to rescue some of them. She relates the story as follows:

"In March, 1944, I received a commission to go to Rome to attend a routine church matter. What I secretly prayed for and got was the opportunity to speak to Archbishop Spellman there concerning Slovakia's Jews.

"He promised to help and agreed to send an order to all seven Slovak bishops. I have since heard that, through American intervention, \$50,000 was deposited at a Swiss bank for German officials as a ransom for the Slovak Jews. Most of the condemned were saved."

Thus was American money passed through Slovakia's Catholic bishops by order of Archbishop Spellman to pay Nazi officials a ransom for Jews condemned to death by the anti-Semitic laws of Msgr. Tiso's Catholic-Fascist regime.

► THE ENNISKILLEN *Impartial Reporter* of last July 6 tells of a Roman Catholic priest of Ballybunion, Ireland, who was fined £10 for refusing to testify in court concerning the father of the child of an unmarried mother. The priest appealed the case to the Eire High Court which ruled in his favor that a priest in Ireland could not be made to testify in civil court. The startling part of the matter was the *reason* given by Justice Gavan Duffy who rendered decision in the case. According to the *Catholic Register* (of Denver, Colo.), which also reported the incident in its issue of August 19, Justice Duffy declared:

"In Eire, where 99 per cent of the population is Catholic, it would be intolerable that the common law, as expounded after the Reformation, should bind people who had rejected the Reformation as a heresy."

FOR \$1.00 WE WILL MAIL A BACK COPY OF THE CONVERTED CATHOLIC MAGAZINE TO TEN OF YOUR FRIENDS AND ACQUAINTANCES.

## THE PROBLEM OF MIXED MARRIAGES

"Can two walk together except they be agreed?"—*Amos 3:3*

CUPID is a capricious sprite and wings his arrows in odd directions. With increasing frequency of late, his arrows pin together the hearts of boys and girls who have been brought up in the religiously opposing worlds of Roman Catholicism and Protestantism. The warm glow of the physical love of two such young people for each other blots out for the moment the importance of their spiritual differences, and they proceed to plan for marriage and often carry it through. But soon mountainous difficulties make themselves apparent, as many have discovered to their sorrow. There are many obstacles to happiness in married life, and if religious conflict is added, love and happiness are sure to fly out the window.

In a Protestant democratic country where Roman Catholics and Protestants live and work side by side without restriction, the problem of mixed marriages has become a very real and practical question. At the root of the problem is the Roman Catholic attitude of exclusiveness which goes so far as refusal to allow any of its members to unite in religious worship with Protestants. The late English Cardinal Bourne, quoting Margaret Clitherow, England's first "martyr", put it thus: "*I will not pray with you nor shall you pray with me; neither will I say 'Amen' to your prayers nor shall you say it to mine.*" No happiness or unity of spirit can be had between the partners to a marriage union where one of them is schooled in such an attitude of religious bigotry.

Added to this is the Roman Catholic

church's claim to sole jurisdiction over the marriages of *all* Christians. In fact, it condemns every mixed marriage as sinful and invalid unless it is performed by a Roman Catholic priest and requires the signing of legal contracts that all children will be baptized and brought up as Roman Catholics. It further demands that the Protestant party take six weeks' instruction in the Roman Catholic religion previous to the marriage. After the marriage it requires the Catholic party to exploit the intimacies of marriage so as to induce the Protestant party to join the Catholic church.

All these claims of the Roman Catholic church arise from its teaching that marriage is a "sacrament" instituted by Christ and as such within the power of the Roman church alone to administer. That teaching denies any right either of a Protestant minister or the civil State to legislate for the validity of the marriages of Christians, whether they be Catholic or Protestant. The Protestant view is that marriage, though a very sacred institution, is not a sacrament, since there is no evidence in the New Testament that Christ ever instituted it as such. Protestant teaching holds that marriage is "*an honorable estate, ordained of God unto the fulfilling and perfecting of the love of man and woman.*" Protestants consequently do not attempt church control of it as the Roman Catholics do, and intervene only in cases involving some violation of the clear teachings of Jesus Christ. In democratic countries the validity of marriage, by the will of the people, rests upon a civil contract basis. Protestants abide by the law in the

matter and do not make any attempt to exploit control of it to increase the wealth and membership of their church organization as the Roman Catholic church does.

There is first the difficulty of the form and manner of the marriage itself. The Roman Catholic church will not allow a Protestant minister to be associated in any way with the ceremony, nor will it allow a priest to assist in a Protestant ceremony. If the couple is married by a Protestant minister, the Catholic church condemns the marriage as no marriage at all and deprives the Catholic party of the sacraments. Although the marriage is regarded as perfectly legal by society and the State, the Catholic church declares that the parties to it are living in sin, and as long as they live together the Catholic party will be refused absolu-

tion of any and all sins by the priest. If the Catholic party is a soldier or an airman on the eve of a dangerous battle and goes to confession to get pardon of his sins in case he should be killed next day, the priest will refuse to absolve him unless he promises to forsake his wife if he comes through safely.

Often, especially when the girl is a Roman Catholic, the Protestant party will submit to the marriage by a Roman Catholic priest. But even after the contracts have been signed, the marriage cannot take place in a church. It is performed in the office of the priest's house and deprived of the glamor of the church's ritual which means so much to a Catholic girl. She is also deprived of the nuptial blessing of her church, and thus in her eyes her marriage falls short of the appearance of a true marriage. But these difficulties are dwarfed by those that develop in the home that is divided so completely on the matter of eternal salvation. The children reach the age when religious instruction must begin and the Protestant father is forcibly reminded of his signed agreement to allow all his children to be brought up in the Roman Catholic faith. They go off with his wife to one church while he makes his way to another. They are taught that all non-Catholics, including their own father, are deprived of the means of salvation and stand no chance of being saved except in the rare contingency that they are "invincibly ignorant" of the Roman Catholic religion. They are taught a philosophy of life and a code of ethics that outrage his conscience as a good Protestant. Can love and domestic happiness flourish in such a home? Can the romantic love of two people remain steadfast where there is no union of the spirit? In the presence of the great finalities of life that lay bare its harsh realities, that which



According to Roman Catholic teaching, mixed marriages performed by a Protestant minister are null and void and the parties thereto are not husband and wife.

seems to be union is shown to be no union at all, since souls desperately in need of each other are left separated and alone.

The problem of mixed marriages is one of particular concern to Protestant ministers. Through mixed marriages the souls of their young people are robbed of their spiritual heritage. In most cases it is the Protestant party that yields to the Catholic, since the Roman Catholic church is a totalitarian institution that permits no toleration of other religions and intimidates its members by dire threats of excommunication and forbids them to yield to the rights of others. A few brave Protestant ministers known to us, like good shepherds, go after a sheep that is being led astray by a mixed marriage and challenge the right of the Catholic priest to instruct a member of their flocks in the teachings of the Catholic church if his Protestant pastor is not present. They should go farther than this and demand the equal right of the Protestant minister to instruct the Catholic party to a mixed marriage in the teachings of Protestant Christianity. Upholders of American law and democratic justice should also see to it that the validity of a marriage should not be made dependent upon any particular form of belief or church ceremony. It should be made a felony in the United States, as it is in New Zealand, for instance, for any church or individual to declare or teach that a marriage contracted in accordance with the requirements of the civil law is not a true marriage.

Best of all is for Protestant ministers to preach without ceasing to their people: "*Do not marry a Catholic. Do not permit yourself to fall in love with a Catholic, for love is unreasoning and lures its victims into thinking that they*

*are exceptions to all rules and experiences. Fear of the threats of the church is greater than the love which a Roman Catholic girl or boy may profess for you. This fear will win out in the end and rob you of your love and happiness as well as the eternal salvation of yourself and your unborn children.*"

(See our pamphlet *Mixed Marriages* listed on the cover of this magazine.)

## ANSWERS

By JOSEPH ZACCHELLO

**P**ROTESTANTS are often unable to answer satisfactorily the inquiries of their Roman Catholic friends concerning matters vital to the way of salvation. This is especially so regarding the correct interpretation of parts of Scripture texts quoted by Roman Catholics to substantiate what they are taught to believe. Each month, Mr. Zacchello, a former Catholic priest, will devote a page to answering some of the more important questions of this nature. (All Scripture texts quoted are from the approved Roman Catholic or Douay version of the New Testament.)

**ROMAN CATHOLICS SAY:** "Christ gave to the Apostles and therefore to the priests of the Catholic church the power of forgiving sins in the tribunal of confession, where they sit as judges. This is clear from the following text of Scripture: 'Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain they are retained.' —John 20:23."

*This is taught to Roman Catholics as one of the "great Catholic texts." By it, Roman Catholics attempt to prove the claims of their church to be the only one instituted by Christ and that their priests alone have the power to forgive sins.*

**ANSWER:** The fallacy here lies in the customary quotation by Catholics of a text, or part of a text, without context. In this instance, the answer is to be found in the preceding verse 21, where Jesus said, "*AS THE FATHER HATH SENT ME, SO I SEND YOU.*"

**TWO DISTINCT MISSIONS** (from *missio*, "I send") are clearly defined. It can be seen readily that the "mission" of Jesus Christ from his Father could not be the same as Christ's "mission" to his apostles. Their office and work were quite different from those of Jesus Christ. The Father sent Him to die for the remission of sins; Jesus in turn sent the apostles *to preach that remission already accomplished*. Jesus did the actual work of remitting; the apostles were sent by him *to declare* that sins are forgiven by the all-sufficient work of Jesus Christ. Only He, who was the God-man, could forgive sins; the apostles, mere men, could not and did not die to remit sins. It is utterly false, therefore, to say that priests of the Roman church can forgive sins.

Christ was then commissioning His apostles to preach the Gospel to every creature. His own mission entailed great suffering; so would theirs. His mission, which was then accomplished, was to save men and "take away the sins of the world." They were now being sent to make that salvation known, to preach about the forgiveness of sins obtained by Christ. Christ sent His apostles to preach that sins are forgiven to those who will believe in Him and *not* forgiven to those who do not believe in Him. Thus the words: "Whose sins you shall forgive, they are forgiven them, etc." This means *whose sins you are the means of forgiving by your preaching of the Gospel, they will be forgiven; and whose sins you retain, they will be retained*; for the Gospel, while it is the "cause of life" to some, is the "cause of death" to others. The

Gospel is a message to all nations and carries a responsibility to those who refuse to accept it.

All ministers and *all Christians* have the power of remitting sins by the preaching of Christ, by making known to unbelievers the price of salvation paid by Christ. "Through Him forgiveness of sins is proclaimed to you." *Acts 13:38*. "Confess therefore your sins to one another, and pray for one another, that you may be saved."—*James 5:16*.

Only the priests of Rome claim the power of remitting sins by a form of absolution in the tribunal of confession. The apostles never practiced this but preached forgiveness of sins and salvation through faith in Christ. "Believe and be saved" is the motto of the New Testament.

*"Neither is there salvation in any other. For there is no other name under Heaven given by man by which we must be saved."*—*Acts 4:12*.

*"If anyone sins we have an advocate with the Father, Jesus Christ the Just, and He is a propitiation for our sins, not for ours only but also for those of the whole world."*—*1 John 2:1*.

He does not say we have the confessional box, or the tribunal of confession in which, having confessed our sins to the priest, we may receive absolution.

*"He who believes in the Son has everlasting life; he who is unbelieving towards the Son shall not see life, but the wrath of God rests upon him."*—*John 3:36*.

*"Having been justified therefore by faith, etc."*—*Rom. 5:12*.

*"If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all iniquity."*—*1 John 9*.

# THE PASSING SHOW

P. J. WHELAN

► **IN THE VILLAGE** of Santiago, about 40 miles from Mexico City, "a Methodist pastor, his wife and one of his church members were beaten to death on Sunday, May 27, of this year, by a religiously inflamed mob of Roman Catholics which later burned homes where several Mexican Protestant families lived." This was reported in an AP dispatch from Mexico City to the 'Kansas City Star' of May 31.

► **THE WIFE** of Secretary of Labor, Lewis Schwellenbach, is a Roman Catholic, born in Ireland. Her name before marriage was Anne Duffy. Mr. Schwellenbach was born in Wisconsin of German parents.

► **HITLER'S AMBASSADOR TO THE VATICAN**, Baron Ernst von Weisaecker, was reported in a broadcast from Vatican City last August 26, as still hiding out in Vatican City "because he fears internment by the Allies if he should leave," according to a UP report in the N. Y. *Herald Tribune* of August 27.

► **SIGNIFICANCE** is attached by the Catholic press to the fact that the war started on December 7, 1941, the vigil of the feast of Mary Immaculate and ended August 14, the vigil of the Assumption of the Virgin Mary. The Catholic 'Register' of August 26 thus concludes that Mary in some way had a lot to do with the war as a whole, and states that "Catholic Americans took the date as a sign that Mary . . . would be with us in the trial." To prove its contention it quotes the late Pope Pius XI in an encyclical in 1937, as declaring that "the powerful patronage of the Virgin Mother of God is linked with all the annals of the Christian name."

► **AN EDITORIAL** in the Catholic newspaper, *The Providence Visitor*, of last July 12, termed the repudiation of Roman Catholicism by the Brazilian Bishop Carlos Duarte "the first major victory for those [the Protestants] warring against the Church in South America."

► **ALL SEVEN** Nazi prisoners of war who were hanged at Ft. Leavenworth last August 25, for the murder of a fellow-prisoner who had turned against Hitler, were Roman Catholics. According to the N. Y. *Times* of that date "all of them received the last rites of the Roman Catholic church, and four of them, as they walked the 'last mile,' thanked officials of the disciplinary barracks for the comfort of the priests in their last hours."

► **POPE PIUS XII** LECTURED a group of ten U. S. newspaper correspondents when they visited him last July on "fidelity to truth in what you write and speak." None of them had the courage to remind him of the barefaced lies about Franco and other topics published by Catholic newspapers in this country.

► **ELEVEN CONGRESSMEN** visited the Pope last August 21 and he called their attention to the state of "sad and stricken Europe." Referring to the Allies' punishment of Nazi Germany, the Pope warned, "if one people is crushed to death by force, who will dare to promise the rest of the world security in a lasting peace?"

► **FIFTEEN MORE** Roman Catholic priests from the United States departed as missionaries to South and Central America last July 22 from Maryknoll Seminary in Ossining, N. Y., according to a dispatch to the N. Y. 'Times' of that date.

► **THE NEW GOVERNMENT OF YUGOSLAVIA** has begun drastic distribution of church lands among the peasants. According to a dispatch of *Religious News Service* under date of last August 8, "*Holdings of churches and monasteries will be limited to a maximum of five hectares, with the exception of historic institutions, which will be permitted to have 20 hectares.*" Catholic church leaders have protested, and Msgr. Louis Stepinac, Archbishop of Zagreb, piously declared: "*Church lands are in the hands of God and must not be touched.*"

► **THE RUSSIANS** have begun to split up the Junker estates in their part of conquered Germany. But as in Poland, "possessions of convents [monasteries] and church institutions" are exempted, according to an AP dispatch from Berlin in the N. Y. *Post* of Sept. 6.

► **LEON DEGRELLE**, Catholic 'Rexist' leader of the Belgian Fascists, escaped to Spain after the collapse of Germany. According to a UP dispatch from Brussels in the N. Y. 'Times' of last August 2, "Spanish authorities consider Degrelle a political criminal and that he has the right of refuge." An attempt by his enemies on July 29 to kidnap Degrelle from military hospital in San Sebastian was foiled by Franco's Spanish police. Belgian authorities hold that Degrelle is a war criminal because he ordered and supervised the execution of loyal Belgians in towns overrun by the Germans during the Ardennes offensive.

► **COMMUNIST LEADERS** in Rome have demanded an investigation "first of churches, convents and Catholic schools in Campania, then of certain members of the Christian Democratic Party," because of widespread anti-Communist propaganda by the Christian Democratic Party and by Catholic nuns and priests, according to a *Religious News Service* report from Rome last August 15. Nuns and schoolboys were arrested in Naples and charged with posting circulars reading: "*Death to the Red Devil! Long Live the Pope! Beware of the Russians!*"

► **THE BISHOPS** of northern Italy have issued a Pastoral Letter entitled: "*Catholics' Duties to Face Present Dangers*," forbidding Catholics to join the Communist Party and condemning the separation of Church and State. According to a dispatch from Rome in the N. Y. *Times* of September 12, the bishops declared that "*Catholics who become Communists would be guilty of deserting the Catholic faith and collaborating in a system opposed to Catholicism*." Condemning the separation of Church and State, they declared: "*The separation of the Church from the State would mean that the State would become atheistic and agnostic*." Their Pastoral Letter was published in the Vatican newspaper *Osservatore Romano* of September 11.

► **IN WISCONSIN** Roman Catholic pressure has succeeded in having a referendum submitted to the voters in the November elections this year proposing a change in the State Constitution to permit transportation of parochial school children in public-school busses.

► **CHURCH MEMBERSHIP** in the U. S. has now risen to a total of 72,492,669, according to the latest *Yearbook of American Churches*. The Methodists are listed as the largest Protestant denomination, with a total of 8,046,129, and the Southern Baptists next with 5,667,926. Of the total of 72,492,669, however, only 59,717,107 are over 13 years of age. This is due chiefly to the practice of the Roman Catholic church of counting in children from infancy up. Most Protestant denominations list only active *communicants* over 13 years. The Roman Catholic church lists its entire *population*, including infants and inactive members.

► **ARCHBISHOP CUSHING** of Boston, well-known for his publicity stunts to propagandize the Catholic church, was reported in the 'Boston Post' of July 8 as having arranged for all the priests of Boston "the largest air-travel plan for any similar group in the world." Under his plan with United Air Lines, "the 862 priests of the diocese are furnished with an identification card which they may present on any air line in the world and the cost of the trip or ticket is charged back to the diocese"—with a 'cut,' of course, for the archbishop.

► **ONLY SEVENTEEN** of the 640 members of the new House of Commons in England are Roman Catholics, and two of these, from Northern Ireland, will not participate because they refuse to take the oath of loyalty to King George. Only eight of the seventeen Roman Catholic MP's elected belong to the Labor Party. In Prime Minister Attlee's new cabinet there are no Catholics at all. A dispatch of the NCWC in the Catholic 'Register' of August 26 attributes this to the fact that Catholics are not favorable to left-wing tendencies and that Freemasonry controls politics in England. The real reason is that Roman Catholic policy ties in with British Toryism.

► **MUSSOLINI'S** former Fascist Minister of Education, Count Cesare de Vecchi, has escaped punishment as a war criminal by entering a monastery near Venice, according to a Rome dispatch to the N. Y. 'Times' of August 23. De Vecchi is the last of Mussolini's "Quadrumvirs" who shared his faked 'March on Rome' in October 1922, and was later Governor General of the Dodecanese Islands.

## THE EDITOR'S MAILBAG

### EXTRA PAGES

WITH THIS ISSUE we are adding four extra pages to our magazine. This will enable us to include many items that we have hitherto been obliged to hold over for lack of space. Of particular importance will be a new series of articles now in preparation on "THE TRUE NATURE AND STRUCTURE OF ROMAN CATHOLICISM," a factual analysis of the aims and activities of the Roman Catholic church never before revealed. This new series will begin with our issue of next January.

We trust that the generosity of our old-time readers will enable us to continue to advertise our magazine at the usual low rate of \$1 a year.

### POSTAGE

MOST OF OUR READERS have agreed that it is wiser for us not to accept second-class mailing privilege from the P. O. Dept. because of the restrictions it would place upon our freedom. It would save us about \$2,000 a year, but would make our files liable to inspection by P. O. officials. For these reasons we have continued to pay regular postage rates when mailing out our magazine each month, despite our greatly increased circulation.

This involves a postage bill, for the monthly mailing alone of the magazine, of approximately \$2,500 a year—a sizable sum for the mailing costs of a magazine with the low subscription rate of \$1. This, however, would be no problem at all IF EACH OF OUR READERS SENT US THE SMALL SUM OF 10 CENTS A YEAR to cover postage. Will you not give this your consideration?

REPORTS reach us that one KENNETH GOFF has stated in public speeches that he worked for "The Converted Catholic Magazine" and that its editors are Communists. It is scarcely necessary for us to deny such lies and slanders except to assure our readers that no one by this name has ever been associated with our work.

## OUR MAGAZINE IN CANADA

ROMAN CATHOLIC INFLUENCE over the customs personnel in Canada makes trouble at times for readers of THE CONVERTED CATHOLIC MAGAZINE. A friend in Toronto writes to say that a parcel of our magazines was held up by the customs and that when he called for them was told that THE CONVERTED CATHOLIC MAGAZINE was "banned" in Canada, and that he would have to wait till contact was made with censorship authorities in Ottawa. He was a staunch Irish Protestant and saved the day by threatening the staff at the customs to expose such interference with his mail and religious liberty. He also seized upon the opportunity to preach the Gospel to them. His public defense of freedom of the Gospel so impressed the staff and the crowd of people present that his parcel of magazines was handed over without further delay.

It is not true that THE CONVERTED CATHOLIC MAGAZINE is banned in Canada, in spite of the desire of the Roman Catholic church to exclude it. Nor should there be any delay in the delivery of our magazines or need to call to the customs house for them, since we affix the required Canadian excise stamps in New York, and fulfill all the regulations of both the postal and customs authorities. Our brave reader's victory should be an example to all Protestants to stand up and speak out in vindication of their rights against unwarranted interference by agents of the Roman Catholic church employed in the service of the public.

"He hath made us able ministers of the New Testament: not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—II Cor. 3:6.

## RECOMMENDED BOOKS

*The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:*

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**WHAT TO DO WITH ITALY?** by Salvemini-La Plana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Plana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. **301 pages. Price ..... \$2.75**

**RELIGIOUS LIBERTY IN LATIN AMERICA?** by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. **170 pages. Price ..... \$2.00**

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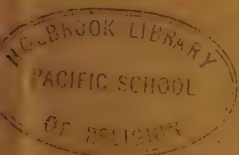
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**THE POPE IS ALWAYS 'RIGHT'**

• • •

**December, 1945**

# THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxiii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

## Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.,  
REV. A. MALINVERNI, D.D., REV. P. J. WHELAN,  
REV. JOSEPH ZACHELLO

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DECEMBER, 1945

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SUBSCRIPTION PRICE: \$1.00 A YEAR—SINGLE COPY 15c

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All Communications to: The Editors

The Converted Catholic Magazine

229 West 48th St., New York 19, N. Y.

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CHRIST'S MISSION, INC., at same address.

# The Converted Catholic Magazine

*Edited by Former Catholic Priests*

PUBLISHED SINCE 1883

Vol. 6 (New Series)

DECEMBER, 1945

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## MEDIATOR AND SAVIOUR

*"And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isaiah 25:9.*

**C**HRISTMAS recalls the fact that the Saviour of the world was born nearly two thousand years ago. That Saviour has been revealed but not accepted; other mediators instead have been invented and have cast into the shadows the unique majesty of the Son of God. As Quesnel, noted Jansenist writer declared: *"Angels will always win the day over Jesus Christ despised and crucified, if the choice of a mediator between us and God is left to the vanity of the human mind."*

One of these is Mary, the very mother of Jesus in the flesh. By the dogma of her "Immaculate Conception," proclaimed on December 8, 1854, another Mary, not the Mary of Scripture, has been exalted to a pinnacle overshadowing the preëminence of Christ in everything that is His right and to which He was exalted by the Spirit of God. By this Mary the Lord of Glory is made debtor to the flesh and the real Mary has lost her identity with mankind.

In the Gospel of Matthew, Mary of Nazareth is mentioned as sharing the genealogy of Jesus with four other women: Tamar, the sinner who, through the unmerited favor of God, was given a place in the royal lineage of the Saviour; Rachab the harlot, who by faith perished not; Bath-sheba the unnamed, weak and backslidden; and Ruth, "a virtuous woman" who, not by her own goodness, however, was admitted into the commonwealth of Israel. Mary, the real and lowly Mary of Scripture, not the fictional Mary of the "Immaculate Conception" and the "Mother of God" that the Roman Catholic church has invented, in her own words tells us how she rejoiced in having kinship with these: *"My spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of his handmaiden."*

With this Mary of Scripture all redeemed souls in turn find kinship. And with her they can sing: Oh marvelous grace of Him who regards our low estate! Oh superabounding grace that those who do the will of God may be His brother, His sister, His mother! Amazing grace of the Saviour that transforms sinners into saints, highly favored of the Lord and forever called blessed!

## EDITORIAL NOTES AND COMMENTS

### THE POPE IS ALWAYS RIGHT

THE BEST EXAMPLE of the tyranny and confusion of words is to be found in the use of the words Rightist and Leftist. Until the defeat of Fascism everything that had to do with the Right in economics, politics, and religion was right in the eyes of the Catholic church, and every tendency to the Left was wrong and of the devil. The monopoly of the Right by fascists, reactionaries, and Jesuit Catholicism was so extensive that anyone who supported them got widespread assurance that he was on the side of the angels. Even now, despite Soviet Russia's rise to international recognition and despite the degradation of Fascist countries—not to mention the sudden shift to Leftism of the British House of Commons—Leftism has not entirely lost its connection with something that is opprobrious, evil and sinister.

Our word *sinister*, in fact, is only Latinized English for 'left-handed,' and was taken over from the theologians who put all those destined for heaven on God's right hand and those condemned to hell on his left, according to *Matt. 25:33*. Thus, the epithet 'left-footer' is used by Roman Catholics, especially among the Knights of Columbus, to designate a Protestant. In the Catholic press, all opposed to Roman Catholic aims and teachings in political and social matters are dubbed Leftists or 'Lefties' and are placed on the side of the devil. Franco, of course,

is a Rightist and on the side of the angels, as is everything and everybody that supports the policies of the Pope, whether in his fight against Russia or for State support of parochial schools.

Thus the Pope will always be Right, and will never be found on the side of the masses of the common people who, in the words of the present Pope Pius XII last March 11, "*use their power to the detriment of justice and the rights of others.*"



### THE FLYING ARCHBISHOP

ARCHBISHOP SPELLMAN of New York lost no time in getting to Tokyo after the surrender of the Japanese. He arrived in Yokohama from Korea on September 12, after a far-flung tour of the Pacific bases of Guam, Saipan, Okinawa and others. It seems more than coincidental that it was not long after his arrival at General MacArthur's headquarters that the barrage of pleas for a "soft peace" for the Japanese began, not only from the Japanese themselves, but from Catholic missionary priests and other Americans in Japan, plus plans to cut the U. S. Army of Occupation down to 60,000, a mere eighth the size planned on up to a few weeks previous.

There are some who have noted this and remembered that the atmosphere also changed in Italy and Germany after Archbishop Spellman flew into those countries in the wake of our conquer-

ing armies. Soon after his arrival in Italy, the Catholic press in Rome and America began putting the blame on America for the wrecked condition of that defeated Fascist country. The recent scandal over the placing of pro-Nazi Catholics in control of Bavaria, for which General Patton was fired from his command of the U. S. Third Army, is too well-known to need further elaboration. This astute prelate of the Roman church has been flying all over the world from Pope to prince and president, and has been busy plotting and planning the advancement of his church's policies.

The irony of it all is that Archbishop Spellman has been able to accomplish these world-wide missions for the Vatican under the false title of "*Military Vicar of the Armed Forces of the United States*," and at public expense!



## MR. LASKI AND THE VATICAN

AN UNNECESSARY FUSS was raised by actor Frank Fay and the Catholic War Veterans over Mr. Harold Laski's statement regarding the Catholic church broadcast from London to the Spanish Refugee Appeal rally at Madison Square Garden in New York last September 24. Laski said that the Vatican was allied with Franco and his oppression of the Spanish people. The extra publicity it caused did more than the rally itself to recall to Americans the shameful part played by the Vatican in the tragedy of the Spanish people under Franco.

The strange part of it all was that, except for Mr. Laski's few but fearless words over the radio in condemnation of the Vatican, none of the speakers at the rally made any mention of the Catholic church, despite the fact that to treat of Franco and his regime without mention of the Catholic church is similar to the proverbial discussion of Hamlet without the Prince of Denmark. The actor Frank Fay, a Catholic, went so far as to demand an investigation by Actors' Equity Association of five Broadway actors and actresses who took part in the rally on charges that they "were entirely in accord" with the attack on Catholicism made by Mr. Laski. So preposterous was Mr. Fay's demand that the five Equity members filed counter-charges against him and had him brought up for trial and censure by the Association.

Mr. Laski's broadcast merely made passing reference to one or two well-known facts concerning the Vatican and Spain. In one place he asked: "*Would a Spanish monarchy be likely to prevent the Roman Catholic church in Spain from remaining a rich monopolist at the expense of mass poverty?*" It was to this that Catholic leaders took violent exception, and the American Broadcasting Company appealingly allotted special time over its network on October 8 to Edward T. McCaffrey, national commander of the Catholic War Veterans, to reply to Mr. Laski. In true Jesuitical style, Mr. McCaffrey twisted the whole matter to make it appear that Mr. Laski, "*when he attacked the Vatican he attacked all religion.*" In a further effort to scare Protestants and Jews, he said, accord-

ing to a lengthy report of his broadcast in the N. Y. *Times* of October 9: "He wasn't firing only at Catholicism—he was firing at every religious belief." McCaffrey also unjustly compared the occurrence to what happened in Germany and Russia.

It is an old trick of the Jesuits to make every criticism of Vatican politics appear as an attack on religion in general. It is to be hoped that no good Protestant or Jew will be led to think, as Mr. McCaffrey intended to imply, that *because the Vatican is justly attacked for its alliance with Franco, Protestants and Jews must therefore back up the Vatican, and even approve its part in helping Franco oppress the Spanish people.*

## NUNS AS PUBLIC SCHOOL TEACHERS

**I**N NORTH DAKOTA there is no law that prohibits nuns who are public-school teachers from wearing their religious garb while teaching school. In answer to a protest on the matter by a delegation from Solen, N. Dak., Arthur E. Thompson, State superintendent of public schools, declared last August 23, that "each district must decide for itself if the hiring of members of religious orders as public-school teachers is desirable."

The Minneapolis *Star-Journal* of September 12 reported that as a result of further protest by the residents of Solen, the local school board resigned, and on the following day the same paper reported that the contracts of the entire faculty of the high school and elementary school—consisting en-

tirely of Roman Catholic nuns and a priest—had been canceled.

Roman Catholics cannot justly complain against such protests to prevent the subtle spread of Catholic church influence in the public schools. Nor can they object to the undesirability of Catholic priests and nuns as teachers in public schools, in view of attempts of the Roman Catholic church to sabotage American public-school education. For it is official Roman Catholic teaching that "*Our first duty to the public school is not to pay taxes for its maintenance.*"

## CONDITIONS IN SPAIN

**F**RANCO SPAIN was described as "a refuge for the remnants of European Fascists who are plotting conspiracies in Europe and—through the Fascist regimes of Portugal and Argentina—in Latin America," according to a statement of the General Union of Spanish Workers (U.G.T.) presented to the World Labor Conference that opened in Paris last September 25. As reported in PM of that date, the U.G.T. statement further pointed out that:

- "1. More than 250,000 Spaniards, including thousands of women, are undergoing a regime of terror in Franco prisons.
- "2. Since 1939, more than 1,000,000 Spaniards have been killed by Franco and the Falange.
- "3. No Spanish citizen can get employment unless he produces a certificate that he attends church.
- "4. The Catholic church in Spain supports Franco's reign of terror."

It was also revealed that from 1940 to 1945, Franco Government expenditures for war preparations rose from 2,906 million pesetas to 6,813 million, and that the annual subsidies for the government Fascist party, called the *Falange*, increased in the same period from 10,000,000 to 192 million pesetas. It was also charged that "a powerful German Nazi Party exists in Franco Spain, supported by the Spanish Falange." Besides this, there is also an important group of the French Fascist militia in Spain, a considerable group of Belgian Fascists headed by Leon Degrelle, and an Italian Fascist group, including General Mario Roatta who escaped from Rome, by Vatican connivance, at the moment when he was to be judged as a war criminal and later escaped recapture in North Italy through obstruction of the Partisans by the Allied Military Mission.



## SUPPORT FOR PAROCHIAL SCHOOLS

**O**PPPOSITION to the Mead-Aiken bill, S-717, was voted last October 15 by the International Council of Religious Education in Chicago, with appropriate protest by its trustees against this bill that would provide public funds for private and parochial schools. Dr. Roy G. Ross, general secretary, declared, as reported in the N. Y. *Herald Tribune* of October 16, that the Council "believes that, in taking this stand, it represents the general conviction of its constituent agencies against appropriations of public funds for sectarian education." *The Council represents 90 per cent of American Protestantism*

and its chairman is former Minnesota Governor, now Navy Captain Harold E. Stassen.

In New Jersey, on the other hand, the N. J. Court of Errors and Appeals upheld by a vote of 6 to 3 the constitutionality of the parochial school bus law of 1941, which requires boards of education to provide for parochial school pupils the same transportation facilities afforded to pupils of public schools. In September 1944 the N. J. Supreme Court had ruled against the law.

Dissenting against the opinion of the other six judges of the Court of Errors and Appeals, Justice Clarence E. Case declared that "*when public-school facilities, open to children of all faiths, are available, it is not incumbent upon the state to furnish free transportation to children whose parents or guardians elect to send them to sectarian schools.*" Proceeding further, according to the N. Y. *Herald Tribune* of October 16, he correctly stated:

"It is the consensus of the weight of judicial opinion that the 'child benefit' theory is an ingenious attempt to escape constitutional limitations rather than a sound construction of their content and purpose. I conclude that the furnishing of transportation to private or parochial schools out of public money is in aid of such schools and is in violation of constitutional provisions which prohibit such aid or support."

FOR \$1.00 WE WILL MAIL A  
SAMPLE COPY OF THE CONVERTED  
CATHOLIC MAGAZINE TO TEN  
OF YOUR FRIENDS AND AC-  
QUAINTANCES.

## THE FUTURE OF SPAIN

SINCE FRANCO must go sooner or later, the Roman Catholic church is placing its hopes on the possibility that his Falangist regime may be replaced by the Carlists, who have to this day steadily fought for abolition of religious toleration, re-establishment of the Inquisition, and absolute submission to Pope and King. It was for the realization of this monarchist program—and not so much for the success of Franco's dictatorship principles—that the Carlists fought so fiercely on the side of Franco against the hated Loyalists during the civil war.

The Carlists, in fact, are now among the most outspoken opponents of Franco's Falangist regime. During the San Francisco Conference, which refused admission of Franco's regime into the United Nations Organization, 10,000 members of the Carlist Party gathered together, on April 29, at historic Montserrat Monastery where they openly defied the Falange and called for action to put their own program into effect. After open-air mass outside the picturesque 10th-century monastery, an impassioned sermon was delivered by the Jesuit Father Tura de Mandresa adjuring the assembled Carlists to keep strong faith in their ideals. Repudiating some of the excesses of the Falangists, this Jesuit priest, according to a report from Barcelona to the N. Y. *Times* of that date, declared:

"We have united to tell the World Powers gathered at San Francisco that we represent a vigilant Spain which is neither Falangist nor Communist. We are ready to tell the world we are not liberals, not democrats, nor republicans but legitimists who desire the traditional Catholic Spain of God, country and king."

The priest further urged his listeners "to be prepared for any eventuality,"

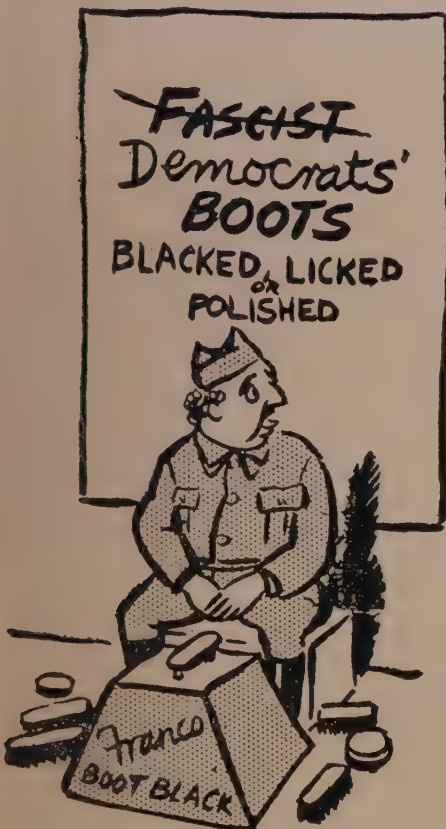
and after the sermon about a thousand uniformed Carlist soldiers, representing units from Navarre, Aragon, Catalonia and three Carlist Basque provinces, marched in review before their military and political chieftains.

The first Carlist War—1833 to 1840—was started by the Jesuits who have always been the instigators and directors of the Carlist movement. It was fought against the forces of Liberalism which, in their view, is but an extension of the Protestant heresy, against which Spain in the past has battled so ferociously. The essence of Carlism is well put in the following phrase by the scholarly Gerald Brenan in his book, *The Spanish Labyrinth*: "One flock, one earthly shepherd [the Pope], one monarch, one empire, one sword." It stands for the Catholic church's idea of 'order,' and 'respect for the hierarchies.' It claims to oppose *despotism*, while favoring an *absolutism* in which the powers of the king are limited only by natural law and the Catholic church. It insists that all schools and universities be under control of the Catholic church, that no liberty of worship be permitted, and that there be strict censorship of books and of the press.\*

The Second Carlist War was an attempt to destroy the First Spanish Republic of 1872. The disgraceful scenes of 1834 were repeated. In the words of Gerald Brenan, p. 210: "*Monks and priests led guerrilla bands, nuns left off their prayers to make cartridges, while the young men of the farms and hamlets, eager to destroy atheists and Liberals, marched and drilled on the hill-sides.*" These same scenes were again repeated in 1936 when Franco, with the aid of the Catholic church, set out to destroy the Spanish Republic of 1931. Fortunately, however, in the Car-

\* See Brenan's, *The Spanish Labyrinth*, p. 213, Macmillan Co., New York, 1944.

## NEW CIRCUMSTANCES



list war the foreign intervention was on the side of the legitimate government. In Franco's war, foreign intervention—that of Mussolini and Hitler—was against the legitimate republican government, while the democracies of Britain and the U. S. did nothing under cover of their pretended policy of 'non-intervention.'

If Spain is ever to be given a chance to become democratic and its poor oppressed masses the opportunity to be free and prosperous, no church-backed regime should be allowed to take over after Franco goes. A Catholic monarchy backed by the Carlists would be a mere change of scenery, leaving condi-

tions no better than under Franco's blood-stained Fascist regime. It seems incredible that the United Nations should have gone to so much trouble to obliterate Fascism and Nazism from central Europe and at the same time will do nothing to eradicate it from Spain.

**C**HRI<sup>ST</sup>'S MISSION and its work for ex-priests depends for support on voluntary contributions from its friends. It is a religious corporation of the State of New York and contributions are deductible from income taxes.

For those who wish to remember our work in their wills we give the following legal *Form of Bequest*:

#### CHRIST'S MISSION— FORM OF BEQUEST

I give and bequeath to Christ's Mission, incorporated in the State of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

**SUNDAY MEETINGS** at Christ's Mission are held every Sunday at 3:30 P.M. in the auditorium at 229 West 48th Street under the directorship of Rev. A. Caliandro. Topics of interest on the Roman Catholic question are discussed at these meetings, and the needs of all our readers remembered in prayer.

"YEA though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." (Psa. 23:4, 6)

## CATHOLIC ATROCITIES IN MEXICO

**R**EPORTS of Roman Catholic atrocities against Protestants in Mexico have increased to an alarming degree, and the details are reminiscent of the accounts of Nazi brutalities in the horror camps of Belzen and Dachau. In the last issue of our magazine we reported the story of the Methodist pastor, his wife and a member of his church who were beaten to death in the village of Santiago near Mexico City, last May 27, by a religiously inflamed mob of Roman Catholics who later burned several homes of Mexican Protestants. Following is an even more brutal story of Catholic atrocities against the Protestants of the entire village of San Andres Timilpan, in the state of Mexico. It is an eyewitness account by the correspondent of the *Christian Century*, dated from Mexico City last August 29, and begins as follows:

"In San Andres Timilpan, a village in the state of Mexico, the corpse of a Protestant child was recently dug up by a Catholic mob two days after burial and thrown away. This is the last chapter in religious persecution in the village. The incident occurred after the local priest, Father Arnulfo Hurtado, had preached a sermon in which he declared that a Protestant child was unworthy of interment in the cemetery and should have been thrown into the river instead. He sternly rebuked Catholics for having permitted the burial of a 'heretic' in a sacred place. The mob did not wait to think, and the corpse of little Catalina Rafael was disposed of in some way that has not yet been discovered by the family."

The story then goes on to tell that the child's father, powerless to resist the mob, went next day to complain to the mayor. On his way a new mob

threatened to lynch him if he persisted in taking legal action. While he was in the mayor's office the mob went "hunting for Protestants." Then the story continues:

"They stoned Taide Jiminez, then dragged her naked through the streets. Mrs. Nicolasa Martinez was brutally beaten, and other Protestant men, women and children were abused. Those who could not escape were rounded up, wounded and bleeding, and herded into the Catholic church, where Father Hurtado was waiting for them, a crucifix in his hands. Under threats and blows the Protestants were urged to kiss the crucifix, repeat Catholic prayers and promise to come to mass in the future — thus giving up their new faith."

The bloody martyrdom of the Protestants in San Adres Timilpan began in 1940 with the destruction of their chapel, houses and property, and the killing of several members by Catholics at the instigation of Father Hurtado. Banished from their homes, the Protestants tried to come back, but each time they have met with new outbursts of violence. All appeals for justice have been useless. "*Red tape, pro-Catholic influence and bribery have prevailed against the Protestant villagers,*" the story says, "most of whom are now living as refugees in Mexico City." Fifty-five of them have remained in the village at the risk of their lives, and the more than 270 men, women and children refugees in Mexico City are crowded into a few rooms afraid to return to their homes. The Evangelical churches in Mexico City are aiding many of them and the laymen's Maranatha Club provides a doctor and medicines. Many, especially babies, have died from malnutrition, and because of the continued

persecution in their village, the number who seek refuge in Mexico City is increasing daily.

It is only from such plain facts that Protestants in the United States may learn what the Roman Catholic church is really like and how it resorts to the most brutal means to force obedience to its beliefs and claims in localities where it has the upper hand and the protection of the police.

Roman Catholic violence is not confined to Mexico and South American countries, but even flares up in parts of the United States in localities where Protestants are in the minority. Protestant Episcopal Bishop Stoney of New Mexico was recently obliged to protest to the Roman Catholic Bishop of El Paso and the Archbishop of Santa Fe because of the vandalism of Roman Catholic boys who broke into and desecrated the Episcopal church of St. Anne's Mexican Mission in El Paso, Texas. *After breaking lights, desks, pictures, candles, altar furnishings, they relieved themselves in the chapel and smeared human refuse over everything. Then, to add insult to injury, they left a Catholic religious magazine with a marked article in which Protestants were branded as "Judases."*

According to *The Witness* magazine of last October 4, Protestant Bishop Stoney was brave enough in his protest to the Roman Catholic bishops to put blame for these and other depredations squarely on the Roman Catholic clergy and hierarchy because of "the spirit of intolerance often preached by them toward other faiths."

### 'ROBISM'

JEROME N. FRANK, judge of the U. S. Circuit Court of Appeals in New York, was discovered recently (in his shirtsleeves) writing a magazine article. His subject was "Robism—the Wearing of Robes by Judges." To Mary Braggiotti, reporter of the *N. Y. Post* (July 29, 1945) he explained:

"It is all of a piece with the archaic language we use. It is thoroughly undemocratic, of course. No part of government should be a mystery. The President of the United States doesn't wear any particular gown. It is the bigoted, ignorant fellow that needs the false dignity of a robe."

The Pope and his cardinals, bishops, and priests will not like this. Neither will the God-Emperor Hirohito of Japan. They all depend upon the "false dignity" of their pontifical robes to keep their people in fear and subjection. True religion needs no such disguise.

► NEW YORK CITY newspapers of last Oct. 11 gave front-page space to another victory for Msgr. Fulton J. Sheen when it was announced that Louis F. Budenz, managing editor of the Communist 'Daily Worker,' had renounced Communism and returned to the Catholic faith after instructions from Sheen. He was immediately given a position as professor of economics at Notre Dame University. Msgr. Sheen boasts of having also "converted" Heywood Broun and Henry Ford 2d. Budenz was formerly director of the Catholic Central Verein in St. Louis, Mo., and was obviously "planted" in the Communist party.

► THERE ARE now only 17 Roman Catholics in the British House of Commons, but 48 in the House of Lords.

RENEWALS: Many thousands of subscriptions expire with this December issue of our magazine. If yours is one of them, be sure to renew now! It will save us labor and expense, and assure your receiving all our issues for 1946.

## THE STORY OF AN EX-PRIEST

*This is the story of Father Juan Estaban Roldán who was converted to Evangelical Christianity after 25 years as parish priest in Bucaramanga, Colombia, and whose body, after his death last March 25, was forcibly taken by the police from the Protestant church and given over to the priest, despite the protests of his sorrowing wife and children.*

ONLY IN COUNTRIES where the Roman Catholic church is specially protected by the government and is able to call upon the police to enforce its teachings and practices can the true nature of the Catholic church be understood. Here in the United States and other Protestant countries it acts like the proverbial wolf in sheep's clothing by covering its real aims and teachings under pretense of agreeing with the principles of democracy and religious freedom. In this country, especially at this time, its priests and spokesmen would not dare to act and speak as they do, for instance, in Spain and Latin-American countries. It is their hope and aim, however, to achieve this in America as soon as they gain enough control in high places to make use of the police power.

This is more particularly true with regard to the status of ex-priests who, like Martin Luther and other priest-reformers of old, voluntarily leave the priesthood of the church of Rome and preach the doctrine of salvation through the all-sufficient work of Jesus Christ. The Constitutional guarantee of religious freedom in the United States prevents the molestation of former priests in life and in death. But not so in Catholic countries, where the church can call upon the government to penalize

priests who exercise freedom of conscience. Article six of the Concordat between Mussolini and the Vatican in 1929, for instance, denied employment to any priest who leaves the church. In Spain today under Franco rule, not only is an ex-priest forbidden employment but *not even an ordinary Spanish citizen can get employment unless he produces a certificate from his parish priest that he attends church.*

An illustration of how the Catholic church will hound an ex-priest to his very grave wherever it can safely do so, has recently come to our attention from a Presbyterian missionary in Bucaramanga, Colombia. The case is as follows:

The conversion of Father Juan Estaban Roldán came about one day when he was visiting the local priest of the little town of Ituango in Antioquia. He was then over 50 years of age, and doubtless had been considering the step for many years before. But the climax came on that day in Ituango when Mr. Arthur Douglass, a missionary of the American Presbyterian Board of Missions, arrived in the town to distribute Bibles and other Christian literature. Father Roldán watched the local priest order a policeman to go around and gather up the Protestant Bibles and pile them up in the middle of the public square. With growing resentment he

saw the priest kindle a fire under the books and in the light of the flames threaten his Catholic people who had gathered around that unless they desisted and burned all such "heretical and immoral" books, they themselves would burn forever in the fires of hell.

As far as Father Roldán was concerned, the bonfire did more good than harm, for it burned up all that was left of his loyalty to the Roman Catholic church which he had faithfully served for half a century, as child, student, and priest. He accompanied the local priest back to the rectory and, to the amazement of the latter, removed his clerical collar and told him he could no longer remain in a church that publicly burned the Word of God. He contacted the Protestant missionaries, studied the Bible and settled down as a rural school teacher. Later he married and had a family of five children, one of whom is now an Evangelical school teacher. His exemplary Christian life and conduct greatly edified those around him, and he exerted considerable influence in the country district in which he lived.

In February of this year, at the age of 82, he became seriously ill in the town of Dabeiba. Immediately every effort was made by the local priest to bring him back to the Catholic church before he died. He was visited also by his own Presbyterian pastor, Mr. Noel Ramirez. Just two days before he died, Mr. Ramirez found the priest at his bedside strenuously insisting that the old man confess his sins to him and return to the Catholic church. With all his remaining strength, Roldán answered back: "*I will not confess to you, but to Jesus Christ whose blood cleanses from all sin!*" "But if you want divine grace," the priest insisted, "you must return to the church." In the dying man's defense, Mr. Ramirez turned to

the priest and said: "Divine grace comes only from God through Christ. This is no time to discuss beliefs and sects, but to turn the dying man to Christ alone." Furiously the priest raised his voice and shouted: "No one may interrupt me in my functions," and turning to the dying ex-priest he said: "Are you going to take advantage of your last chance to be saved? Tell me once and for all whether you accept the Roman Catholic faith and absolution for your sins? Be quick about it for I cannot stay any longer." The dying man merely turned, looked at him calmly, and said, "Good-bye!" Frustrated at seeing that further argument was useless, the priest took his hat and said: "Soon your body will be at rest, but your soul will be in hell."

Next day, Roldán sank into unconsciousness and the priest returned to renew his attack, but found the door barred to him. He left saying that all Protestants and their Bibles are but fuel for the flames of hell. In a little while, however, he returned, bringing with him the mayor of the town and some policemen who, in the name of the law, demanded that the door be opened at once. As soon as they entered, they ordered Mrs. Roldán and her children out of the bedroom. Then the mayor went over to the bedside of the unconscious man and asked him, "Do you want to confess?" Though there was no response, he rushed to the door and shouted: "He says yes! Come on in Father Gaviria!" So the priest entered and, under the protection of the policemen, administered the last rites of the church to the unconscious ex-priest. A witness to the scene was a visiting American missionary whom the mayor had ordered out of the bedroom but who had refused to leave.

Next day, March 15, Esteban Roldán, the beloved and converted ex-priest,

passed away at half-past nine in the morning. He died as a true Christian, firm till the end in his hope and saving faith in the all-sufficient work of Jesus Christ. His body was taken to the Presbyterian church where a special service was held before the funeral services at the grave. But at the church door, the police intercepted those who were carrying out the body and said: "We will not allow you to proceed with this burial!"

So all that afternoon, the coffin and two watchers had to remain inside the barred church while a mob outside gathered and shouted for the body of the ex-priest. At about 8 o'clock, one of the watchers left for supper at the pastor's house next to the church. The mayor, taking advantage of the situation, sent a messenger to ask the other lone guard to come out and talk to him as he had something important to say to him. As soon as he was outside the church door, the police rushed in, took the coffin outside and marched with it down the street in triumph to the public square. There they took axes and wrenched the coffin open, took the body out and placed it in a new coffin. Then, headed by the priest, the crowd marched with the body to the Catholic church where a service was kept up till midnight, when the remains were buried in the Catholic cemetery.

Thus was this dauntless ex-priest's body made to do what his soul refused, go backwards. But his soul goes marching on. Those were days of harrowing experience for his wife and children, when the Catholic church triumphed over his lifeless body. Unfortunately it is necessary for the Catholic church, for propaganda purposes, to impress on ignorant people the power of the priest in life and in death, no matter what the desires of the deceased may be nor how much it adds to the anguish of a sorrowing widow and children.

## GERMAN BISHOPS AND THE AMG

THE N. Y. HERALD TRIBUNE of Sept. 27 revealed the real reason behind the trouble that necessitated the removal of General Patton from his command in Bavaria, where Friedrich Schaeffer, leader of the pro-Nazi Catholic Bavarian People's Party was made Minister-President by Tammanyite Col. Keegan. It carried an important statement of General Walter Bedell Smith, General Eisenhower's Chief of Staff, and himself a Roman Catholic, showing that the trouble was not so much with the Nazis as the Catholics. General Smith declared:

**"We can get rid of the Nazis without any trouble at all. But there is a very strong ultra-conservative party in Bavaria, and I say that advisedly, being a Catholic myself. That is the thing that concerns me. That is not an excrescence like the Nazi party, but is deeply rooted in Bavaria, and particularly in the people who for years and years have been governing the party and who are pretty highly respected in Bavaria themselves."**

Further confirmation of the trouble that the United States Military Government is having with the Catholic church in Germany was reported in a dispatch from Berlin on October 16, to the N. Y. *Post* and Chicago *Daily News*. It bluntly stated that the Roman Catholic hierarchy had protested that "*de-Nazification and other occupation policies are too harsh on the Germans.*" Specifically, the Catholic bishops objected to the opening of non-denominational schools. Dr. Johannes Dietz, Catholic bishop of Fulda, wrote to Military Government officials saying that such schools were in "*open violation of the rights granted my church by the*

*Concordat [between Hitler and the Vatican] and the law."*

The recent conference of all the German bishops at Fulda demanded the following:

- (1) Importation and distribution of food for the German people.
- (2) Cessation of migration of Germans from Silesia, Pomerania, Sudetenland and East Prussia.
- (3) Arming the German police to protect the people.
- (4) Rapid discharge of war prisoners, especially priests and theological students.
- (5) Return of Catholic church property.

Cardinal Faulhaber of Bavaria is reported as being "deeply distressed over the ousting of Catholic Minister-President Schaeffer who had surrounded himself with prominent Nazis." The Cardinal is quoted as saying that "*Schaeffer's replacement by a Social Democrat destroyed in one swoop all the 'good work' of restoring normalcy to Bavaria.*" The Cardinal also wrote to Gen. Eisenhower requesting the release of five Nazi war criminals and four generals because they were "*good churchmen and not thoroughgoing Nazis.*" Among them is Baron Constantin von Neurath.

The tone of the letters written by the Bishop of Fulda and Cardinal Faulhaber is described as not only indignant, but also threatening. The letter of the Bishop of Fulda actually stated that "*the bishops could be most helpful in appealing to the faithful to take a loyal attitude toward those in power, but implied with equal clarity that if the recommendations were not realized, the bishops might find it difficult to offer their good offices in cooperation.*"

## O PAPPY, COME HOME!

► SINCE last January 1 till the end of September nearly 100 U. S. Congressmen—15 Senators and 81 Representatives—had visited the Pope, according to a report from Rome in the N. Y. 'Times' of Oct. 1, which predicted that "before the year's end Pope Pius will have interviewed one in every five United States Congress members." The report described Protestant members as particularly impressed by the Pope's "approachable and winning" way, and told of one such Protestant Representative who, overcome by the Pope's friendliness, threw his arm around his white-robed shoulder and said: "Now, Pope, we want you to come to the United States and visit us. How about it?"



The Bible in the jungle

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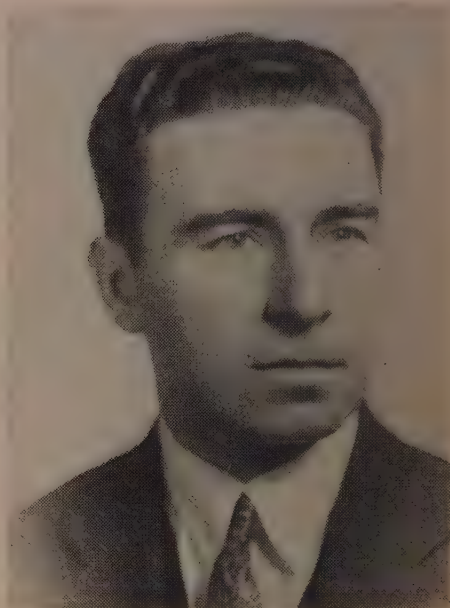
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A FEW OF THE FORMER PRIESTS CONNECTED WITH CHRIST'S MISSION



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Former priest of Montreal, Canada

## About Books

**STORIES OF THE REFORMATION**, by Ruth Gordon Short; 249 pages. Price \$2.50.

A VOLUME of this size could not do justice to the story of even one of the heroes of the Reformation period. Yet Mrs. Short gives us in this attractive work of hers some eighteen concise sketches of colorful characters from that period that was so fruitful of spiritual values.

If our twentieth century is to go down in history as one of marvelous scientific discoveries, the sixteenth well merits the honor of being outstanding for its spiritual heroes of whom much too little is known today. No better way could be found to counteract the flood of mawkish Roman Catholic propaganda through movies, radio and press than the wide distribution of real stirring stories of the heroes of the Reformation. These colorful real-life stories would be a tonic to adult Protestants and a much needed inspiration to Protestant children.

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An excellent book to give your child or friend for Christmas.



**THE RISE OF THE TYRANT**, by Carl McIntire; Christian Beacon Press, Collingswood, N. J.; 260 pages, \$2.25. A denunciation of economic collectivism.

**THE REVOLT AGAINST GOD**, by Dr. Rufus W. Weaver; Fleming H. Revell Co., New York; 243 pages, \$2.50. An historical analysis of the influence of culture on Christianity.

**REVERIES OF A PARSON**, by Melville Arthur Shafer; The Norwood Press, Norwood, Mass.; 111 pages, \$2.00. Essays on the ideal life.

► **WE RECOMMEND**—for those interested in prophecy—a new magazine called **"THE GNAT,"** a prophetic digest that describes itself as **"A wee buzz of truth in the babel of prophecy."** It is edited by Eric and Fred Peters and "upholds 100% the prophetic principles of the first real Protestants—Luther, Calvin, Knox and their contemporaries." Four issues a year, beginning October 1945, at \$1.00 a year. Address: Eric Peters, Blackwood, N. J.

► **THE ENTIRE 25,000 Christians belonging to the Holiness Church in Japan were imprisoned during the war and "subjected to tortures and atrocities that resulted in the death of four leaders,"** according to a report of last Oct. 6 from Tokyo to the N. Y. 'Times.' In contrast is the statement in the Catholic 'Register' of last June 3, that Roman Catholics in Japan were not molested, their seminaries were allowed to function, and conscription was not enforced against Catholic students for the priesthood. (See our issue for October, 1943, page 202.)

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# PAPAL MURDER IN CROATIA

By J. J. MURPHY

**L**IBERALS frequently say, "I think the Catholic church should stop playing politics, but, as far as its religious doctrines are concerned, I don't care what it teaches." In separating Catholic dogma from Catholic politics such liberals show that they understand neither the nature nor the aims of the Roman Catholic church. The fact is that Catholic politics stem directly from the basic dogma of the Catholic church that it is "the one true Church" and the sole spokesman of God. From this same premise it is easily deduced that whoever differs from the divine and infallible teachings of the Roman Catholic church is a criminal (whether he realizes it or not) who violates the law of God and undermines the welfare of society. From this conclusion it is a short step to the God-given right of the Catholic church to exterminate such heretics as enemies of the common good. From then on one is led to the conclusion, subtly proved by the Jesuits, that it is lawful to do evil to prevent a greater evil, and that whatever means are needed to crush heresies are holy and justified, whether they be murder, war, or political partnership with sadistic dictators. As Pope Pius XI said, "When it is a question of saving souls or avoiding greater evils, we would find courage to make a deal (*trattare*) with the Devil in person."<sup>1</sup>

The teaching that the Catholic church has the right to kill heretics was boldly

re-asserted in the *Tablet*, official newspaper of the Roman Catholic diocese of Brooklyn, N. Y., in its issue of November, 5, 1938, as follows:

"Heresy is an awful crime . . . and those who start a heresy are more guilty than they who are traitors to the civil government. If the State has the right to punish treason with death, the principle is the same that concedes to the spiritual authority the power of capital punishment over the arch-traitor to truth and Divine revelation . . . A perfect society has the right to its existence . . . and the power of capital punishment is acknowledged for a perfect society . . . Now, the Catholic church is a perfect society, and as such has the right and power to take means to safeguard its existence."

## THE END JUSTIFIES THE MEANS

It was the "Messianic complex" of the Catholic church that led to its Temporal Power, and other endless plots and intrigues for world power that drenched the world in blood for several centuries. The crusades, the Inquisition, St. Bartholomew's Eve, the Thirty Years' War with its millions of victims, are mere high spots in a career of mass murder. No less an authority than the leading 19th century historian, Catholic Lord Acton, found himself forced to admit that "*there had been a grievous evil in the Catholic church consisting of a practice sanctioned by the theory that much wrong may be done for the sake of saving souls, and this tendency . . . was associated with the Papacy which sanctioned, encouraged and implemented it. . . The Papacy contrived murder and massacre*

<sup>1</sup> *Church and State in Fascist Italy*, by D. A. Binchy, a Roman Catholic, p. 83.

on the most cruel and inhuman scale."<sup>2</sup> The historian Lecky also points to religious persecution at the hands of the medieval clergy as "an amount of cold, passionless, studied and deliberate barbarity unrivaled in the history of mankind."<sup>3</sup>

Present-day Catholic theologians teach the very same doctrines by which these medieval murders were justified, and by which others will be justified in the future wherever the Catholic church regains political control. The quotations that follow are from textbooks on dogmatic theology written by two 20th century Cardinals and used today in all Catholic seminaries:

"God not only permits the church to use force, but definitely prescribes it to her. There are no efficacious remedies against heresies but medieval laws."<sup>4</sup>

"But if one considers what a grave matter it is to corrupt the Catholic faith which is based on the authority of God, and if one considers what harm it does to society, he will easily understand that, if traitors or murderers are justly condemned to die, those who publicly undermine the Catholic faith much more richly deserve to be put to death."<sup>5</sup>

Present-day Catholic teaching that advocates the murder of heretics is not a matter of mere theory. It is carried out whenever possible. And it was to make it possible that the Vatican plotted with the Axis powers for world control, as I have shown in a series of booklets on Clerical Fascism in Europe. How this counter-Reformation was

aimed not only at Protestantism and democracy but also at the schismatic religion of the Greek Orthodox Catholics has been proved in articles written for back issues of *The Converted Catholic Magazine*.<sup>6</sup> The present article shows a new aspect of the Axis-Vatican attack on the Greek Orthodox church, for it treats of that church not in Greece, or the Dodecanesian Islands, or Slovenia, as did three previous articles, but of the Orthodox church in Croatia, a Catholic part of Yugoslavia.

### MASS MURDER IN CROATIA

The first publicity given to the murder of members of the Greek Orthodox church at the hands of the Catholic-Fascist government in Croatia appeared in the *N. Y. Times* of January 3, 1942. It quoted the documentary report of the Archbishop of the Orthodox church, made public by the Yugoslav government-in-exile, but discreetly omitted the part played by the Roman Catholic hierarchy:

"According to the Archbishop, the wholesale killings of 180,000 Orthodox Serbs were carried out on orders of Quisling Pavelich and members of the Ustashi . . . Priests' beards were pulled out and their throats cut. In one case a priest was forced to dig the grave for his own son. The son was tortured before his own father's eyes."

*My Native Land*, a book by Louis Adamic, gives clearer evidence of the part played by the Roman Catholic clergy in these massacres. On page 38 he says: "I shall show in detail later that a large section of the Roman Cath-

<sup>2</sup> Lord Acton's *Correspondence*, page 54.

<sup>3</sup> *Rise and Influence of Rationalism in Europe*, by Lecky. Vol. I, p. 326.

<sup>4</sup> From the commentary of Jesuit Cardinal Billot on the *Summa Theologica* of Thomas Aquinas, as quoted by the historian G. G. Coulton, p. 88 of *The Death Penalty for Heresy from 1184 to 1921*.

<sup>5</sup> From Cardinal Lepicier's textbook, *De Progressu et Stabilitate Dogmatis*, Part II, Art. VI.

<sup>6</sup> Reference is made to the following former articles of this magazine: *Behind the Graeco-Roman Conflict*, May, 1941; *Two Friends of the Pope*, December, 1943; *Persecution of the Greek Orthodox Church*, December, 1944; *Clerical Fascism in Yugoslavia*, February, 1945.

olic priesthood in Croatia, Bosnia and Herzegovina, which had been pro-*Ustashi* before the collapse of Yugoslavia, supported the pogroms against the Orthodox Serbians. . . . At least two Croatian bishops, including Archbishop Sharich of Sarajevo, were openly pro-*Ustashi*."

The first full exposé of the Roman Catholic murder of Orthodox Christians to reach the magazine world was given by the liberal bi-weekly, *Christianity and Crisis*, published by Reinhold Niebuhr and other liberal Protestants who ordinarily indulge in appeasing Roman Catholicism. In its issue of June 29, 1942, the following open declaration of facts appeared:

"In the present Croatian territory there are five million Roman Catholic Croats, and 1,800,000 Eastern Orthodox Serbs. These latter are now being persecuted in a most cruel manner. Of the Eastern Orthodox

bishops, one has been killed, several have been imprisoned, the others have been forced to leave the country. Of the Orthodox priests a considerable number have been assassinated, many have been imprisoned, the others have been thrown out of the country. Thus this large body of Eastern Orthodox is now without any pastoral guidance, and there are no longer any Orthodox religious services. It is counted that several hundred thousand Orthodox have become victims of the systematic persecution through imprisonment, maltreatment, plunder, and that several tens of thousands have been killed. One of the officials of the Croatian State has formulated the purpose of this policy as the elimination of the Orthodox leadership so that the rest without leaders can be Catholicized, and so that within ten years Croatia will be a Catholic state. . . .

"Orthodox officials are being notified that in the Croatian State only those



Serbian priests being hanged in a churchyard by the Ustashi Inquisition

Picture from "Martyrdom of the Serbs."

can remain in service who belong to the Roman Catholic Church.

"Certain Roman Catholic periodicals in Croatia approve of this persecution. Thus the organ of the Archbishop of Sarajevo defends the use of 'revolutionary methods' in the 'service of truth, justice, and honesty,' and states that 'it is a silly idea, unworthy of disciples of Christ, that the struggle against evil could be carried on in a noble manner and with gloves on.'"

The real revelation of the barbarous persecution of the Greek Orthodox Christians at the hands of the Roman hierarchy is revealed in detail in a heavily documented book "prepared and issued by the Serbian Eastern Orthodox church" entitled, *Martyrdom of the Serbs*. It is to a large extent a compilation of first-hand testimony gathered on the actual scene of the crimes by the Committee of Belgrade and official commissions of Orthodox prelates. A preface to this book, published in 1943, was written by the Rt. Rev. William T. Manning, leading Protestant Episcopal prelate in this country. In his opening sentence Bishop Manning says: "*I feel it a great honor to be asked to write a foreword for this officially prepared and issued Book of Martyrs of the Serbian Church in Yugoslavia.*" The rest of the present article will be documented with page references to this book. It should be noted in the quotations that follow that the Roman Catholic church is referred to simply as "Catholic" in contrast to the Greek Catholics of Serbia who are spoken of as the Orthodox or Serb Orthodox. Since the book is concerned with the persecution of Serb Orthodox Christians in Yugoslavia who have been tortured and murdered by the Roman Catholic Croats, also of Yugoslavia, the term Croat is synonymous with Roman Catholic just as Serb stands for the Orthodox Chris-

tians of Serbia or Croatia.

#### UNION OF CHURCH AND FASCISM

The Fascist organization of Croatia was the *Ustashi*, made up exclusively of Roman Catholics. Apart from the destruction of democratic government and the establishment of a Catholic-Fascist state, its main purpose has been to convert all Serb Orthodox Christians to Roman Catholicism or exterminate them as heretics. The head of the *Ustashi* and puppet ruler of Croatia under Hitler was Ante Pavelich, a Roman Catholic terrorist. Pierre van Paassen in his book *That Day Alone* (p. 483) notes that Pavelich was trained in Catholic Hungary and worked as a trigger man for Mussolini, spending much of his time in Fascist Italy, after the assassination of King Alexander of Yugoslavia, at which time he was received in audience by Pope Pius XI. After Hitler seized Croatia, and Pavelich was about to be sent there to run the puppet government, the N. Y. *Times* told how Pope Pius XII received "in private audience, first, the new king of Croatia, the Italian Duke of Spoleto, just before he took the throne; secondly, the traitorous Ante Pavelich and his Croat delegation." It turned out that the new "king" was afraid even to enter Croatia and Pavelich ruled alone, subject to the guidance of Hitler and the Catholic hierarchy. The *Washington Post* of February 21, 1943, noted that, as in former years, Pope Pius XII had telegraphed Pavelich his cordial wishes for another successful year. Such direct approval of the Pope was widely publicized in Croatia where it greatly strengthened the hold of Pavelich.

*Martyrdom of the Serbs* (p. 172-4) makes clear that the Catholic church in Croatia established the many thousands of *Ustashi* around a mere nucleus of

"... And seem a saint when most I play the devil."



"And thus I hide my naked villainy,  
With old, odd ends, stolen forth of Holy Writ,  
And seem a saint, when most I play the devil."

—From Shakespeare's *King Richard III*  
Act 1, Scene 3.

pecially trained terrorists:

"Certain circles claim that these atrocities in Croatia are the work of a small number of *Ustashi*. This claim is not correct. It is true that Quisling Pavelich brought with him from Italy only about one hundred *Ustashi*. The others were organized in Croatia itself. In the cities they consisted first of all of students of the Gymnasium and schools of higher learning, then men of the merchant and artisan classes, all good and peaceful members of the Croatian Heroes organization. . . A great portion of the Croatian youths in the intermediate and high schools participated most actively in the bloody terror perpetrated by the *Ustashi*

against the Serbs. They were the so-called 'Croatian Heroes,' members of an organization which was founded and led by the Catholic priesthood. After the fall of Yugoslavia the Catholic priesthood was in closest collaboration with the *Ustashi* in the massacring of the Serbs, and it cannot be said that it was the doings of individuals limited in scope and time. On the contrary, by the number of priests in the towns where the atrocities were committed it may be plainly observed that those priests led that bloody orgy according to an earlier planned system, methodically and with precision."

"The Catholic priesthood in Croatia, Herzegovina, and Dalmatia carried

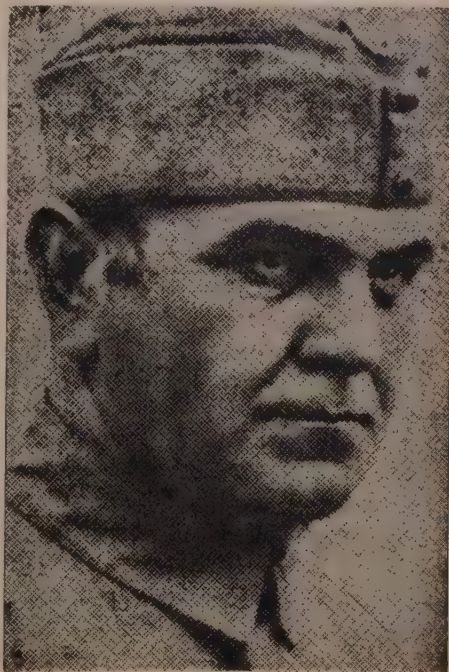
out an intensive propaganda campaign for the *Ustashi* government. For years so-called Eucharistic Congresses were held, which were religious manifestations only superficially, but in fact were for extremist political purposes."

It is pointed out on page 241 that, "the close cooperation between the Catholic church and the *Ustashi* authorities is known, which is also evidenced by the fact that among the *Ustashi* officials there are a great number of Catholic priests."

Beginning on page 174, several detailed examples of priest leadership in the persecution are given. More than a score of priests are named with the caution that these are a mere fraction of the number that led the Catholic mobs. Without choosing from among them I will quote merely the first two that happen to be mentioned. Each is preceded by the name of the city where the clergy won notoriety:

"Sarajevo. Dr. Ivan Saric, Catholic archbishop of Vrh-Bosanski, a fanatical Serbophobe of old, began immediately after the fall of Yugoslavia and the commencement of the anti-Serbian terror to write poems of praise in honor of Quisling Pavelich, lauding his destructive work against the Serbs. The Croatian newspapers of that time were full of his poems of praise. Still stronger was his influence over the direct [terroristic] acts against the Serbs in Bosnia. His right-hand man was the priest of Sarajevo, Father Brale, who was a former *Ustashi* officer and personally and openly led that attack.

"Livno. Father Srecko Peric, a monk of Livno, formerly Catholic pastor at Nis, preached from the altar that all the Serbs should be slaughtered. *After the slaughter he promised to absolve the murderers of their deeds, for murder is not a sin if carried out in the interest of*



**ANTE PAVELICH**  
Nazi Quisling of Croatia

*the Catholic church. Several thousand Serbs, men, women, and children were tortured and murdered in the most cruel and beastly manner."*

In other parts of this book there are documented accounts of priests who were leading governmental authorities under the *Ustashi* and the chief instigators of the mass murders. Such was the above-mentioned Father Brale of whom it is said on page 49: "*The executive power and authority in Sarajevo were in the hands of Hakija Hadzich and the Catholic priest Brale. . . who was insistent on mass execution of the Serbs.*"

## 20TH CENTURY INQUISITION

"Conversion or death" was the slogan of the militant Catholic church of Croatia in this 20th century Inquisi-

tion. The report of the *Committee of Belgrade* issued on September 8, 1942, under the heading "The Catholicizing of the Serbian Orthodox People" stated (p. 177) as follows:

"With the first wave of terror the *Ustashi* and the authorities began to force the Serbs to accept the Catholic faith. In this Catholic priests especially distinguished themselves on all sides. The terrorized Serbs gave in here and there in the belief that in this way they would save their lives. . . . Public parades were held on the occasion of conversions. The people were forced to display a certain joy over their 'return to the faith of their fathers.' There were arranged delegations as a sign of gratitude and loyalty to Quisling Pavelich in Zagreb. Pavelich kissed one of the leaders of such a delegation."

The well-known rector of a Bulgarian Orthodox seminary in the capital of Bulgaria wrote an appeal to the bishop of the German Protestant church in Berlin to protest against this Catholic Inquisition. From page 281 the following excerpt from his appeal is quoted:

"It is quite evident that the Roman Catholic Church in Croatia together with the Roman Catholic clergy and Catholic leaders, were spiritual instigators and in some instances actual leaders in these persecutions, all in an effort to enforce the conversion of the Serbian Orthodox people into Catholicism. With the same purpose in mind the State employees of Orthodox faith were warned by printed pamphlets, a copy of which is on file, that in the Croatian State only those might remain who embraced the Catholic faith.

"As early as last summer the Croatian minister of State, Dr. Mile Budak, declared that upon the territory of the Croatian State only two religious denominations would be recognized—Roman Catholic and Mohammedan. The 'Catholic Weekly,' official organ of the Catholic diocese of Sarajevo, approves the methods of the destruction of the Orthodox Church as being 'to the glory

of God' and concludes: 'Today the hour has struck when even we Catholics, now and forever, shall part with the prejudices against the revolutionary methods which serve truth, justice, and honesty. The Catholic Church is the best educator and instigator of such movements.'"

In the same appeal several public statements of *Ustashi* state officials are referred to, such as this one by Dr. Victor Gutic: "Hundreds of thousands were murdered, hundreds of thousands were expelled from Croatian territory, and the remainder will be controlled and converted to Catholicism so that within a decade we shall have in Croatia purely Catholic people."

There is no instance in modern history where there was closer union between church and state than in Croatia. This was because Catholic prelates and priests were *Ustashi* leaders and led in the terroristic campaigns. In a report confirmed by the anti-Communist Yugoslav military headquarters in London the following fact was emphasized (p. 65):

"The Catholic clergy were invariably at the head of the *Ustashi* and in some instances they were active participants in the unspeakable crimes with gun and knife in their hands. They pointed out Serbs for murder and led *Ustashi* hordes. At Mostar, Reverend Leo Petrivic, secretary to the Catholic bishop, Dr. Taol, organized and led the bloody *Ustashi* activities in the villages around Ilie."

Complete Catholic control of the State made it possible to give plausible promises of immunity in exchange for conversion to Roman Catholicism. The report just mentioned, on page 65, goes on to say: "The Roman Catholic clergy intensified their efforts to convert the remaining Serbian populace to Catholicism, promising the people that by such conversion they could save their lives. Thus they succeeded in

converting about 30% of the remaining populace [who escaped murder or exile] to Catholicism."

The dominance of the *Ustashi* government made it possible for the Catholic bishops to lay down the law to them. A joint decree of all the Catholic bishops of Croatia stipulated (p. 274): "*Secular authorities have no right to annul conversions made by the Catholic Church representatives. . . . The Committee of the Croatian Catholic Bishops for Conversions will organize courses for those priests who are to act as instruments in the conversions of the Serbian Orthodox into the Catholic Church.*"

#### LIQUIDATION OF THE ORTHODOX CHURCH

The sadistic attacks on the Orthodox people of Croatia were by no means a mere wave of fanaticism. They were carefully and cold-bloodedly planned, with deliberate concentration on the liquidation of Orthodox priests and bishops. Persecution of the Orthodox was a victory both for the Catholic Inquisition and for the Fascist State of Croatia with which the Catholic church had identified itself, for the Orthodox Christians were staunch democrats and haters of Fascism. The fate of the clergy is sharply etched in the above-quoted appeal to Berlin Protestants by the rector of a Bulgarian seminary (p. 279):

"The same fate befell the entire Orthodox clergy. They were ruthlessly murdered or were thrown into prison dungeons or concentration camps, or were driven from the territory after being subjected to terrific tortures and maltreatments. All of the Croatian Serbs within the territory of the Croatian State are at present without their clergy and without anyone to perform pastoral services for them, because all of the Serbian Orthodox bishops and priests were either sim-

ply exterminated in a most ruthless fashion. . . or were thrown into concentration camps, or driven away from their charges. And so the 2,000,000 Orthodox people in the Croatian State have no one to preach them the Gospel."

Several specific cases of Orthodox bishops who were tortured and murdered are given. The following excerpt from page 8 will suffice:

"In these persecutions the leaders of the Serbian Orthodox Church were always first to suffer. The Serbian Bishop Platon of Banja Luka was killed and his body, together with the bodies of several other murdered priests, was thrown into a river and it was some time before they were recovered. The Serbian Archbishop Petar Zimonich of Sarajevo, and Bishop Sava Trlaich of Plasky were imprisoned, mistreated, and tortured beyond endurance. They later died from maltreatment. The Archbishop of Zagreb was first imprisoned and then beaten and tortured in a most inhuman manner. Bishop Irenai of Dalmatia was also imprisoned and later transferred to an Italian concentration camp at Bagne a Ripoli, near the city of Florence. There are numerous other Serbian bishops who have been imprisoned. . ."

In its warfare against heresy the Catholic church is always interested in financial gain as well as the destruction of spiritual freedom. In this persecution of the Orthodox Serbs, even aside from the pillaging of countless valuables and treasures, millions of dollars' worth of Orthodox properties were seized, including untold churches and monasteries. The following instances will serve to show how the Catholic church in Croatia enriched itself by seizing the possessions of the condemned just as it did during the days of the Inquisition:

"The monasteries, several of which

have a great tradition behind them, have been transferred to Roman Catholic religious Orders. Even the patriarchal center Sremski-Karlovci has not been spared. The patriarchal church was sealed after the most valuable treasures were taken away, the patriarchal library was plundered, and the patriarchal palace has been occupied by Catholics." (p. 44.)

"Many of the Orthodox churches were destroyed, others were burned, and still others, including church institutions and their properties were confiscated. . . Many of the Orthodox churches were desecrated. . . a number of them converted into Catholic edifices. . . Fifteen Serbian Orthodox monasteries and churches at Fruska Gora were given to the Catholic monks of the Franciscan order, as was also done with other church properties." (p. 280).

#### UNDER ORDERS OF THE VATICAN

Just as the Pope in Rome looked on with indifference while the head of the non-Roman Christian church in Abyssinia was brought to Italy in chains, so too did he give his tacit approval to crimes against the Orthodox church in Croatia. Odd conduct for one who pretends to be so concerned about the fate of the Orthodox church in Russia! It is not surprising then to find that the entire hierarchy of Croatia, which takes its orders directly from the Vatican, did not even go through the motions of protesting against the outrages and crimes perpetrated daily under their eyes. So unbearable did this hypocritical silence become that some of the more decent Roman Catholic laymen protested to the hierarchy against their criminal silence. Such is the letter from which the following excerpt is taken—a letter written on February 8, 1942, to the Roman Catholic Archbishop Aloysius Stepinac of Zagreb by a for-

mer minister of the Yugoslav cabinet, Prvislav Grizogno, a Roman Catholic Croat:

"In all these unprecedented crimes, worse than pagan, our Catholic Church has also participated in two ways. First, a large number of priests, clerics, friars, and organized Catholic youth actively participated in all these crimes, but, more terrible, even Catholic priests became camp commanders and, as such, ordered or tolerated the horrible tortures, murders and massacres of a baptized people. One Catholic priest slit the throat of an Orthodox Serbian priest. None of this could have been done without the permission of their Bishops, and, since it was done, they should have been brought to the ecclesiastical court and unfrocked. Since this did not happen, then obviously the Bishops gave their consent, by acquiescence at least."

"Friars and nuns carried 'Ustashi' knives in one hand and a cross and a prayer-book in the other. The province of Srem is covered with the leaflets of Bishop Akshamovich, which were printed in his own print shop at Djakovo. He calls upon the Serbs, through these leaflets, to save their lives and property, recommending the Catholic faith to them. . . In our country not one Bishop has decried the fate of the innocent Christian Serbs who have suffered more than the Jews in Germany." (p. 292).

Such is the indictment of the Roman Catholic church in Croatia. The results of this sadism are best summarized in the words of the book we have been quoting that documents its charges beyond the shadow of a doubt: On page 7 it declares as follows: "*If we were to enumerate all the Serbian victims, we would be confronted with the grim realization that about 700,000 Serbs have been butchered in the so-called 'Free Croatian State' of Quisling Pavelich alone. In addition, we would find many thousands who were forced under pain of death to convert from the Orthodox faith to Roman Catholicism.*"

CONCLUSION

Nothing could illustrate better than this list of horrors the truth of the saying that "Rome never reforms." Nor could a clearer case be made to prove that now as always "the end justifies the means," in the eyes of the power-hungry rulers of the Roman church. The very same horrors were perpetrated by the Catholic church in Poland in forcing the conversion of the Orthodox Ukrainians who had been annexed to Poland in 1918 by the unlawful seizure of land east of the Curzon Line. But in neither case have the facts been brought to the attention of the democratic world because of the air-tight censorship of the world press exercised by Vatican agents. As one reviews these facts, given here in sufficient detail, he cannot but conclude that, since the conduct of the Croats is the result of their 1,000-year old Catholicism, it might have been better if they had remained decent pagans.

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ANSWERS  
\*\*\*\*\*  
By JOSEPH ZACCHELLO  
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*PROTESTANTS are often unable to answer satisfactorily the inquiries of their Roman Catholic friends concerning matters vital to the way of salvation. This is especially so regarding the correct interpretation of parts of Scripture texts quoted by Roman Catholics to substantiate what they are taught to believe. Each month, Mr. Zacchello, a former Catholic priest, devotes a page to answering some of the more important questions of this nature. (All Scripture texts quoted are from the approved Roman Catholic or Douay version of the New Testament.)*

His answer this month concerns  
NEW TESTAMENT TEACHING  
VERSUS ROMAN CATHOLIC  
TRADITION.

ROMAN CATHOLICS SAY:

The Bible is not a sufficient rule of faith, because it does not contain all that God has revealed. God's revelation is also contained in tradition, that is, in the spoken word of Christ to his apostles, which was not written down by them. The following texts of Scripture prove this:

"There are, however, many other things that Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written."—John 21:25.

"So then, Brethren, stand firm, and hold the teachings that you have learned, whether by word or by letter of ours."—II Thess. 11:15.

"I had much to write to thee; but I

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*do not want to write to thee with pen and ink. But I hope to see thee shortly, and we will speak face to face.*"—3 John 13:14.

#### ANSWER:

It must be admitted that Jesus Christ and his apostles said and did many things that are not written in the books of the New Testament. The important fact that we do know, however, is that what was written is sufficient for our salvation. St. John himself, in the preceding chapter quoted above, declares:

*"But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name."*—John 20:31.

Nor do we deny that what is contained in the New Testament was first taught by word of mouth. But we know the Holy Spirit saw to it that everything necessary to salvation was later written down. There is nothing in the above quotation from St. Paul to contradict this.

Neither do we say that the New Testament contains all the exhortations and disciplinary counsels uttered by Jesus Christ and his apostles, or that any one book or epistle gives all necessary information or doctrine. The third epistle of St. John, from which the above text is quoted as objection to the Protestant side, is very short, and contains only one short chapter. It is only a short note from John to Gaius praising him for his piety and faithfulness and announcing that he was coming to see him and to talk with him face to face. We can correctly imagine that when John met Gaius face to face his conversation with him was chiefly about the things necessary for salvation—things already written in the various books of the New Testament.

Besides the above testimony of John in the 20th chapter of his Gospel that what he had written was to convey what is necessary to believe and "that believing you may have life in His name," Jesus Christ himself assures us that the Scriptures bear witness to him:

*"Search the Scriptures, because in them you think that you have life everlasting, and it is they that bear witness to me."*—John 5:39.

Jesus Christ also condemned tradition:

*"So you have made void the commandment of God by your tradition."*—Matt. 15:7.

*"Well do you nullify the commandments of God, that you may keep your own tradition."*—Matt. 7:13.

St. Paul also says:

*"See to it that no one deceives you by philosophy and vain deceit, according to human tradition, according to the elements of the world and not according to Christ."*—Col. 2:8.

Roman Catholics try further to press defense of their church's many dogmas that are not found in the New Testament by saying that the church existed before the New Testament was written and therefore *the authority of the New Testament rests upon the authority and infallibility of the church*. But if you ask them how do they prove the authority and infallibility of their church, they will argue in a vicious circle and say, *"By the Bible and tradition."*

The very history of their church should convince Roman Catholics that the Bible alone contains the pure and sufficient teaching of salvation. For it was precisely by supplanting the Bible teaching with man-made doctrines that the Gospel teaching was corrupted and the saving message of salvation denied to future generations.

# RUSSIA AND CHRISTIANITY

Ministers, Sunday School Teachers, Educators, and all other Christians will find much enlightenment on Russia and inspiration by reading the thrilling Russian Missionary book, "SENTENCED TO SIBERIA", the best-seller missionary biography of **PASTOR BASIL A. MALOF**, sometimes called the Martin Luther and John Wesley of Russia, and Founder of the first Russian Protestant Church and of the first Russian Sunday School at St. Petersburg. Born in Russia the son of one of the early pioneer preachers, he was converted at the age of 15, studied theology at Pastors' College in London, and upon graduation with honors was ordained to the ministry of the Gospel in 1907. The Czar having granted partial religious liberty, he immediately returned to Russia for extensive and most fruitful missionary labors. He preached daily, edited two Christian magazines, published many books, established orphanages, organized the first Russian Sunday School union in the Russian Empire, organized and equipped the first Russian Protestant hospital as a branch of the Imperial Red Cross during the first world war. Such interest arose among the Russian Orthodox Greek Catholic population for the Gospel, that to meet the great need he had to rent weekly eleven large auditoriums in the one city of St. Petersburg, among them two theatres, two concert halls, which as a rule were crowded to capacity by eager members of the State Church. Many entered into these Gospel meetings as Greek Catholics, but went away as born-again Christians. After many of the converts had been received into the church, the building for the first Russian Protestant church was erected, seating 2,000, which was dedicated in 1911.



It is but natural, therefore, that this unique book, his life's story, reads like the continuation of Fox's Book of Martyrs. He preached to great multitudes, up to thirty thousand gathering in an open-air service. Princes and peasants, officials and university students, and the highest aristocracy, among them the Prime Minister's wife, and Countess Tolstoy, wife of the greatest writer of Russia, the Greek Catholic Queen of Greece and her sister, the Grand Duchess of Wurtemberg, came to hear this humble-hearted "sectarian" evangelist. The Queen's private secretary, a naval officer, having listened to his burning message on the absolute need of repentance from all sin, boldly stood up before a thousand people, when the call for repentance was made, and in his full uniform with a sword at his side, with seventy other sinners marched forward to the repentance seat, confessing their sins and accepting Christ as their Saviour. Thus his ministry was accompanied by constant revivals, many thousands being converted from a life of sin to Christ and Godliness. Great opposition arose from Rasputin's "Black Hundred" corrupt State Church party. He was tried in the High Court of the Kremlin in Moscow, sentenced to imprisonment in a fortress, later arrested from his pulpit, sentenced to Siberian exile and finally banished from Russia. Now, as President of the Russian Bible Society, he is negotiating with the Soviet Government about restoring the Bible to the Russian people. His life-story shows his unquenchable vision for Russia as the impending greatest mission field in the Christian era. "Russia does not need clericalism," he says. "Russia needs Christianity." This book should be studied also by young people everywhere, and by students of theological and Bible schools, as an incentive for complete surrender to Christ, and dedication of their lives to the service of God.

The price of this book is only ONE dollar, including postage. Give this book as a good birthday or Christmas present to your friend in the armed forces, to your son and daughter at home, to your pastor, and read it yourself. This book can also be had in Spanish, \$1.00, post free. Enclose your check or money order or \$1 bill. Send your order to: *The Russian Bible Society, Inc., P. O. Box 2709, Washington, D. C.* Ministers desiring a personal visit from Pastor Malof to speak about his experiences and vision for Russia, in their churches, conventions, etc., may write to the same address.

[Advt.]

## THE PASSING SHOW

P. J. WHELAN

► A STARTLING ARTICLE entitled "Who Bosses the Philippines?" by Captain X, an American army officer who fought in the Philippines, in the September 15th issue of *The Nation* reveals that all the "scum of reaction"—pre-Pearl Harbor Fascists, pro-Francoists, and reactionaries, together with the most notorious Japanese collaborationists and Falangists—are rising to the top, and threaten to take complete control of the islands again. The Roman Catholic church is also involved. This eye-witness account bluntly declares: *"There is growing dissatisfaction with the Roman Catholic church because of its extensive property holdings and its pro-Franco leanings both before the war and at present."*

► HOSPITAL AUTHORITIES in Switzerland have decided not to employ Catholic doctors "because they are not free by their religion to act in certain medical cases," according to "The Birth Control News," a British journal edited by Mrs. Marie Stopes.

► CATHOLICS IN ITALY were ordered by the Vatican how to vote in the coming elections, according to the N. Y. *Herald Tribune* of August 28. In a circular sent to all the bishops of Italy, Vatican authorities laid down the following instructions: *"First, all who have a vote are bound to use it; secondly, Catholics may only vote for programs which respect the observance of Divine law and the rights of the Church."*

► DR. KARL HAUSHOFER, Catholic professor at the University of Munich and "father of geopolitics" who gave Hitler his ideas of world conquest, was released from custody by U. S. Army authorities last September 17. Jesuit Father Edmund A. Walsh of Georgetown University has been teaching Haushofer's principles of Geopolitics at the Officers' Command and Training School at Ft. Leavenworth, Kansas, in Washington, D. C., and elsewhere.

► ABBOT PETER MOEHLER and his fourteen monks were arrested by the Czechoslovakia security police in a monastery at Tepla, according to an AP dispatch from Prague last Sept. 6. It was charged that "the monastery had been a center of Nazi activity for years and that recently persons there kept in close touch with active political groups in Bavaria by courier." The report also stated that "two radio transmitters, two telephones and a quantity of munitions were found," and that the monastery had been occupied for a short time at first by American troops, who evidently saw or suspected nothing in the conduct of the abbot and his monks.

► THE WELL-KNOWN Swedish journalist and BBC radio commentator, Björn Hallström, Broadcasting last May 6 over a European network, revealed what he and other journalists from neutral countries had seen at the Nazi Buchenwald concentration camp. Of the 500 Christian prisoners there, he declared, "450 were Jehovah's Witnesses and the remaining 50 were representatives of such sects as Adventists, the Salvation Army, etc." No mention was made of any Roman Catholics being among them.

► IT WAS SURPRISING to read in the N. Y. 'Times' of last Sept. 23 that Col. Charles A. Poletti, a Baptist, was made a knight Commander of the Order of St. Gregory by Pope Pius XII on his retirement as U. S. Military Government Commissioner for Lombardy. The Catholic church attacked him when he ran for Governor of New York a few years ago. Now it hopes to make use of him, since he is in power despite its efforts.

► A ROMAN CATHOLIC PRIEST, James David O'Neill, for more than 30 years the pastor of the Immaculate Conception church at 200 S. Green Bay Road in Chicago, died last August 14 and left an estate worth \$268,000. According to the Chicago 'Sun' of August 31, his nephew, Charles Brust, administrator, had first reported that his uncle's estate would not exceed \$5,000, but told the judge "he was surprised on opening safe deposit boxes leased by his uncle, to find cash and securities totaling \$268,000."

► **THE ONLY WITNESS** present when Joseph Darnand, hated chieftain of the Vichy Militia, was shot as a traitor to France last October 10, was a Dominican priest, Father Bruckberger, as was noted in a dispatch from Paris to the N. Y. *Herald Tribune* of Oct. 11. This same Father Bruckberger was Darnand's sole witness at his trial when he called Darnand a "hero."

► **CRITICIZING** the Greater Detroit and Wayne County CIO Council for its opposition to the Mead-Aiken Bill (S-717) which would give Federal funds to parochial schools, *The Wage Earner*, organ of the ACTU (Association of Catholic Trade Unionists) argues that although public highways are paid for by public funds, it is your privilege to ride your own private car instead of a public bus. To which the CIO neatly replied: "*The public education highway is the public-school system, and if that is not good enough for you, it is your privilege to build your own private education highway, but why should public funds be given to those who despise and ignore the public-school system?*"

► **THE SPANISH BISHOP** of Orense, in a pastoral letter last September 21, condemned the Potsdam agreements of the Big Three as having "created a new international order with hateful partiality," according to a dispatch from London to the N. Y. 'Times' of that date. He styled Franco's Spanish State "a bastion of Faith in western Europe."

► **ASSISTED** to the end by a priest with a large crucifix, Papal Count Pierre Laval, French arch-collaborationist, was shot as a traitor to his country at Fresnes prison on October 15.

► **JOSEPH B. CHIFFLEY**, Australia's new Prime Minister, is a Roman Catholic.

► **CATHOLIC CHAPLAIN** Sixtus O'Connor, of Oxford, N. Y., "has said Mass three times in the cell of crafty old Franz von Papen at the request of that ace of Nazi diplomats," according to the N. Y. 'Daily News' of Oct. 17. The chaplain was reported further as stating: "I have reason to believe Von Papen is a most devoted Catholic, as is Hans Frank." The

latter was Nazi Governor of occupied Poland.

► **THE VATICAN'S CONCORDAT** with Hitler's regime still remains in force, and the chief aim of the discussions at the meeting of all the Roman Catholic bishops of Germany at Fulda last August was to find a way to make the stipulations of this concordat acceptable to the Allied Military Government. According to the *Catholic Register* of Sept. 2, Capt. Dumont F. Kenny, "deputy chief of the education and religious branch of the U. S. group control council," represented the U. S. Government at the Bishops' meeting. Capt. Kenny is a Roman Catholic and member of the Jesuit parish of St. Francis Xavier in New York City.

► **MORE THAN THIRTY** Hollywood movie stars will begin a program of "Rosary broadcasts" weekly for 52 Sundays, beginning next New Year's, to propagandize the saying of the rosary to the Virgin Mary, according to the Catholic 'Register' of last September 16. The program will be called "Going Her Way." The following movie stars, all Roman Catholic, will take part: Frank Sinatra, Bing Crosby, Irene Dunne, Loretta Young, Don Ameche, Ruth Hussey, Lou Costello, Charles Boyer, Margaret O'Brien, Roddy McDowell, Lloyd Nolan, Maureen O'Hara, Joan Leslie, Dick Haymes, June Haver, Jeanne Crain, Jack Haley, Maureen O'Sullivan, James Gleason, Edward and William Gargan, Cesare Romero, and William Bendix.

► **KENTUCKY'S ATTORNEY GENERAL**, Eldon S. Dummit, has handed down a ruling that school children cannot be required to attend courses of religious instruction either in the classroom or outside, according to *Religious News Service*. He added that "Kentucky's constitution prohibits such a requirement," and that "it is the duty of school authorities to devote the entire classroom day to subjects prescribed by the school curriculum."

► **JUDAS**, played by Hans Zwink, is the only one among the actors of the famous Catholic Passion Play at Oberammergau in Bavaria found to be anti-Nazi. All the others such as Alois Lang (Christ), Anni Rutz (the Virgin Mary), Willy Bierling (St. John), are in prison as active members of the Nazi Party.

## RECOMMENDED BOOKS

*The following books have been chosen and are recommended as containing good source material on the aims and activities of the Roman Catholic church today:*

**DER FUEHRER**, by Conrad Heiden, who is recognized as knowing more about the rise of Hitler and Nazism than any objective historian alive. He does not omit the part played by the Vatican and the Catholic hierarchy in bringing Hitler to power. 778 pages. Price .....\$3.00

**THE SPANISH LABYRINTH**, by Gerald Brenan; the most authoritative and best documented account of the social, political and religious background of the Spanish civil war. 384 pages. Price.....\$3.50

**CONTEMPORARY ITALY**, by Count Carlo Sforza; a storehouse of valuable and fascinating information by a recognized leader of Italian liberalism who was Italy's Minister of Foreign Affairs before Mussolini. Of particular interest are his inside revelations of the Vatican's war-mongering among the nations. 430 pages. Price .....\$3.50

**WHAT TO DO WITH ITALY?** by Salvemini-La Piana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Piana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 301 pages. Price .....\$2.75

**THE PRIEST, THE WOMAN AND THE CONFESSIONAL**, by Father Chiniquy; (New Edition). Price.....\$1.00

**RELIGIOUS LIBERTY IN LATIN AMERICA?** by George P. Howard. This is a "must" book for every minister, every missionary-minded person, every lover of democracy and religious freedom. It contains first-hand information on the Roman Catholic campaign against Protestant missionary work in Latin America. 170 pages. Price .....\$2.00

**SCHOOL AND CHURCH. The American Way**, by Conrad Henry Moehlman; an historical approach to the problem of religious instruction in the public schools; a fully-documented defense of the American public school system against the attack by the Roman Catholic Church. 178 pages. Price .....\$2.50

**FREEMASONRY AND ROMAN CATHOLICISM**, by H. L. Haywood; an authoritative exposition of the persecution of Freemasonry by the Roman Catholic church. 224 pages. Price.....\$2.50

**ROME STOOPS TO CONQUER**, by E. Boyd Barrett, ex-Jesuit priest; a keen analysis of the strategic plan of the Roman Catholic church to win America to its doctrines and practices, 267 pages. Price .....\$3.00

We have on hand a quantity of the pamphlet "A VITAL CONDITION FOR LASTING PEACE," by Dr. Leopold Mannaberg. Since this item has been included in the new edition of "Behind the Dictators," we do not list it with our other pamphlets. It should serve, however, as an excellent introduction of the Catholic question to your friends, and we would be pleased to mail a copy to any TEN names you send us for only.....\$1.00  
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